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A R A B I C - E N G L I S H
L E X I C O N

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BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 6 ف - غ

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كَلِمَةُ النّاشِر

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَرِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقْنَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقْصِعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛
وَقَدْ اسْتَفَرَّقَ تَأْلِيفُهُ نَيْفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطُّ .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمَعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ
الرَّائِعَ فِي شُمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لَيَفُوقُ إِلَى
حَدِّ بَعِيدٍ أَيَّ مَعْجَمٍ كَانَ ، فِي أَيْةٍ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON
Book I contains all the classical words, their derivatives,
and their usages. It appears in eight separate volumes
and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was
to contain rare words and explanations, was incomplete
at the time of his death in 1876 and therefore never
appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote.
" This marvellous work in its fullness and richness, its
deep research, correctness and simplicity of arrangement
far transcends the Lexicon of any language ever pre-
sented to the world. »

الْقَامُوسُ

AN

ARABIC-ENGLISH
LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 6.

ف — غ

EDITED, WITH A MEMOIR,

BY

STANLEY LANE POOLE.

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غ

The nineteenth letter of the alphabet: called **غَيْن**. It is one of the letters termed **حَلْقِيَّة** [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of **ح**, (TA in art. **غين**), the same place as that of **خ**, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed **مَجْهُورَة** [or vocal], (L, TA, and K in art. **غين**), and of those that are termed **مُسْتَعْلِيَة** [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. **غين**;) [but this is a mistake; for] it is substituted for two letters; for **خ**, in **غَطَرَ بَيْدِهِ**, **غَطَرَ**, meaning **خَطَرَ**, aor. **يَخْطُرُ**, mentioned by IJ and several others, (MF, TA,) and in **غَطَرَ** for **خَطَرَ**; (TA in art. **خطر**;) and for **ع**, in **لَعَنَ** for **لَعَنَ**, mentioned by Ibn-Umm-Kásim and others, (MF, TA,) [and in **نَشُوعٌ** for **نَشُوعٌ**, and in **أَرْمَعَلٌ** for **أَرْمَعَلٌ**, and also in **الغَيْنُ** as signifying "thirst" and "the clouds." (TA in art. **غين**.)] = [As a numeral, it denotes *A thousand*.]

غَب

1. **غَبَتِ الْإِبِلُ**, (S,) or **الْمَاشِيَةُ**, (Msb, K,) aor. **ز**, inf. n. **غَبَ** (S, Msb, K) and **غُبُوبٌ**, (Msb, K,) *The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day.* (S, Msb, K.) — Hence, (IAth, TA,) **غَبَ** said of a man means *He came visiting at intervals of some days, or after some days.* (AA, IAth, TA.) [See also **غَبَ**: and see **غَبَسَ**.] — And **غَبَّ عَنِ الْقَوْمِ**, (Ks, S, Msb, K,) aor. **ز**, the verb in this case being of the class of **قَتَلَ**, [but this is contr. to analogy, as well as to the derivation,] inf. n. **غَبَ**, with **kesr**, *He came to the people, or party, day after day:* (Msb:) or, as also **غَابَ الْقَوْمُ**, *he came to the people, or party, on alternate days, coming one day and not the next:* (Ks, S, K:) or *he came to them once in two days or more.* (TA.)

Blk. I.

It is said in a trad., **أَغْبُوا ۖ فِي عِيَادَةِ الْمَرِيضِ وَأَرْبَعُوا** *Visit ye the sick on alternate days and after intervals of two days:* (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. **ربع**.]) And you say, **أَغْبَيْتُهُ**, inf. n. **إِغْبَابٌ**, meaning *I visited him [once] in every week.* (A.) — And hence **غَبَّتْ** said of a fever. (Msb.) **غَبَّتِ الْحُمَى** and **أَغْبَتْ** signify the same: (S:) you say, **غَبَّتْ عَلَيْهِ الْحُمَى**, *The fever came upon him, (Msb,) or attacked him, (K,) one day and intermitted one day;* (Msb, K;) as also **أَغْبَتْهُ** and **أَغْبَتْ** **عَلَيْهِ**. (K.) [See also **غَبَّ**.] — You say also, **غَبَّ عِنْدَنَا**, (S, L, K,) and **أَغْبَ**, (L, K,) *He passed the night, or a night, at our abode.* (S, L, K.) Hence the saying, **رَوَيْدُ الشَّعْرِ يَغْبُ** [so accord. to the TA, **حَتَّى** being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, **يَغْبُ**, (S, K,) i. e. *Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised:* (Meyd, TA:) or it may be from **غَبَّتْ** said of a fever, and may thus mean, *leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary.* (Meyd. [See also art. **رود**.]) — And [hence] **غَبَّ**, (T, S, L, Msb, K,) aor. **ز**, (L, Msb,) inf. n. **غَبَ** and **غَبَّ** and **غُبُوبٌ** and **غَبُوبَةٌ**, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) *It remained throughout a night, whether it became corrupt or not:* (L, Msb:) and, said of food, *it became altered [for the worse] in its odour:* (L:) or, said of flesh-meat, *it became stinking;* (T, S, K;) as also **أَغْبَ**: (T, K:) and it (a thing) *became corrupt.* (TA. [See also 2.]) — **غَبَّتِ الْأُمُورُ** means *The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results.* (S, TA.) — And **غَبَّ الشَّيْءُ فِي نَفْسِهِ**, aor. **ز**, inf. n. **غَبَّ**, [app. meaning *The thing came into his mind,*] is a phrase mentioned by Th. (TA.)

2. **غَبَّ فِي الْحَاجَةِ**, (S, O,) inf. n. **تَغْبِيبٌ**, (K,) *He acted dishonestly in buying and selling.* (AA, TA.)

He was remiss; or did not exert himself, or act vigorously or strenuously; (S, O, K;) *in the needful affair:* (S, O:) [and] so **تَغَبَّ فِيهَا** [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] **كَتَبَ إِلَيْهِ يُغَبِّبُ مِنْ هَٰذِهِ الْمُسْلِمِينَ**, (TA,) or **عَنْ هَٰذِهِ الْمُسْلِمِينَ**, (thus in the O,) *He wrote to him not acquainting him with the great number that had perished of the Muslims:* (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) — And **غَبَّ** signifies also *It (a thing) became very corrupt.* (TA. [See also 1, last sentence but two.]) — **غَبَّ الشَّاةُ**, (O, L,*) inf. n. as above, (L, K,) *He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it:* (O:) or *attached the sheep, or goat, and broke its neck: and also left it with some remains of life in it.* (L.) And **غَبَّ الذَّنْبُ فِي الْغَنَمِ** *The wolf made, or did, mischief among the sheep, or goats.* (TA.) — And [hence, app.,] **غَبَّ عَنِ الْقَوْمِ**, (S, O,) inf. n. as above, (K,) *He repelled from, or defended, the people, or party:* (S, O, K:) so say Ks and Th. (TA.)

4: see 1, in seven places. — You say also, **لَا يَغْبِي عَطَاؤُهُ** *His gift will not come to us on alternate days, but will come every day.* (S, O, K,*) — And **أَغْبَتِ الْحَلُوبَةُ** *The milch camel yielded milk on alternate days.* (A.) And **أَغْبَتِ الْإِبِلُ** *The camels did not yield milk every day.* (TA.) — See again 1, last sentence but two. — **أَغْبَتِ الْإِبِلُ** *He watered the camels on alternate days:* (S, O, Msb:*) from **غَبَّ** [q. v.]. (S, O.) — And **أَغْبَى** is said by Th to signify **وَقَعَ بِي** [app. meaning *He fell upon me in fight*]. (TA.)

[5. **تَغَبَّ** is app. from **الغَبُّ** in the sense of **الْعَاقِبَةُ**, and thus syn. with **تَعَقَّبَ** signifying *He looked to the consequence, end, issue, or result, of an affair:* see its part. n. **مَتَغَبِّبٌ**, below.] — See [also] 2, first sentence.

8. **أَغْبَتِ الْخَيْلُ**; see **أَغْبَتِ**.

R. Q. 1. **غَبَّ** *He acted dishonestly in buying and selling.* (AA, TA.)

غَبْ *A sea dashing so that it goes far, or runs, upon the land:* (JK, K, TA:) pl. **غَبَّان**. (TA.) — And *Depressed land:* pl. [of pauc.] **أَغْبَاب** and [of mult.] **غُبُوب** (K, TA) and **غَبَّان**. (TA.)

غَبْ [a subst., like **ظَمِيرٌ**,] *A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day:* (S, O, K:) or *after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the غَبْ of the ass.* (TA.) [And **وَرْدُ الْغَبِّ** signifies *The coming of camels to the water in the second of two nights* (as is shown by the context of a passage in which it occurs in the S and O and K voce **طَلَّقَ**), or *in the second of two days.*] But the saying of a *râjiz*,

• وَحَمَرَاتُ شَرَبْنَنَ غَبْ •

means *And hummarahs [a species of birds] whose drinking is every hour or every little while (حَلَّ) (S, O.)* — Also [for **سَيَرُغَبْ**] *A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days].* (TA in art. **نَجَجَ**.) — And *A visiting once in every week:* (S, O, K:) so says El-Hasan: (S, O:) or *at intervals of some days: after some days:* (AA, IATH: [see also its verb:]) from the same word used in relation to camels. (IATH.) One says, **حَبَّأَ** [or, accord. to common usage, **غَبَّأَ**] *to assimilate it to غَبَّأَ, Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where غَبَّأَ is put for غَبَّأَ.* (S, O.) [See another ex. voce **تَرَجَّلَ**, last sentence.] The saying of Zeyd-el-Fawâris

• يَرَانِي الْعَدُوُّ بَعْدَ غَبِّ لِقَائِهِ •

means *[The enemy will see me] after the day of meeting with him by a day.* (Ham p. 732.) — And *The coming, or attacking, of a fever one day and intermitting one day:* from the same word used in relation to camels. (S, O, Mshb.) — And *A tertian fever; that attacks one day and intermits one day:* (K, TA:) you say **حُمَّى غَبْ** [a tertian fever]; using it as an epithet: (TA:) and **حُمَّى الْغَبِّ**. (Mshb in art. **ثَلَّثَ**.) — And *The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ* (S, A, MA, O, Mshb, K,) and **أَخَرٌ**; (S, O, TA:) of an affair, (S, A, O, Mshb,) of any kind, (S, O,) or of a thing; (K:) as also **مَغْبَةٌ**, (MA, O, Mshb, K,) and **مَغْبٌ**. (MA.) And [hence] **غَبْ** means *After*; syn. **بَعْدَ**: thus in the phrases **غَبَّ الْأَذَانُ** [After the call to prayer] and **غَبَّ السَّلَامُ** [After salutation or the salutation]: and one says,

• غَبَّ الصَّبَاحُ يَحْمَدُ الْقَوْمَ السَّرَى •

[After daybreak, the party commend night-journeying: but more commonly, **عِنْدَ الصَّبَاحِ**: see art. **سَرَى**.] (TA.) — **غَبَّ مَا غَبَّ** means *Distant*

water: (A, TA:) and **مِيَاهُ أَغْبَابٍ** *distant waters.* (A, K, TA.)

غَبَّةٌ *A sufficiency of the means of subsistence:* (O, K, TA:) and so **غُضَّةٌ**. (TA.) — And **غَبَّةٌ** (S, O,) without ال, (K,) [and imperfectly decl.,] is the name of *An eaglet that belonged to the Benoo-Yeshkur, (S, O, K,) and to which a certain story, or tradition, relates.* (S, O.)

غَبَبٌ and **غَبَبٌ** *The flesh that hangs down under the part beneath the chin and lower jaw:* (K:) or *what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock:* (S, O:) and *the wrinkled skin of the part where the lower hairs of the chin grow: and the former word, what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat: and the غَبَب is [what hangs down under the part beneath the lower mandible] of the cock and of the bull [i. e. the wattle of the cock and the dewlap of the bull]:* (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no **غَبَب**: (TA:) [the pl. of **غَبَب** is **أَغْبَاب**: see **طَبِطِيرٌ**.]

غَبَبٌ: see **غَابٌ**. — Also *A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain, or level, land:* (TA:) and *a watercourse that is not deep, and in which are [trees of the species called] طَلْح: pl. [of pauc.] **أَغْبَةٌ** and [of mult.] **غَبَّان**. (JK.) — [And *An affair or a business* (“res, negotium”). (Freytag, from the Deewân of Jereer.)]*

غَبِيَّةٌ *Milk (S, O, K) of sheep or goats (S, O) drawn in the early morning, upon which other is milked at night, and which is then churned (S, O, K) on the morrow:* (S, O:) [and] accord. to IAsr, *camel's milk such as is termed مُرُوبٌ* [q. v.]: and the milk that is termed **رَائِبٌ** [q. v.]: (TA:) A'Obeid is related on the authority of Sh to have assigned this last meaning to **غَبِيَّة**. (TA, voce **غَبِيَّة**.)

غَبِيَّةٌ and **غَبِيَّةٌ**: see **غَبِيَّةٌ**, in art. **عَب**.

غَابٌ [part. n. of **غَبَّ**]. You say **إِبِلٌ غَابَةٌ** and **غَوَابٌ** *Camels coming to water, or drinking, on alternate days.* (As, S, O, K.) — And *Flesh-meat that has remained throughout a night:* (S, O:) or *stinking flesh-meat:* (TA:) or food, and dates, and, as also **غَبِيْبٌ**, *flesh-meat, that has remained throughout a night, whether it have become corrupt or not:* (L:) and applied also to bread. (S and K in art. **بَيْتَ**.) — And **نَجْمٌ غَابٌ** means *A fixed star* [app. because of its twinkling, or shining with intermitted light]. (A.)

غَبَبٌ: see **غَبَبٌ**. — Also *A place where victims are sacrificed:* (O, TA:) or **الْغَبَبُ**, (S, O, K, TA,) particularly, (TA,) *a small mountain, (S,*

O, K, TA,) *which is the place of sacrifice, (S, O,) in Minè: (S, K:) or the place in which was El-Lât, at Et-Tâif: or the place where they used there to sacrifice to El-Lât: or غَبَبٌ is an appellation of any place of sacrifice in Minè.* (TA.) — And **الْغَبَبُ** is the name of *An idol (صَنَمٌ), (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which (عَلَيْهِ) they used to sacrifice; (O, TA:*) and IDrd says that some called it الْعَبَبُ [q. v.], with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated] to, Mendf, opposite the corner of the Black Stone [of the Kaabeh]; and there were two [whereof each was] thus called.* (TA.)

تَغَبَّةٌ *False testimony: (K, TA:) of the measure غَبَبُ الذَّنْبِ* [being originally **تَغَبَّةٌ**,] from **تَغَبَّ**, or from **غَبَّ** signifying “it became very corrupt.” (IATH, TA.)

رَجُلٌ مَغْبٌ [A man having a tertian fever, as is indicated in the TA,] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And **المَغْبُ** means *The lion.* (O, K.)

مَغْبٌ: see **غَبَّ**, last sentence but two.
مَغْبَةٌ

مَغْبَةٌ *A ewe, or goat, that is milked on alternate days.* (IAsr, S, K.) — And **مَغْبٌ** *A bull having a غَبَب [or dewlap].* (Ham p. 293.)

مَتَغَبِّبٌ app. *A man looking to the consequence, end, issue, or result, of an affair; like مَتَعَبِّبٌ: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.]*

غَبْث

1. **غَبَثَ** (S, O,) aor. **غَبَثَ**, (TK,) inf. n. **غَبْثٌ** (S, O, K,) *He moistened, and beat up, or mingled, [the preparation of curd called] أَقْطُ with clarified butter.* (Fr, S, O, K.) [See also **عَبَثَ**, of which it is a dial. var.; and **عَبَثَتِ الْمَرْأَةُ**, and **عَبَثَ الْأَقْطُ**.]

9. **أَغْبَثَ**, inf. n. **أَغْبَاثٌ**, *He, or it, was, or became, أَغْبَثَ, (S, O, K,) i. e., of a colour inclining to that of dust, (S,) or dust-coloured.* (O.)

بُغْبَةٌ [formed by transposition from **بُغْبَةٌ**] *A colour inclining to that of dust: (TA:) or dust-colour.* (O.)

أَقْطُ **غَبِيَّةٌ** [The preparation of curd called] *moistened, and beaten up, or mingled, with clarified butter.* (Fr, S, O, K.) [See also **غَبِيَّةٌ**, of which it is a dial. var.] — And *I. q. غَبِيَّةٌ* in its [other] meanings. (O, K.)

أَغْبَثَ i. q. **أَغْبَثَ** (S, O, K,) from which it is formed by transposition, (S, O,) *Of a colour inclining to that of dust: (TA:) or dust-coloured.* (O.)

غبر

1. غَبِرَ, (S, Mgb, K,) aor. 2, (S, Mgb,) inf. n. غَبْرٌ, (Mgb, K,) *He, or it, (a thing, S) remained, lasted, or continued*: (S, Mgb, TA:) and (Mgb) *he (a man, JK) tarried, stayed, or waited*. (JK, Zbd, Mgb, K.) — And *He, or it, passed, passed away, or went away*. (Mgb, K.) It is sometimes used in this latter sense; (Mgb;) and thus it has two contr. significations. (Mgb, K.) — And *It was future*. (KL.) — See also 9. — غَبِرَ: see 5, last two sentences. — Also, this last, aor. 2, (S, K,) inf. n. غَبْرٌ, (S,) said of a wound, (S, K,) *It was, or became, in a corrupt state*: (K:) or *it became in a healing state, and then became recrudescent*: (S:) or *it was always recrudescent*: and *it became in a healing state upon, or over, corruptness*: (IKtt, TA:) or *it healed externally while in a withering state internally*. (L.) — And [hence, perhaps,] غَبِرَ said of a man, + *He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart*. (IKtt, TA.)

2. غَبِرَ النَّاقَةُ: see 5. — [Hence, app., as inf. n. of the pass. verb,] تَغْبِيرُ signifies *The milk's becoming drawn up or withdrawn [from the udder]*. (TA.) — غَبِرَهُ, inf. n. تَغْبِيرٌ, *He sullied, or sprinkled, him, or it, with dust*. (K.) — See also 4, in two places. — [Hence,] تَغْبِيرٌ signifies also *A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice; whence the epithet مَغْبَرَةٌ; as though the persons thus called, being affected with a lively emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying لَا إِلَهَ إِلَّا اللَّهُ, (IDrd, IKtt, K, TA,) in the praising, or glorifying, of God: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKtt, K, TA,) the reiterating the voice in reciting [the Kur-án. (Az, TA.)] — غَبِرَ ضَيْفُهُ, inf. n. as above, *He gave his guest, to eat, غَبْرَانُ [meaning dates thus termed]: (TA:) the verb thus used is like نَجَحَ [and تَجَحَّ &c.]. (L, TA.) — مَا غَبِرَتْ إِلَّا: [and تَجَحَّ &c.]. (L, TA.) — مَا غَبِرَتْ إِلَّا is a saying mentioned by AZ [app. meaning *She did not oppose and then acquiesce save for the purpose of obstinate disputation*]: see غَبِرَ. (TA.)**

4. اِغْبِرَ *He (a man) raised the dust*: (S, Mgb, K;) as also غَبِرَ, (S, K,) inf. n. تَغْبِيرٌ. (S.) [Hence,] غَبِرَ فِي وَجْهِهِ [so, evidently, but written in the TA without any syll. signs, lit. *He raised the dust in his face; meaning, he outwent him; outstripped him; went, or got, before him*. (TA.) — And اِغْبِرَ فِي طَلَبِ الْحَاجَةِ + *He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted*; (ISk, S, K;) *he hastened, made haste, or was quick, in doing so; as though, by*

reason of his eagerness and quickness, he raised the dust. (TA.) — اُغْبِرْتُ فِي الشَّيْءِ + *I set about, or commenced, doing the thing*. (IKtt.) — اُغْبِرْتُ السَّمَاءَ عَلَيْنَا السَّمَاءُ + *The sky rained upon us vehemently*. (S, K, TA.) — See also 9.

5. تَغْبِرَ النَّاقَةُ *He milked the camel, drawing what remained in her udder*; (Z, Sgh, K, TA;) as also غَبِرَهَا. (Ham p. 527.) — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَلْتَبِئُ الْكَبِيرَ + *We used not to take the first seal of the young, nor the remainder of the seal of the old; meaning the marrying them, from eagerness to procreate*. (TA. [But لَا is there omitted in both clauses, and نَلْتَبِئُ is put by mistake for نَلْتَبِئُ.]) [See also art. لَبَأَ.] — And hence, (TA,) تَغْبِرُ مِنَ الْمَرْأَةِ (S, K) + *He got offspring from the woman [she being old]*. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَنَمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Hābeeb (K, TA) the son of Kaḥb the son of Bekr the son of Yeslikur the son of Wā'il, (TA,) married a woman advanced in age, (S, Z,) Rakāshi the daughter of 'Amir, (K,) and it was said to him, "She is old:" (S, K, TA:) whereupon he said, وَلَدَا + *May-be I shall get from her offspring*: (TA:) and when a son was born to him, he named him غَبْرٌ, (S, K,) like غَمْرٌ; (S;) and he became the father of a tribe. (TA.) — تَغْبِرُ also signifies *He, or it, became sullied, or sprinkled, with dust*; (TA;) as also غَبِرَ. (L.) You say also غَبِرَ التَّمْرُ + *The dates, or dried dates, became dusty*. (TA.)

9. اِغْبِرَ, (S, K,) inf. n. اِغْبِرَارٌ, (S,) *It was, or became, dust-coloured; of a colour like dust*; (S, K;) as also غَبِرَ, (K,) inf. n. غَبْرٌ and غَبْرَةٌ; (TA;) and اِغْبَارٌ, (K,) inf. n. اِغْبَارٌ. (TA.) — *It (a day) became very dusty*. (Aboo-'Alee, K.)

غَبْرٌ *A remain, remainder, remnant, relic, or residue*, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also غَبْرٌ: (Mgb, K:) or غَبْرٌ is a pl. of غَبْرٌ: [but if so it is extr.:] (TA:) or the pl. of غَبْرٌ is اِغْبَارٌ: (S, K:) and غَبْرٌ is pl. of غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies *remains, &c.*: (A'Obeyd, S, TA:) and غَبْرَاتٌ is a pl. pl.; i. e., pl. of غَبْرٌ. (A'Obeyd, TA.) You say بِهَا غَبْرٌ مِّنْ لِّبَنٍ *In her (the camel) is a remain of milk*. (S.) And غَبْرُ الْحَيْضِ signifies *The remains [of the blood] of the menses*; (S;) as also غَبْرُهُ. (Ham p. 37.) And غَبْرُ الْمَرَضِ *The remains of the disease*. (S.) And in like manner, غَبْرُ اللَّيْلِ (S) *The last part, and the remains, of the night*. (TA.) It is said in a

trad. of Amr Ibn-El-Ās, وَلَا تَأْتِبْنِي الْإِمَاءَ وَلَا حَمَلْتَنِي الْبَغَايَا فِي غَبْرَاتٍ هَ الْبَايِ [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., غَبْرٌ أَهْلٌ، فَلَمْ يَبْقَ إِلَّا غَبْرَاتٌ ه مِنْ أَهْلِ الْكِتَابِ accord. to different relations, i. e. And there remained not save remains of the people of the Scripture, or the remains &c. (TA.) And in a trad. of Mo'āwiyeh, بَيْنَانِهِ أَعْنَزُ دَرَهْنُ غَبْرٍ [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also غَابِرٌ.]

غَبْرٌ + *Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred*: (K, TA:) like غَمْرٌ. (TA.)

غَبْرٌ *A remaining, lasting, or continuance*; (TA;) and so مَغْبَرٌ. (Ham p. 225.) — [And by some of the grammarians it is used as signifying *The future*: see also غَابِرٌ.] — Also *A certain disease in the interior of the foot of a camel*. (K.) — And *A morbid affection in a vein, that will hardly, or in nowise, be cured*. (TA.) [See also غَبْرٌ.] — دَاهِيَةُ الْغَبْرِ (said by A'Obeyd to be from the phrase جُرْحُ غَبْرٍ [q. v.], TA) means *A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found: (JK, S, K:) or a trial, or an affliction, that will hardly, or in nowise, depart: (TA:) or a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying; (K, TA;) whence the saying, mentioned by AZ, مَا غَبِرْتُ إِلَّا لِطَلَبِ الْمَرْءِ. (TA. [See 2, last sentence.]) — صَمَاءُ الْغَبْرِ, occurring in a verse of El-Hirmūzee in praise of El-Mundhir Ibn-Jārood, to whom it is applied, is expl. by Z as meaning *The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached*. (TA.) And [it is said that] الْغَبْرُ signifies *Water little in quantity*. (O.) — Also *Dust, or earth*; syn. تُرَابٌ. (K.) [See also غَبَارٌ.]*

جُرْحُ غَبْرٍ *A wound in a corrupt state*: (K:) or *that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed*. (TA.) — Hence, عَرَقٌ غَبْرٌ *A vein constantly becoming recrudescent*; (S, TA;) called in Pers. [and hence in Arabic] نَاسُورٌ [q. v.]. (TA.) — نَاقَةٌ غَدِرَةٌ غَبْرَةٌ *A she-camel that remains, or lags, behind the other camels in being driven*. (L in art. غَدَرٌ.)

غَبْرٌ *A hind [or species] of fish; as also غَوْبَرٌ*. (O, K.)

غَبْرَةٌ *A sullyng, or sprinkle, of, or with, dust*. (TA.)

غَبْرَةٌ *Dust-colour; a colour like dust*: (S, L, K:) and a dusty hue of complexion arising from

grief or anxiety and the like. (L.) — See also **غَبَارٌ**.

غَبْرَةٌ: see **غَبَارٌ** = and see also **أَغْبَرُ**, latter half.

غَبْرَاءُ: see **غَبِيرَاءُ**. [For other meanings, see the masc., **أَغْبَرُ**.]

غَبْرَانٌ *Two ripe dates upon one base*; pl. **غَبَارِينُ** (K, TA:) so says A'Obeid: or *two, or three, full-grown unripe dates upon one base*; and it has no pl. of its own radical letters: or, accord. to AHn, *several small green dates that come forth upon one base*. (TA.)

غَبْرُورٌ *A certain small bird of the passerine kind*, (O, L, K, TA,) *dust-coloured*: (O, L, TA:) so says AHn in the "Book of Birds." pl. **غَبَارِيرٌ** (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of **غَبْرُونٌ**, which is a mistranscription. (TA.)

غَبْرُونٌ: see what next precedes.

غَبَرٌ and **غَبْرَةٌ** signify the same, (S, L, K,) as also **غَبْرَةٌ**; (IAth, K:) i. e. *Dust*; syn. **رَفَجٌ**: (L:) or the first, *dust raised and spreading*: (L:) or *what remains of dust raised and spreading*: (B, TA:) and the second, the *moving to and fro of dust*. (L.) — You say **فَلَانًا فَمَا** **طَلَبَ فُلَانًا فَمَا** **شَقَّ غَبْرَهُ** [He pursued after such a one but did not cleave his dust;] i. e., he did not overtake him. (TA.) And **مَا يَشَقُّ غَبْرَهُ**, and **مَا يَحْطُ غَبْرَهُ**, **† He is not to be outgone, outstripped, or got before**. (TA.) [See also **فَلَانٌ عَلَى بَيْعِ فُلَانٍ**, in art. **بَيْعٌ**.] — **لَا غَبَارَ عَلَيْهِ** [There is no dust upon it; meaning, it (a phrase or the like) is clear, or perspicuous, or free from obscurity; like the saying **لَا عَقْرَ لَهُ**, or **عَقْرَ لَهُ**.] (TA, in many places.)

غَبِيرٌ *A sort of dates*. (K, TA.)

غَبِيرَاءُ [dim. of **غَبْرَاءُ**]: see **أَغْبَرُ**, in two places. — Also *A certain plant [or tree]*, (K,) *well known*, (S,) *growing in the plains*; (TA;) [the *service-tree*, or *sorb*: or its fruit: so called in the present day: as is also the "inula undulata:"] and so **غَبِيرَاءُ** (K:) so called because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red: (TA:) or the former is the tree, and the latter is the fruit: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his "Book of Plants." (TA.) — Also *A kind of beverage*, (**شَرَابٌ**, S, K, or **نَبِيدٌ**, Mgh,) *which intoxicates, made by the Abyssinians*, (S,) *from ذُرَّةُ [or millet]*; (S, Mgh, K;) also called **سَكْرُكَةٌ**: (Mgh, Mgh, K:) or *wine [or cider] made from the well-known fruit of the same name [the service-apple]*. (Th, TA.) [See also **مَزْرٌ**.] It is said in a trad., **إِيَّاكُمْ وَالْغَبِيرَاءُ فَإِنَّهَا خَمْرُ الْعَالَمِ** (S, Mgh, TA) *Avoid ye the beverage called غَبِيرَاءُ; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks* (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called **الْغَبِيرَاءُ السَّكْرُ**;

to distinguish it from a kind of **غَبِيرَاءُ** made of dates, or dried dates. (Mgh.)

غَبْرَاتٌ and **غَبْرٌ**: see **غَبْرٌ**, passim.

غَابِرٌ *Remaining; lasting; continuing*: (Az, S, IAmb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (IAmb:) *tarrying; staying; waiting*: pl. **غَبَرٌ** (K:) and the pl. of **غَابِرَةٌ** is **غَوَابِرٌ**. (TA.) You say **قَوْمٌ غَبَرٌ** [A people remaining, &c.]. (TA.) And **الْغَابِرُ النَّاسُ** *The later of mankind*. (TA.) And **هُوَ غَابِرُ بَنِي فُلَانٍ** *He is the relic of the sons of such a one*. (TA.) And **الْغَابِرُ مِنَ اللَّيْلِ** *What remains of the night*. (TA.) And **جَوْفُ اللَّيْلِ الْغَابِرُ** *The last division of the night*. (Mgh.) And **الْعَشْرُ الْغَوَابِرُ** *The remaining, or last, ten nights of the month of Ramadân*. (TA.) And **قَطَعَ** **أَللهُ غَابِرَهُ وَدَابِرَهُ** [May God cut off the last, and what remains, of him, or it: or may God extirpate him]. (TA.) See also **غَبْرٌ** = *Passing; passing away; going away; past*: syn. **مَاضٍ**; (Az, S, IAmb, Mgh;) or **ذَاهِبٌ** (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Ashâ: (IAmb:) thus it bears two contr. significations. (S.) You say, **أَنْتَ غَابِرٌ غَدًا وَذِكْرُكَ غَابِرٌ أَبَدًا** [Thou passest away to-morrow, but thy fame remaineth for ever]. (TA.) = [Future time. See an ex. in the first of the verses cited voce **حَيْثُ**. The meaning of "remaining" seems equally appropriate in that verse: but **غَابِرٌ** is often used by grammarians in the last of the senses expl. above.]

غَوْبَرٌ: see **غَبْرٌ**.

الْبَاقِيَةُ الْغَابِرَةُ means **الْبَاقِيَةُ** [The lasting, or everlasting, state of existence]; (K, TA;) i. e. **الْآخِرَةُ** [the latter, or last, state]. (TA.)

أَغْبَرُ *Dust-coloured; of a colour like dust*: (S:) [fem. **غَبْرَاءُ**: and pl. **غَبَرٌ**.] — **الْأَغْبَرُ** **† The wolf**; (K, TA;) because of his [dusty] colour: like **الْأَغْبَرُ**. (TA.) — And **الْغَبْرَاءُ** **† The female of the حَجَل [or partridge]**. (K.) — Also **الْغَبْرَاءُ** **† The earth**; (S, IAth, Mgh, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to **الْخَضْرَاءُ**, which means "the sky," or "heaven." (IAth.) — And you say, **جَاءَ عَلَى غَبْرَاءِ الظُّهْرِ** **† He came on foot**: (Z, TA:) [i. e.] *he came upon the earth, or ground*; and so **جَاءَ عَلَى غَبْرَاءِ الظُّهْرِ**: (M, TA:) or the latter means, *he returned without his having obtained, or attained, anything*: (T, TA:) or *he returned without his having been able to accomplish the object of his want*. (El-Ahmar, TA.) And **تَرَكَهُ عَلَى غَبْرَاءِ الظُّهْرِ** **† He left him in the possession of nothing**: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it

is expl. as meaning *he returned disappointed, or unsuccessful*; and so **تَرَكَهُ عَلَى غَبْرَاءِ الظُّهْرِ**. (TA.) — **بَنُو الْغَبْرَاءِ** **† The poor, needy, or indigent**; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the guests;] so called because of their cleaving to the dust: (IB, TA:) and **الْغَبْرَاءُ النَّاسُ** likewise means *the poor of mankind*: or, as some say, the former means *strangers from their homes*: (TA:) or *strangers*, (K,) or *persons*, (TA,) *who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance*: (K, TA:) or *persons who contribute equally to the expenses which they have to incur in journeys*: all of these meanings have been assigned to it in explaining a verse of Tarafch: [see EM p. 85:] and it is also expl. in the A as meaning *persons of whom one knows not to what family, or tribe, they belong*: (TA:) and [it is said that] **ابْنُ غَبْرَاءَ** signifies *the thief, or robber*. (T in art. **بَنِي**.) — **غَبْرَاءُ** also signifies **† Land abounding with coverts of the kind termed خَمَر [q. v.]**: (TA:) and *land abounding with trees*; (K;) or so **أَرْضُ غَبْرَاءَ**; (TA:) as also **غَبْرَةٌ**. (K.) — Also **† Herbage in plain, or soft, land**. (Sgh, K.) [This is said in the TA to be more probably with **ث**; but I do not find any meaning like this assigned to **غَبْرَاءَ**.] — And **† A species of plant**. (S. [App. that called **غَبِيرَاءُ**, q. v.]) — **وَطْأَةُ غَبْرَاءَ** **† A footprint, that is becoming obliterated, or effaced**: (S, A, K:) or *such as is recent*. (K. [See also **دَهْمَاءُ**, voce **أَدَهَرُ**].) — And **عَزَاغَبِرٌ** **† Might departing**; (K, TA;) *becoming effaced*. (TA.) — **سَنَةُ غَبْرَاءَ** **† A year of drought**; (IAth, K;) *a year in which is no rain*: (TA in art. **شَبْ**;) pl. **غَبَرٌ**: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (IAth.) — And **جَوْعٌ أَغْبَرُ** **† Severe hunger or famine**. (TA.)

مَغْبَرٌ: see **غَبْرٌ**, first sentence.

مَغْبَرٌ *A camel the interior of whose foot is in a withering state*. (As, TA.)

مَغْبَرَةٌ *A party of men praising, or glorifying, God, by saying لَا إِلَهَ إِلَّا اللَّهُ*, and reiterating the voice in reciting [the Kur-ân] &c.: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the **غَابِرَةُ**, which means the **بَاقِيَةُ** [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state. (TA.) [See 2.]

مَغْبَارٌ *A palm-tree (نَخْلَةٌ) that becomes over-spread with dust*. (AHn, K.) — And *A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her*. (K.)

مُغْبَرٌ i. q. **مُغْبَرٌ** [q. v.]: (Kr, K:) the latter is the more approved term. (TA.)

غَبَسَ

1. **غَبَسَ** (K,) aor. **غَبَسَ**, (TK,) inf. n. **غَبَسَ**; (TA;) and **غَبَسَ**, aor. **غَبَسَ**, inf. n. **غَبَسَ** and **غَبَسَ**; (IKtt,

4 : see 8. — **أَغْبَطَ الرَّحْلَ عَلَى ظَهْرِ الْبَعِيرِ** (S,) or **عَلَى الدَّابَّةِ** (K,) *He kept the saddle constantly (S, K) upon the back of the camel, (S,) or upon the beast, (K,) not putting it down from him. (S.)* — **إِغْبَاطٌ** also signifies *The continuing constantly riding. (ISk.)* And **أَغْبَطُوا عَلَى رِكَابِهِمْ** *They kept the saddles on their travelling-camels night and day, not putting them down, in journeying. (ISh.)* — Hence, (A, TA,) **أَغْبَطْتُ** **عَلَيْهِ الْحُمَى** † *The fever continued upon him; (S, K, TA;) as though it set the غَيْطُ upon him, to ride him; like as you say, رَكَبْتُهُ الْحُمَى, and امْتَنَنْتُهُ, and ارْتَحَلْتُهُ (A, TA;) or clare to him: (TA;) or did not quit him for some days; as also أَغْبَطْتُ, and أَرَدَمْتُ (Aq.)* — And **أَغْبَطَتِ السَّمَاءُ** † *The sky rained continually. (S, Mss, K, TA.)*

And **أَغْبَطَ عَلَيْنَا الْمَطَرُ** † *The rain continued upon us incessantly, rain following close upon rain.* (Abou-Kheyrh.) — And **أَغْبَطَ النَّبَاتُ** † *The herbage covered the land, and became dense, as though it were from a single grain.* (K, TA.)

8. **اِغْبِطَ** *He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Taj el-Masadir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or † اِغْبَطَ, inf. n. اِغْبَاطٌ, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, مَا تَقَى مَا يُغْبِطُ عَلَيْهِ [He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from him]. (TA in art. فَوُز.) — The saying,*

• **خَوَى قَلِيلًا غَيْرَ مَا اِغْبِطَ** •

cited by Th, but not expl. by him, is held by ISd to mean [*He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground, not resting upon a wide غَبِيطَ [q. v.] of ground, but upon a place not even, and not depressed.* (TA.)

غُبُطٌ [originally an inf. n.]: see **غَبِطَةٌ**. — Also, and † **غُبُطٌ**, *Handfuls of reaped corn or seed-produce: pl. غُبُوطٌ, (K, TA,) and, it is said, غُبُطٌ: or [rather] accord. to Et-Tāfīf, غُبُوطٌ signifies the handfuls which, when the wheat is reaped, are put one by one; and غُبُطٌ is the sing.: or, as AHn says, غُبُوطٌ signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed غُبُطٌ. (TA.)*

غُبُطٌ: see the next preceding paragraph.

غُبِطَةٌ *A strap in the [leathern water-bag called] مَزَادَةٌ, (Ibn-Abbād, O, K,) like the شَرَاكُ [of the sandal], (Ibn-Abbād, O,) which is put upon the extremities of the two skins [whereof the مَزَادَةٌ is mainly composed] and then strongly sewed. (Ibn-Abbād, O, K.)*

غَبِطَةٌ *A good state or condition; (S, L, Mṣb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also † غَبِطٌ, in the saying, اَللّٰهُمَّ غَبِطْ لَّيْ هَبِطَا, meaning, O God, we ask of Thee a good state or condition [&c.], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from*

us, (K, TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.]

سَمَاءٌ غَبِطَى † *A shy raining continually (Jm, K) during two or three days; (Jm;) as also غَمِطَى. (TA.)*

غَبُوطٌ *A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.)*

رَحْلٌ غَبِيطٌ *A [camel's saddle of the kind called] رَحْلٌ, (S, Mṣb,) for women, (S,) upon which the [vehicle called] هَوْدَجٌ is bound: (S, Mṣb:) or an elegant kind of رَحْلٌ, depressed in its middle: (TA:) or a vehicle like the pads (أَكْفٌ [in the CK, erroneously, أَكْفٌ]) of the [species of camels called] بَخَاتِبَى, (K,) which is tented over with a [framework such as is called] شَجَارٌ, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَبٌ) is made not in the [usual] make of pads (أَقْتَابٌ): (TA:) or a رَحْلٌ of which the pad (قَتَبٌ) and the [curved wooden parts called] أَحْنَاءٌ are one [i. e., app., conjoined]: (K:) pl. غَبِيطٌ. (S, Mṣb, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — [Hence,] † *Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also † a channel of water furrowed in a tract such as is termed قَفٌّ, (K, TA,) like a valley in wūth, having between it and another such channel meadows and herbage: pl. as above. (TA.)**

غَابِطٌ act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) — and also as expl. in the second sentence: (K:) pl., accord. to the K, غَبُطٌ, like كُنْبٌ; but correctly, غَبُطٌ, like سَكْرٌ, as in the L. (TA.)

فَرَسٌ مُغْبِطٌ الْكَائِبَةِ † *A horse high in the withers; likened to the form of the غَبِيطٌ; accord. to Lth: in the A, as though he had on him a غَبِيطٌ. (TA.) — اَرْضٌ مُغْبِطَةٌ, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h to the first letter, (TA,) Land covered with dense herbage, as though it were from a single grain. (AHn, K.) — سَبْرٌ مُغْبِطٌ † *Journey continued without rest; as also مُغْبِطٌ. (ISh.)**

حُمَى مُغْبِطَةٌ: Continual fever. (TA.)

مُغْبُوطٌ and **مُغْبِطٌ** *Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also † مُغْبِطٌ. (TA.)*

مُغْبِطٌ and **مُغْبِطٌ**: see the next preceding paragraph.

غُبُق

1. **غَبَقَةٌ**, (S, O, K,) aor. † (S, O, TA) and †, (TA,) inf. n. غَبَقٌ; (O, TA;) and † **غَبَقَةٌ**, inf. n. تَغْبِيقٌ; (TA;) *He gave him to drink an evening-draught, or what is termed a غَبُوقٌ. (S, O, K, TA.) لَا أَغْبُقُ قَبْلَهَا أَهْلًا وَلَا مَالًا*, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooneenee with keṣr to the ب, means *I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two.* (TA.)

2: see the next preceding paragraph. One says also **غَبَقَ الْإِبِلَ**, and **الْغَنَمَ**, *He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and* **اَلشَّامَةُ اِغْبَقَتْ** *he milked the she-camel after sunset.* (TA. [See also 5.])

5. **تَغْبَى** *He milked in the evening. (Lh, O, K. [See also what next precedes.]) — And He drank in the evening. (TA. [See also what next follows.])*

8. **اِغْتَبَقَ**, (S, O, K,) inf. n. اِغْتِبَاقٌ, (TA,) and **مُغْتَبِقٌ** may be an inf. n. as well as a n. of place, (O, K,) *He drank an evening-draught, or what is termed a غَبُوقٌ. (S, O, K. [See also what next precedes.]) — And اِغْتَبَقَ لَبَنَهَا* *He drank her (a camel's) milk in the evening. (TA.) — See also 2.*

غَبَقَةٌ *A single case of the evening-drink, or of what is termed غَبُوقٌ. (TA.)*

غَبَقَةٌ *A string, or cord, (IDrd, O, K,) or a plaited thong (عَرَقَةٌ, (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce سَانِيَةٌ], in order that the piece of wood may be firm. (IDrd, O, K.)*

غَبَقَانٌ, applied to a man, and **غَبَقَى** [for which the CK has غَبَقَا], applied to a woman, (O, K, TA,) epithets similar to **صَبَحَانٌ** and **صَبَعَى**, (O,) irregularly formed, for **فَعْلَانٌ** is not to be formed from **اِفْعَلَ** nor from **تَفَعَّلَ**, (TA,) *Who has drunk an evening-draught, or what is termed a غَبُوقٌ. (K.)*

غَبُوقٌ *An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K. [See also صَبُوحٌ.])*

See an ex. in a verse of Khuzaz Ibn-Lowdhān cited voce كَذَبٌ. One of the Arabs said to a companion of his, **إِنْ كُنْتَ كَادِبًا فَشَرِبْتَ غَبُوقًا** **بَارِدًا** [*If thou be lying, then mayest thou drink a cold evening-draught*]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him **غَبُوقٌ** by way of comparison: or meaning, may that be to thee in the place of **غَبُوقٌ**. (TA.)

And one says, *لَقِيتُهُ دَا غُبُوقَ* [lit. *I met him at a time of drinking the evening-draught*], meaning, in the evening; a phrase used only adverbially; like *دَا صُبُوحَ* (TA:) and *دَا غُبُوقَ* [which has a similar meaning]. (T in art. دُو.) — Also, and with *ة*, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like *صُبُوحَ* and *صُبُوحَ*. (TA.)

مُغْتَبِقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying *A place in which one drinks the draught termed غُبُوقَ*]. (O, K.)

غب

1. *غَبَنَ* (S, MA, Mgh, K,) aor. -, (Mgh, K,) inf. n. *غَبْنٌ* (S, MA, Mgh, K, KL) and *غَبْنٌ*, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) *He cheated, deceived, overreached, or defrauded, him*, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) *he endamaged him, or made him to suffer loss or damage or detriment*, (Mgh, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Mgh:) [or] *he overcame him in selling and buying*. (Mgh.) And *غَبِنَ* *He was cheated, or deceived* [&c. in a purchase]: (S, K, TA:) and *انْغَبِنَ* [in like manner signifies] *he became [cheated or endamaged or] overcome in selling and buying*. (Mgh.) And it is said that *غَبْنٌ فِي الْبَيْعِ* inf. n. *غَبْنٌ*, signifies *He was unmindful, or inadvertent*, [or perhaps *غَبْنٌ* is here a mistranscription for *غَبْنٌ*, signifying thus, and therefore meaning *he was made to suffer loss*,] in selling or in buying. (TA.) And one says also, *غَبِنَ الرَّجُلُ أَشَدَّ الْغَبْنَانِ* [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) *غَبْنٌ يَسِيرٌ* [A petty overreaching or endamaging] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and *غَبْنٌ فَاحِشٌ* [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musalmans.) [*الْغَبْنُ وَالْغَبْنُ* mentioned by Freytag as occurring in the *Fākihiet el-Khulafā*, and expl. by him as meaning "Fraud omnimoda," should, I doubt not, be *الْغَبْنُ وَالْغَبْنُ*, the two inf. ns. mentioned in the first sentence above.] — *غَبِنَهُ* aor. -, inf. n. *غَبْنٌ*, signifies also *He passed by him* (i. e. a man) *inclining, or leaning, [or bending down, so as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him*. (TA.) — [And it is said in the TA that *غَبِنُوا النَّاسَ* means *None but they obtained it*: whence it appears that *فِيهِ* or the like has been omitted after *النَّاسَ*: with this overaction, the phrase may be rendered, *they overreached, or prevented, the other people in respect of it, by obtaining it themselves*.] — *هَذَا يَغْبِنُ عَقْلَكَ*, said to a man whom another had cheated (*غَبْنٌ*) in a

sale, means *This [man] attributes defect, or imperfection, to thy intellect*. (TA.) — *قَدْ غَبِنُوا* *غَبِنُوا*, aor. of the former verb -, and of the latter -, i. e. *لَمْ يَعْلَمُوا عِلْمَهَا* [meaning *They have not known her case or state or condition, or her qualities*], (ISh, K, TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generosity of race, but she is *غَبُونَةٌ*, [i. e.] one of which the qualities are not known to be as above mentioned. (ISh, TA.) — *غَبِنْتَ رَأْيَكَ* [if not a mistranscription for *غَبِنْتَ* (see *غَبْنٌ رَأْيَهُ* in what follows)] means *Thou hast lost, and forgotten, thy judgment, or opinion*. (TA.) — *غَبِنَ الشَّيْءَ* and *غَبِنَ الشَّيْءَ* aor. -, inf. n. *غَبْنٌ* and *غَبْنٌ*, signify *He forgot the thing: or he was unmindful, neglectful, or heedless, of it*; (K, TA;) and *ignorant of it*: (TA:) or *he made a mistake in respect of it*; (K, TA;) as in the saying, *غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ* [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — *غَبِنَ رَأْيَهُ* inf. n. *غَبْنٌ* (S, Mgh, K) and *غَبَانَةٌ* (S, K,) means *He was, or became, deficient in his judgment, or opinion*: (S:) or *he was, or became, weak [therein]*: (K:) or *his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away*: (Mgh:) the parsing of this phrase has been [fully] expl. voce *سَفَهُ* [q. v.]. (S.) — *غَبِنَ الثَّوبَ* (S, Mgh, Mgh, TA,) inf. n. *غَبْنٌ* (K,) from *مَغْبِنٌ* [q. v.], (Mgh,) *He folded, or doubled, the garment*, (T, Mgh, Mgh, K, TA,) it being [too] long, (T, TA,) and then *sewed it*; (Mgh, Mgh;) like *خَبَنَهُ* [q. v.] (S, Mgh) and *كَبَنَهُ*. (Mgh.) And *غَبِنَ الدَّلْوُ* *He folded, or doubled, [the edge of] the leathern bucket, to shorten it*. (TA: but only the inf. n. of the verb thus used is there mentioned.) — And *غَبِنَ الشَّيْءَ* *He hid, or concealed, the thing in the مَغْبِنِ* [or armpit or groin or the like]; (TA;) as also *اغْتَبَنَهُ*. (K, TA.) *غَبِنَ الطَّعَامَ* is like *خَبَنَهُ* [i. e. *He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity*]. (S.)

3: see 6, first sentence.

5: see 10.

6. *غَبْنٌ تَغَابُنٌ* signifies *Mutual غَبْنٌ* [i. e. *cheating or endamaging or overcoming in selling and buying*: and *مُغَابَنَةٌ* signifies the same; or *mutual endeavouring to cheat &c*: see 3 in art *زَيْن*]. (S, MA, K, KL, TA.) Hence, *يَوْمُ التَّغَابُنِ* [in the *Kur* lxiv. 9], an appellation of *The day of resurrection*; because the people of Paradise will then overreach (*تَغْبِنُ*) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — And *تَغَابُنٌ* له [i. e. *لَهُ*, but this, I think, is probably a mis-

transcription for *تَغَاعَدٌ* [i. e. *تَغَاعَدَ بِهِ*, meaning *He did not pay him his due*,] *حَتَّى غُبِنَ* [so that he was cheated or endamaged or overcome]. (TA.)

7: see 1, second sentence.

8: see 1, last sentence but one.

10. *اسْتَغْبَنَهُ* and *تَغْبَنُهُ* [app. signify *He esteemed him غَبِينٌ*, i. e. *weak in judgment, and therefore liable to be cheated or endamaged*]. (TA in art. *زَيْن*: see 10 in that art.)

غَبْنٌ [mentioned above as an inf. n.,] *Weakness: and forgetfulness*. (K.) — And *What is cut off from the extremities of a garment, and thrown down, or let full*. (TA.)

غَبِينٌ *Weak in his judgment, or opinion*; (S, K, TA;) and *in intellect, and in religion*; (TA;) and *مُغْبُونٌ* signifies the same. (K, TA.)

غَبَانَةٌ [mentioned above as an inf. n. (see *غَبْنٌ رَأْيَهُ*)] *Weakness of judgment, or opinion*. (S.)

غَبِينَةٌ [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Mgh, K) from [the inf. n.] *غَبْنٌ*, like *شَتِيمَةٌ* from *شَتَمَ* (S,) [or] from *غَبَنَهُ* (Mgh, K) used in relation to selling, (K,) or in relation to a price &c. (Mgh.)

غَابِنٌ *Remiss, or languid, in work*. (K.)

مَغْبِنٌ sing. of *مَغَابِنٌ*, (Mgh, Mgh, K,) which signifies *The أَرْغَافُ*, (S, Mgh, Mgh, K,) and the *أَبَاطُ*, (Mgh, Mgh, K,) [i. e. the groins and the armpits, and the like; (see *رَفَعٌ*);] or the *places of flexure, or creasing, of the shin*: the sing. is expl. by Th as signifying *any part upon which one folds his thigh*. (TA.)

مُغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Mgh, K.) — See also *غَبِينٌ*. — *مُغْبُونَةٌ* applied to a she-camel: see 1, latter half.

غبو

1. *غَبِيَ* aor. *يَغْبِي*, inf. n. *غَبَاً* and *غَبَاوَةً*, [the latter of which is the more common,] *He had little [or no] intelligence*. (Mgh.) — And *غَبِيَ* (غَبِيَ) (S, K, TA, in the CK [erroneously] *غَبِيَ*) or *غَبِيَ عَنِ الشَّيْءِ* (S, K) or *غَبِيَ عَنِ الْأَمْرِ* (Mgh,) aor. as above, (S,) inf. n. *غَبَاوَةً* (S, K) and *غَبَاً* (K,) *He did not understand* (S, Mgh, K) *the thing* (S, K) or *the affair*. (Mgh.) And *غَبِيَ عَنِ الْخَبَرِ* *He was ignorant of the information*. (Mgh.) — And in like manner, *غَبِيَ عَلَى الشَّيْءِ* inf. n. *غَبَاً*, [The thing was not understood, or not known, by me; or] *I knew not the thing*: (S:) [or] *غَبِيَ الشَّيْءَ مِنْهُ* i. e. *غَفِيَ* [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and *غَبَاً* is used in the dial. of Teiyi for *غَبِيَ* in the sense of *غَفِيَ*: (A and TA in art. *غَبَسَ*;) or it is for *غَبَّبَ*, like

غَبِيْسٌ for تَقْضُصٌ. (§ in that art. [See غَبِيْسٌ : and see also غَبِيَّةٌ in art. غَبَى.])

5. تَغْبَاهُ : see 10.

6. تَغَابَلُ i. q. تَغَابَلُ (S, MA, TA,) i. e. *He was, or he feigned himself, unmindful, &c.* (MA.) So in the phrase تَغَابَى عَنْهُ : (TA : [see تَغَابَلُ :]) and one says تَغَابَاهُ [also, app. in the same sense]. (IAfr, TA in art. عَمِش.)

10. اسْتِغْبَاهُ and تَغْبَاهُ [app. *He esteemed him unintelligent, or one having little intelligence.*] (TA in art. زَيْن : see 10 in that art.)

غَبُوَةٌ and غَبُوَةٌ and غَبِيٌّ In him is *unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence.* (K.)

[غَبَا Stupidity. (Freytag, from El-Meydānce.)]

غَبَاٌ Low, or depressed, ground. (K, TA.) And *A thing that is hidden, or concealed, from one.* (TA.) — And *Earth, or dust, that is put over a thing to conceal it from one.* (TA.) [See also art. غَبَى.]

غَبِيٌّ Having little, (S, Msh,) or no, (K,) intelligence : (S, Msh, K :) or one who does not understand deceit, or guile, and the like : (T, TA :) or unmindful, forgetful, neglectful, heedless, or inadvertent : (TA :) and ignorant : (Msh :) pl. أَغْبِيَاءُ (IAth, Msh, TA) and أَغْبِيَاءُ : (IAth, TA :) accord. to J and others, (TA,) it belongs to this art. ; (S, TA :) but Abou-Alee derives it from شَجَرَةٌ غَبِيَّةٌ, [see أَغْبَى in art. غَبَى,] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.) — [And *A hunter, or sportsman, concealing himself.* (Freytag, from the Deewān of the Hudhalees.)]

غَبُوَةٌ : see غَبُوَةٌ.

غَبَاَةٌ un inf. n. of غَبَى [q. v.]. (S, Msh, K.) — هُوَ ذُو غَبَاَةٍ means *He is one to whom things, or affairs, are unapparent, or obscure; or from whom they are hidden, or concealed.* (TA.)

غَبُوَةٌ : see غَبُوَةٌ.

أَغْبَى : see the next article.

غَبَى

2. تَغْبَى عَنْ الشَّيْءِ, (TA,) inf. n. تَغْبِيَّةٌ (K, TA,) *He covered, veiled, or concealed, (K, TA,) him, or it, from the thing.* (TA.) — And غَبَى الْبُئْرَ *He covered the head [or mouth] of the well, and then put over it earth, or dust.* (TA.) = غَبَى شَعْرَهُ, (TA,) inf. n. as above, (K, TA,) *He shortened his hair :* (K, TA :) of the dial. of Abd-el-Kays, and sometimes used by others : (TA :) and he eradicated it (K, TA) at once. (TA.)

4. اِغْبَتِ السَّمَاءُ, inf. n. اِغْبَاءٌ, *The sky rained such rain as is termed غَبِيَّةٌ* [q. v.]. (AZ, S.)

غَبِيَّةٌ *A rain that is not copious, (S, K,) but exceeding such as is termed بَغِيَّةٌ* [q. v.]: (S :) or

a vehement shower (K, TA) of rain : (TA :) pl. غَبِيَّاتٌ. (S.) — [And app. † *A shower of arrows.*] شَرُّ الْغَبِيَّاتِ غَبِيَّةُ النَّبْلِ [which seems clearly to mean † *The worst of showers is the shower of arrows*] is a saying mentioned by As. (TA.) — Also *An abundant pouring of water :* — and likewise † of سَيَاطٍ [i. e. *strokes of the whip, or lashes*]: (K, TA :) thought by ISd to be thus termed as being likened to the غَبِيَّاتِ of rain. (TA.) — And, as being likened to the rain thus termed, † *A running after another running :* [but] A'Obeyd says, it is like a leap in pace or going. (S. [In three copies of the S, I find الْغَبِيَّةُ كَالْوُتْبَةِ as the explanation given by A'Obeyd : in one of my copies of the S, الْغَبِيَّةُ كَالزَّرِيَّةِ : and in the TA, الْغَبِيَّةُ كَالزَّرِيَّةِ فِي السَّرِ : I have followed the first of these readings, as I cannot doubt its being the right.]) — Also *Dust of the earth, that has risen, or that has spread, or diffused itself :* (K, TA :) as also † غَبَاٌ : thus correctly ; but in [some of] the copies of the K, غَبَاٌ, like كَسَاٌ ; [and accord. to other copies غَبَاٌ ;] it is like *dust in the sky :* or, as some say, it is the *earth, or dust, with which the head [or mouth] of the well is stopped up, upon the cover.* (TA.) [See also art. غَبُو.] = One says also, جَاؤُوا عَلَى غَبِيَّةٍ, meaning غَبِيَّتِهَا [i. e. *They came at, or in the time of, the setting of the sun*]; (K, TA :) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غَبُو.])

غَبَاٌ : see the next preceding paragraph : — and see also art. غَبُو.

شَجَرَةٌ غَبِيَّةٌ, and غُصْنٌ أَغْبَى *A branch, and a tree, tangled, confused, or dense.* (K.) = اِدْخُلْ فِي النَّاسِ فَإِنَّهُ أَغْبَى لَكَ means [Enter thou among the people, for it will be] most concealing for thee. (TA.)

سَمَاءٌ مُغْبِيَّةٌ *A sky raining such rain as is termed غَبِيَّةٌ* [q. v.]. (AZ, S.)

حَفَرَ مُغْبَاَةً i. q. مَغْطَاَةً : so in the saying, [He dug a pitfall which he afterwards covered over with earth] : and [hence] one says, دَفَنْ لِي دَفْنًا لِي فَلَانَ مُغْبَاَةً ثُمَّ حَمَلَنِي عَلَيْهَا [lit. *Such a one covered over a pitfall for me, then urged me to go upon it*], meaning † *such a one caused me to fall in [or by means of] a stratagem that he had concealed.* (TA.) = Also i. q. مَفْوَاَةٌ [A land (أَرْض) abounding with فَوَّةٌ i. e. *madder*]. (TA.)

غَت

1. غَتَّه (S, K,) aor. ٢, inf. n. غَتٌّ (TK,) *He fatigued, or wearied, him, (كَدَّه,) [by, or with, the affair].* (S, K.) — And *He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him.* (TA.) And you say, غَتَّ الدَّابَّةَ شَوْطًا أَوْ شَوْطَيْنِ *He fatigued, or wearied, the beast by urging it to run a heat, or two heats.* (K, TA.) — Also *He grieved him ;* (K, TA :) and *afflicted, distressed, or oppressed,*

him. (TA.) And غَتَّ *He was grieved* [&c.]. (Sh, TA.) — And *He overcame him, or silenced him, بِالْكَلَامِ* [by speech, i. e. *by what he said*]. (K, TA.) [Hence] it is said in a trad. respecting prayer, يَا مَنْ لَا يَغْتَهُ دَعَاءُ الدَّاعِينَ *O Thou whom the praying of those who pray does not overcome.* (TA.) And [hence, perhaps,] one says, غَتَّ الضَّحْكَ, (aor. and inf. n. as above, TA,) *He concealed laughter, (S, K, TA,) by putting his hand, or his garment, over his mouth.* (TA.) — Also *He squeezed his throat, or throttled him :* (K :) and he squeezed his throat for the period of one breath, or of two breaths, or, as some say, more than that. (TA.) It is said in a trad. respecting the mission [of Moḥammad], فَأَخَذَنِي جِبْرِيلُ فَقَتَّنِي *And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water :* inf. n. غَتَّ : and غَتَّه فِي signifies the same. (TA.) — غَتَّه فِي الْمَاءِ, (S, K, TA,) aor. and inf. n. as above, (TA,) is syn. with غَطَّه ; (S, K, TA :) meaning *He immersed, or plunged, him, or it, into the water.* (TA.) — And one says, غَشِمَهُ اللَّهُ بِالْعَذَابِ, inf. n. as above, *God plunged them, or may God plunge them, with consecutive plungings, into punishment.* (TA.) — And غَتَّ, aor. and inf. n. as above, *He took successive draughts, heaping the vessel to his mouth.* (AZ, TA.) And غَتَّ فِي الْإِنَاءِ, (TA,) and غَتَّ الْمَاءَ, (K, TA,) and غَتَّ فِي الْإِنَاءِ, (TA,) *He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth.* (K, TA.) — And غَتَّ الشَّيْءَ الشَّيْءَ *He made one part of the thing to follow another part thereof, (K, TA,) whether in drinking or in speaking* [&c.]. (TA.) — It is said in a trad., respecting Moḥammad's pool, يَغْتُ فِيهِ مِيزَابَانِ i. e. *Two spouts were pouring forth into it with an uninterrupted pouring :* or it is said to mean, *two spouts were running into it with a murmuring sound ;* accord. to which latter explanation we must read يَغْتُ : and some say that it is يَغْطُ. (AZ, L, TA.) [See also another reading voce غَبَّ.] — And one says, غَتَّه بِجُثْمِهِ *He threw his breast upon him.* (TA in art. جِشَم.) = غَتَّ, aor. ٢, *It was, or became, bad, or corrupt ;* said of food ; and likewise of speech. (Abou-Bekr, TA.) [See also غَتَّ.]

2. تَغَتَّتِ الطَّعَامُ, inf. n. تَغْتِيْتُ *He made the food bad, or corrupt ;* as also † اِغْتَه. (Abou-Bekr, TA.)

4 : see what next precedes.

غَتَّ [inf. n. of 1, q. v. — And] *The interval between two draughts, or gulps, while the vessel is kept to the mouth.* (TA.)

غَمَر

1. غَمَرَهُ, aor. ٢, inf. n. غَمَرٌ, *He had an impotence, or an impediment, or a difficulty, in his*

speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) = *غَنِمَ*, said of food (*طَعَامٌ*), *It was*, or *became*, *wholesome*, or *beneficial*. (TA.)

4. *اِغْتَمَرَ الزَّيْبَةَ*, (K, TA, in the CK [erroneously] *اِغْتَمَرَ*) *He visited much, so as to weary*. (K, TA.) One says, *لَا تَغْتَمِرْ الزَّيْبَةَ فَتَيْلَ* [Do not thou visit much, so as to weary]. (TA.) — And they said, *كَانَ الْعَجَّاجُ يُغْتَمِرُ الشَّعْرَ* i. e. *El-Ajjāj used to make poetry cause much wearying*: and it is said in the A, *اِغْتَمَرَ آلُ الْعَجَّاجِ الرَّجَزَ* i. e. *The family of El-Ajjāj recited much poetry of the metre termed رَجَزٌ*; and he among them. (TA.)

8. *اِغْتَمَرَ* *He suffered from indigestion* (K, TA) *in consequence of much eating*; and *became affected by what is termed غَمَرٌ* [app. meaning *heat of the stomach so intense as to take the breath*] arising from the distress occasioned by repletion. (TA.)

غَمَرٌ *Intense heat that almost takes away the breath*. (S, K.) A rájis says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. *فَل*),

- حَرَقًا حَمَضَ بِلَادٍ فِلَ
- وَغَمَرُ نَجْمٍ غَيْرِ مُسْتَقِلٍّ

[The pasturage termed *حمض* of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almost-suffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (*غَيْرُ مُرْتَفِعٍ*) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of *الشَّعْرَى*, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] *الجَوَازَاءَ*. (S. [See *الشَّعْرَى*].) — See also 8.

غُمَرٌ *Thick pieces [or clots or lumps] of milk*. (TA.)

غُنْمَةٌ *An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein; meaning, in speaking Arabic; syn. عَجْمَةٌ*. (S, Mgh, Msb, K.)

غُنْمِي: see *اِغْتَمَرَ*. — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., *اِغْتَمَرَ*,] *Thick; the pouring forth of which is without any sound*. (IAar, K.) — And One who is *heavy in spirit*: from *غُمَرٌ* signifying as expl. above. (TA.)

غِيَاضُ غُنْمٍ, like *زُبَيْرٌ*, (so in copies of the K,) [or *حِيَاضُ غُنْمٍ*, for it is] a proper name for *الْمَنِيَّةُ*, (TA,) meaning *Death*, (K, TA,) like *شُعُوبٌ*, imperfectly decl. [as being a proper name and of the Bk. I.

fem. gender]; so says Z; and, accord. to Lh, *اِغْتَمَرَ* signifies the same, but ISd says, “I know it not save as from him.” (TA.) One says, *أَوْرَدَهُ حِيَاضُ غُنْمٍ* [He brought him to death]: and in like manner, *وَقَعَ فِي أَحْوَاضِ غُنْمٍ* [He fell into death], expl. by Lh as meaning *he died*. (TA.)

اِغْتَمَرُ, (S, Mgh, Msb, K,) and *غُنْمِي*, (S, K, TA,) [and *اِغْتَمِي*, occurring in the *فَاكَّةُ الْخُلَفَاءِ*, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning “barbarus,”] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. e. *اِعْجَمٌ*: (TA:) fem. of the first, *غُنْمَاءُ*, applied to a woman: (Msb, TA:) pl. of the first *غُنْمَرٌ* (S, Mgh, Msb, K) and *اِغْتَمَرٌ*, (Mgh,) or this latter is pl. of the second. (TA.) — See also *غُنْمِي*.

اِغْتَمِي: see the next preceding paragraph.

مَقْتَمُومٌ, *Burned by the heat*. (TA.)

غث

1. *غَثٌ*, aor. *غَثَّ*; and *غَثَّ*, (originally *غَثَّ*, TA) aor. *غَثَّ*; (S, O, K;) said of flesh-meat; (S, O;) and *غَثَّتْ*; said of a *شَاةٌ* [i. e. sheep or goat]; (S, O, Msb;) inf. n. *غَثَاةٌ* and *غَثُوَّةٌ*, (S, O, K,) or *غَثَّ*; (Msb;) and *اِغْثَ*, (K,) or *اِغْتَثَ*, (S, O,) or both; (TA;) *It was*, or *became*, *lean*, or *meagre*: (S, O, K;) or *غَثَّتْ*, said of a *شَاةٌ*, it *was*, or *became*, *weak*. (Msb.) — [Hence the saying,] *غَثَّ الْحَدِيثُ* [The talk, or discourse, *was*, or *became*, [meagre, or] bad, or corrupt; (S, A, O, K;) as also *اِغْثَ*. (S, K.) [See *غَثَّ*.] — And *لَا يَغْثُ عَلَيْهِ شَيْءٌ* [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And *مَا يَغْثُ عَلَيْهِ أَحَدٌ* [No one is to be disregarded in his opinion; so that] he does not leave any one unashed by him. (T, A, O, K.) And *غَثَّتْ عَلَيْنَا مَكَّةٌ فَلَا بُدَّ لَنَا مِنْ خُرُوجٍ* [Mekkeh has become displeasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — And *غَثَّ*, (S, O, K,) aor. *غَثَّ*, inf. n. *غَثَّ* and *غَثِبْتُ*, (S, O,) is said of a wound, meaning *It flowed with thick purulent matter*, as also *اِغْثَ*, (S, O, K,) and *with dead flesh*. (S and O in explanation of the former verb.)

2. *غَثَّتْ الْإِبِلُ*, (El-Umawee, O, TA,) inf. n. *تَغَثَيْتُ*, (El-Umawee, O, K,) *The camels became fat* (El-Umawee, O, K, TA) *by little and little*: (O, K, TA:) [or *became somewhat fat*; for] one says, *غَثَّ بَعِيرِي ثُمَّ غَثَّتْ* *My camel became lean; then he became somewhat fat*. (A, TA.)

4: see 1, in three places. — You say also, *اِغْثَ* *He [was meagre in his diction; or] spoke badly, or corruptly*. (S, TA.) And *اِغْثَ فِي*

كَلَامِهِ + *He said that in which was no good*. (A, Msb.) = And *اِغْثَ اللَّحْمَ* *He bought the flesh-meat lean*. (S, O.)

5. *اَتَغَثْتُ مَا أَنَا عَلَيْهِ حَتَّى أَتَسَنَّ* means + *I do what is of an inferior kind that I may find much*; as also *اَتَغَثْتُ مَا أَنَا فِيهِ*: (A, TA:) or *اَتَغَثْتُ مَا أَنَا فِيهِ حَتَّى أَتَسَنَّ*, meaning + *I deem my doing to be little that I may obtain thereby much recompense*. (O.)

8. *اِغْثَتِ الْخَيْلُ* (as also *اِغْتَتَتْ* and *اِغْتَبَتْ*, O) *The horses found, or lighted upon, somewhat of the [herbage called] رَجْعٌ*, (O, K, TA,) and *became fat in consequence thereof after having been lean*. (TA.)

10. *اسْتَغَثَّ الْجُرْحَ* *He extracted from the wound the thick purulent matter therein*, (S, K,) *and the dead flesh, and treated it curatively*. (S.) = See also 5.

R. Q. 1. *غَثَّ*, (O,) inf. n. *غَثَّةٌ*, (K,) *He remained, stayed, dwelt, or abode*, (O, K,) in a place. (O.) = [And it seems to signify also *He washed clothes without an implement of the kind called مِقْصَرَةٌ* (q. v.): for —] *غَثَّةٌ* signifies also + *Weak fighting, without a weapon*: (O, K:) likened to the *غَثَّةُ* of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.)

غَثٌّ *Lean, or meagre*; (S, A, O, K;) as also *غَثِيْتُ*; (S, O, K;) both applied to flesh-meat; and the former, with *ة*, to a *شَاةٌ* [i. e. sheep or goat]: (S, O:) pl. *غَثَاةٌ*. (MA.) — Hence, i. e. as being likened to flesh-meat thus termed, *كَلَامٌ غَثٌّ* + *Speech, or language, that is [meagre,] without grace, or beauty*. (Ham p. 757.) One says, *فِي الْكَلَامِ الْغَثُّ وَالسَّيْنُ* [In speech, or the speech, is what is meagre and what is rigorous; or] *what is good and what is bad [or rather what is bad and what is good]*. (Msb.) And *حَدِيثُكَ رَثٌّ* + *Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out*. (A.) And *قَوْمٌ غَثَّةٌ* + *A people, or party, meagre, or bad, in speech*: *غَثَّةٌ* being pl. of *غَثٌّ*, like as *بَرَّةٌ* is of *بَرٌّ*. (A. [The meaning that I have given is there indicated by the context.])

غَثَّةٌ *A lean, or meagre, شَاةٌ* [i. e. sheep or goat]. (TA.) [See also *غَثَّ*.] = And *A sufficiency of the means of subsistence*: (O, K:) like *غَفَّةٌ* and *غَبَّةٌ*. (O.)

الْغَثُّ and *الْغَثَاةُ* *The lion*. (O, K.)

غَثَاتٌ [if not a mistranscription for the inf. n. *غَثَاةٌ*] *Leanness, or meagreness, of a camel [&c.]*. (A, TA.)

غَثِيْتُ: see *غَثَّ* = and see what here follows.

غَثِيَّةٌ, (S, O,) or *غَثِيْتُ*, (A, K,) *The thick purulent matter*, (S, A, O, K,) *and dead flesh*,

(S, O,) of a wound. (S, A, O, K.) — And [hence, probably,] the former word, † *A corrupt, or disordered, state of mind.* (S, A, O, K.) So in the saying, لَبِسْتُ عَلَى غَثِيَّةٍ فِيهِ [meaning † *I consorted with him* (see لَبَسَ) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA.) [In a copy of the A, لَبِسْتُ عَلَى غَثِيَّةٍ, meaning † *I am not in a corrupt, or disordered, state of mind*: but the former, I doubt not, is the right reading.] — Also A palm-tree (نَخْلَةٌ) that produces ripe dates without sweetness. (O, K.) — And Foolish, or stupid, in whom is no good: (O, K:) or foolish, or stupid: and also one who speaks that in which is no good. (TA.)

الغَثَاغِثُ: see الغَثُثُ.

غثر

1. مَادَتْ غَثَرْتُ الْأَرْضُ بِالْثَبَاتِ (thus in the JK [app. meaning *The land became flourishing and fresh with herbage*]): or مَادَتْ (thus in the O and K [i. e. without a; but the former, I think, is evidently the right: the meaning which I have given may be from غَثَرْتُ, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, غَثَرْتُ, fem. of غَثَرْتُ]). The epithet applied to such land is مَغْثَرِيَّةٌ. (JK, O, K.)

4. اغْثِرَ It (the [species of tree, or shrub, called] رَمَثٌ [&c.]) exuded what is termed مَغْثُورٌ [q. v.]; (K:) as also اغْثِرَ. (TA.) — See also اغْثِرَ, last sentence.

11. اغْثَارٌ It (a garment, or piece of cloth,) had much غَثَرٌ i. e. nap, or villous substance, (K, TA,) and wool. (TA.)

Q. Q. 1. غَثَرِي: see the first paragraph.

Q. Q. 2. تَمَغْثَرُ He gathered مَغْثُورٌ [q. v.]. (K.) You say, خَرَجَ النَّاسُ يَتَمَغْثَرُونَ, like يَتَمَغْثَرُونَ, *The people went forth to gather مَغْثَايِرَ* [pl. of مَغْثُورٌ]. (TA.)

غَثَرٌ The nap, or villous substance, of a garment, or piece of cloth; (K, TA;) and the wool thereof. (TA.)

غَثْرَةٌ Abundance: (TA:) [and particularly] abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof]. (K, TA.) — And A portion of property. (TA.)

غَثْرَةٌ A dust-colour inclining to خَضْرَاءُ [which here app. means a dingy ash-colour]: (S, TA:) or, as some say, [simply] dust-colour: (TA:) or it is like duskiness (غَبْشَةٌ) mixed with redness. (K, TA.)

غَثْرَةٌ: see أَغْثَرُ, last sentence.

أَغْثَرُ, or غَثَارٌ, accord. to the CK أَغْثَرُ: see أَغْثَرُ.

أَغْثَرُ and الغَثَوْتُ: see أَغْثَرُ, former half.

غَيْثَرَةٌ A threatening. (K.) — And Fight, or conflict; and commotion, or tumult: so in the saying, تَرَكْتُ الْقَوْمَ فِي غَيْثَرَةٍ [I left

the people, or party, in fight, &c.]: (Aq, TA:) or, accord. to IAr, it means the treading, or trampling, of the people, or party, one upon another, (مَدَاوَسَةُ الْقَوْمِ بَعْضُهُمْ بَعْضًا) in fight, or conflict: you say, بَيْنَ الْقَوْمِ غَيْثَرَةٌ شَدِيدَةٌ [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also أَغْثَرُ, last sentence, in two places.

أَغْثَرُ, (S,) and [the fem.] غَثْرَاءُ, (K,) Dust-coloured: (K, TA:) or of a dingy, or dusky, colour: (TA:) or [of the colour termed غَثْرَةٌ, which is] nearly the same as dust-coloured. (S, K, TA.) 'Omārah says,

- حَتَّى أَكْتَسَيْتُ مِنَ الشَّيْبِ عِمَامَةً
- غَثْرَاءَ أَغْثَرُ لَوْنَهَا بِخِضَابٍ

[Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — أَغْثَرُ is applied as an epithet to a rain That is not red [or brown] nor black nor white; (IAr, TA;) meaning of a dusky, or dingy, colour. (TA.) And it is so applied to a wolf. (IAr, TA.) And الأَغْثَرُ signifies The wolf; (TA;) as also الأَغْبَرُ. (TA in art. غبر.)

— And [in like manner] الغَثْرَاءُ signifies The hyena, or female hyena; (K, TA;) because of its colour; (TA;) as also غَثَارٌ, (O, K, TA,) like قَطَانِمٌ, (O, TA,) determinate; (K, TA;) [accord. to the CK غَثَارٌ, which is wrong;] and accord. to IAr غَثَارٌ, imperfectly declinable. (TA.) — And الأَغْثَرُ signifies also The lion; and so الغَثَوْتُ: (K:) or the latter, as also الغَثَوْتُ, the lion that is in a confused, or perplexed, case. (O.) — And A certain bird, (K, TA,) having confused, or disordered, plumage, (TA,) long in the neck, (K, TA,) in the colour of which is غَثْرَةٌ [q. v.], and which is of the aquatic kind. (TA.) — أَكَلْتُمُ الْغَثْرَاءَ [which may be rendered *The hyena, or female hyena, devoured them*] means † *they perished*. (Z, TA.) — أَغْثَرُ applied to [garments of the kind called] أَشْبِيَّةٌ [pl. of أَشْبَاءُ] (K, TA) and قَطَائِفٌ [pl. of قَطِيفَةٌ] and the like, and to an عَبَاءَةٌ, (TA,) signifies Having much wool (L, K, TA) and nap, or villous substance. (L.) — الأَغْثَرُ also signifies The [green substance that overspreads stale water, called] طَحْلُبٌ. (S, TA.) — Also † The ignorant man: and the stupid man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is الغَثْرَاءُ. (IDrd, TA.) — And الغَثْرُ and الغَثْرَاءُ, (S, K, TA,) which latter is the pl. of الأَغْثَرُ, (S, TA,) † The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind; as also الغَثْرَةُ, (S, K, TA,) said to be originally الغَثْرَةُ, (S, TA,) which signifies the same: (S, K, TA:) and غَثْرَاءُ is also expl. as meaning a mixed assemblage of people (K, TA) of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind; (TA;) and so غَيْثَرَةٌ: (AZ, TA:)

or a mixed assemblage of people of various tribes: or the unknown common people: or the commonality, or generality, of men. (TA.)

مَغْثَرُ: } see what next follows.
مَغْثَارُ: }

مَغْثُورٌ (S, M) and مَغْثَرٌ (Yaḥkoob, S, K) and مَغْثَارٌ (TA) [A sort of manna;] a thing [or substance] which is exuded by the [species of tree, or shrub, called] رَمَثٌ, (S, K,) and by the عُثْرُطُ, (S,) and the ثَمَارُ, and the عُسْرُ, (K,) resembling gum, and sweet, (S,) like honey: (S, K:) it is eaten; (TA;) and sometimes it flows upon the ground, like دِهْنٌ; and it has an unpleasant smell: مَغْثُورٌ is a dial. var. of مَغْثُورٌ [q. v.]: (S, TA:) the pl. is مَغْثَايِرُ. (K.)

وَجَدَ الْمَاءَ مَغْثَرِيًّا عَلَيْهِ: see 1. — means He found the water to be thronged: (K, TA:) or, accord. to Sgh, (TA,) you say, وَجَدْتُ الْمَاءَ مَغْثَرِيًّا بِالْوَرْدِ I found the water to be thronged by the coming thereto. (O, TA.)

غنى and غثو

1. يَغْنُو (Msb, K,) aor. يَغْنُو, (Msb,) inf. n. يَغْنُو; (Msb, K;) and يَغْنَى, aor. يَغْنَى, inf. n. يَغْنَى; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) The valley, or water-course, was, or became, full of غَنَاءٌ [q. v.]: (Msb: [and the like is indicated in the K:]) or had in it abundance of camels' or similar dung (بَعَرٌ) and leaves and reeds or canes. (TA.) — غَنَاءُ اللَّحْمِ, inf. n. يَغْنُو, The flesh-meat was bad by reason of its leanness. (IKtt, TA.) — غَنَتْ النَّفْسُ, (S, Msb, K,) aor. تَغْنَى, (S, Msb,) inf. n. يَغْنَى and يَغْنَى; (S, Msb, K;) and, accord. to Lth, غَنَيْتَ, aor. تَغْنَى, inf. n. يَغْنَى, but Az says that this is post-classical; (TA;) i. q. حَبَيْتَ; (S, K, TA;) and جَاسَتْ; (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach: (Msb, TA:) or, as some say, غَنَيْنٌ signifies a flowing of the mouth which sometimes, or often, occasions vomiting. (TA.) — غَنَّتِ السَّمَاءُ بِالسَّحَابِ, (K, TA,) aor. تَغْنَى, (TA,) The sky was, or became, clouded, or covered with clouds: (K, TA:) or began to be so. (TA.) — غَنَّا السَّبِيلَ الْمَرْتَعَ, aor. يَغْنُو, inf. n. يَغْنُو; thus accord. to J, [in the S,] but accord. to the K and ISd, غَنَى, mentioned in art. غنى; and in [some of] the copies of the K, الْمَرْتَعَ is erroneously put for الْمَرْتَعُ; (TA;) The torrent drem [or washed] together the pasture, and deprived it of its sweetness; as also غَنَاهُ. (S, K.) — And hence, by way of comparison, (TA,) غَنَى الْكَلَامَ, aor. يَغْنَاهُ; (K, TA;) and يَغْنَاهُ, aor. يَغْنَاهُ; (K, TA;) the former verb of the class of رَمَى and the latter of the class of رَضَى; inf. n. يَغْنَى;

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(§;) *The night became dark*: (K:) or *became intensely dark*. (§.) — غَدِرَتِ الْغَنَمُ (K,) inf. n. غَدَرٌ (TA.) *The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof*. (K.) — غَدِرَتِ الْأَرْضُ *The land abounded with غَدَرٌ* [q. v.]. (Kd)

2. غَدَرُ *He cast men, or made them to fall, into what is termed غَدَرٌ* [q. v.]; and غادر may signify the same. (O.)

3. غَادِرٌ, inf. n. مُغَادِرَةٌ (§, K) and غَدَارٌ (K); and غَادِرُهُ (§, K); *He left him, or it*; (§, K); *he left him, or it, remaining*. (K.) It is said in the Kur xviii. 47, وَلَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً *It will not leave, or omit, or it will not fall short of*, (TA,) *a small sin nor a great sin*. (Jel.) And in a trad., يَا لَيْتَنِي غَوَدْتُ مَعَ أَصْحَابِ نَحْصِ الْجَبَلِ *Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Oḥud, who were slain there, and the other martyrs: said by Moḥammad*. (A'Obeyd.) [See also a verse of 'Antarah cited voce مَرَدَمٌ; and another, of Kuthoiyir, voce عَسَبٌ.] غادر also signifies *He left behind*. (TA.) You say غَادِرُ النَّاقَةِ, and النَّاقَةُ, *He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats*. (§.) And أَعَانَنِي فَلَانٌ فَأَغَادِرُ نَهْ ذَلِكْ فِي قَلْبِي مَوَدَّةٌ i. e. [Such a one aided me, and that] left remaining [in my heart a love for him]. (Lh, TA.)

4: see 3, in four places: — and see also 1: — and 2.

5: see غَدِيرٌ.

10. اسْتَغْدَرُ *It (a place) had in it pools of water left by a torrent or torrents*. (K.) — And اسْتَغْدَرَتْ هُنَاكَ غُدُرٌ *Pools of water left by a torrent or torrents became formed there*. (§.)

غَدَرٌ; pl. غُدُورٌ: see غُدْرَةٌ, in three places. — [Hence,] one says, أَتَقَتِ النَّاقَةُ غَدَرَهَا *The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]*. (TA.) And أَتَقَتِ النَّاقَةُ غُدُورَهَا *The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth*. (TA.) — And فِي النَّهْرِ غَدَرٌ *In the river, or rivulet, is slime remaining when the water has sunk into the earth*. (TA.) — غَدَرٌ signifies also *A place such as is termed ظَلَفٌ* [app. as meaning *hard, and that does not show a foot-mark, or rugged and hard*], *abounding with stones*: (§, O, TA:) or *a place abounding with stones, difficult to traverse*: (TA:) or *any difficult place, through which the beast can hardly, or in nowise, pass*: (K:) or *soft ground, in which are [trenches, or channels, such as are termed] لَخَاقِي*: (TA:) or *burrows*, (Lh, §, K, TA,) and *banks, or ridges, worn and undermined by water*, (Lh, TA,) and *uneven لَخَاقِي in the ground*: (Lh, §, K, TA: [and the like is also said in the TA on the authority of Aṣ:]) and *stones* (K, TA) *with trees*; thus accord. to AZ and IKtṭ: (TA:) and

anything that conceals one, and obstructs his sight: pl. أَغْدَارٌ. (TA.) — [Hence,] one says, مَا أَثْبَتَ غُدْرَةً, meaning غَدَرٌ فِي الْغَدْرِ *[How firm is he in traversing the rugged and hard and stony place! &c.]*: this is said of the horse: and also † of the man when his tongue is firm in the place of slipping and of contention or litigation: (§, TA:) or, accord. to Lh, it means † *how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him!* or, accord. to Ka, *how firm is what remains of his intellect or understanding!* but ISd says that this explanation did not please him. (TA.) And قَرَسَ ثَبْتُ الْغَدْرِ *A horse firm, or steady, in the place of slipping*. (Ibn-Buzurj, TA.) And رَجُلٌ ثَبْتُ الْغَدْرِ *A man firm, or steadfast, in fight, or conflict*, (§, K, TA,) or in *altercation or disputation, or in speech*, (§ accord. to different copies,) or and in *altercation or disputation*, (K, TA,) and in *speech*; (TA:) and also in *everything that he commences*. (K, TA.) And accord. to Ibn-Buzurj, one says, إِنَّهُ ثَبْتُ الْغَدْرِ, meaning † *Verily he is strong in talking, or discoursing, with men, and in contending, or disputing, with them*. (L.) [See also ثَبْتُ.]

غَدِيرٌ [part. n. of غَدِيرٌ]. — See غَادِرٌ, last sentence but one. — And see also غُدُورٌ. — You say also ثَلَاثَةُ غَدِيرَةٍ and مُغْدِرَةٌ (§, K) meaning *A dark night*; (K;) as also غَدْرَاءٌ: (IKtṭ, TA:) or an *intensely-dark night*, (§,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed مُغْدِرَةٌ because it casts him who goes forth therein into the غَدَر [i. e. غَدَرٌ]. (L, TA.)

غُدْرٌ and غُدْرٌ: see غَادِرٌ, in six places: — and for غَدَرٌ, see also غَدِيرٌ.

غُدْرَةٌ [an inf. n. un., signifying *An act of perfidy, unfaithfulness, faithlessness, or treachery*]: see two exs. voce غَادِرٌ.

غُدْرَةٌ and غُدْرَةٌ (K,) or غُدْرَةٌ (ISk, Az, TA,) and غُدْرَةٌ and غُدْرٌ (Lh, TA,) and غُدْرَةٌ and غُدْرٌ (Lh, TA,) and غُدْرَةٌ (Lh, TA,) with damm, (K,) or غُدْرَةٌ (as written in the L,) *A portion that is left, or left remaining, of a thing*; (K, TA:) *a remain, remainder, remnant, relic, or residue*: (Lh, ISk, Az, L:) the pl. of غُدْرَةٌ is غُدْرَاتٌ (K) [and accord. to analogy غُدْرَاتٌ and غُدْرَاتٌ] and app. غُدْرٌ; (TA:) and that of غُدْرَةٌ [or غُدْرَةٌ] is غُدْرٌ and غُدْرَاتٌ; (ISk, Az;) and that of غُدْرٌ is غُدُورٌ. (TA.) You say, عَلَى فَلَانٍ غُدْرٌ *Such a one owes arrears of the poor-rate*. (ISk.) And عَلَى بَنِي فَلَانٍ غُدْرٌ *The sons of such a one owe an arrear of the poor-rate*. (Lh, L.) And بِهِ غَادِرٌ مِنْ مَرَضٍ *In him is a relic of disease; like غَابِرٌ*. (TA.)

غُدْرَةٌ, and the pl. غُدْرٌ: see غُدْرَةٌ, in three places.

غُدْرَةٌ: see غُدْرَةٌ, in two places.

غُدْرَةٌ, and the pl. غُدْرٌ: see غُدْرَةٌ, in three places.

غُدْرَاءُ *Darkness*. (K.) — See also غَدِيرٌ. — غُدْرَاءُ الْأَرْضِ *Land abounding with places of the kind termed غَدَرٌ*. (IKtṭ, TA.)

غَادِرٌ: see غَادِرٌ.

غُدُورٌ: see غَادِرٌ, in two places. — Also *A she-camel that remains, or lags, behind the other camels*: (K, TA:) in some of the copies of the K غُدُورَةٌ, with ة; but the former is the right. (TA.) And نَاقَةٌ غُدْرَةٌ غَيْرُ غَيْرَةٍ *A she-camel that remains, or lags, behind the other camels, in being driven*. (Lh.)

غَدِيرٌ *A pool of water left by a torrent*: (A'Obeyd, §, M, K:) of the measure فَعِيلٌ in the sense of the measure مَفَاعَلٌ, from غَادَرَهُ, or مَفَعَلٌ, from أَغْدَرَهُ; or, as some say, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ (§;) because it is unfaithful to those who come to it to water, failing when much wanted: (§, TA:) but it is a subet.; [not an epithet; or an epithet in which the quality of a subet. predominates, and only used as a subet.:] you do not say مَاءٌ غَدِيرٌ: (Lh:) or *a place in which rain-water stagnates, whether small or large, not remaining until the summer*: (Lth:) or *a river*: (Mḡb:) [but this is extr.:] pl. [of pauc. أَغْدِرَةٌ, (occurring in a verse cited voce لَا, &c.) and of mult. غُدْرَانٌ (§, Mḡb, K, TA) and غُدْرٌ (§, Nh, L, TA,) which last is sometimes contracted into غُدْرٌ: (TA:) in the K, the last pl. is said to be of the measure of صُرْدٌ; [i. e. غُدْرٌ;] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدْرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدْرَةٌ; and that, in the K, we should read, for كَالْغَدِيرِ, كَالْغُدْرِ, and place this before, instead of after, its explanation. (TA.) — Hence, † *A piece of herbage*; (TA;) as also غُدْرَانٌ: (K, TA:) this is the only pl. (TA.) — Hence also, (TA,) † *A sword*; (K, TA;) like as it is called نَجٌّ. (TA.) — And غَدِيرَةٌ also signifies *A she-camel left by the pastor (§, K) behind the other camels; and in like manner, a sheep, or goat*. (§.)

غُدْرَةٌ or غُدْرَةٌ: see غُدْرَةٌ.

غُدِيرَةٌ: see غَدِيرٌ, last two sentences. — Also *A portion, or lock, or plaited lock, of hair, hanging from the head*; syn. ذَوَابَةٌ (§, K:) accord. to Lth, every عَقِيصَةٌ is a غُدِيرَةٌ; and the غُدِيرَتَانِ are the two portions, or locks, or plaited locks, of hair (ذَوَابَتَانِ) which fall upon the breast: (TA:) pl. غُدَائِرٌ (§, K:) or غُدَائِرٌ pertain to women, and are plaited; and ضَفَائِرٌ, to men. (TA.) — غُدِيرَةُ الْحَاكِ means *The hollow, in the ground, in which the weaver puts his legs, or feet*: also called الْوَهْدَةُ. (Mḡh in art. وَهْد.)

says, to rain: or **غَدَقَ** is applied to rain as meaning *abundant*, or *copious*, [so as to be] *general in its extent*. (TA.) It is said in the *Kur* [lxii. 16], **لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا** [If they should go on undeviatingly in the way which they are pursuing, we would water them with abundant water]; (O, TA;) to try them thereby; the *طَرِيقَة* here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA:) *Asim Ibn-Abi-n-Najood* read **غَدَقًا**. (O, TA.) In the saying, in a trad., **اللَّهُمَّ اسْقِنَا غَدَقًا**, **مُغَدِّقًا**, the last word is used as a corroborative [the meaning being *O God, water us very abundantly*]. (TA.) — See also **غَيْدَاقٌ**.

غَدِقَ: see **غَدَقَ**, in two places. You say also **عَيْنٌ غَدِيقَةٌ** *A spring, or source, abounding with water*. (Msb.) And **أَرْضٌ غَدِيقَةٌ** *Land that is moist and irrigated in the utmost degree; abounding with water*. (TA.) And **عُشْبٌ غَدِيقٌ** *Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist*. (En-Nadr, AHn, TA.)

عَيْنٌ غَدِيقَةٌ: see **عَيْنٌ**, near the end of the paragraph.

غَدِيقٌ: } see each in two places in the next
غَيْدَاقٌ: } paragraph.

غَيْدَاقٌ: see **غَدَقَ**. — [Hence,] **عَيْشٌ غَيْدَاقٌ** *A life ample in its means, or circumstances; plentiful; as also* **غَيْدَاقٌ** *and* **مِنْ غَيْدَاقٍ** *and* **غَيْدَاقٍ** *They are in an ample, or a plentiful, state of life*. (TA.) And **عَامٌ غَيْدَاقٌ** *A year abounding in herbage, fruitful, or plentiful; and so* **سَنَةٌ غَيْدَاقٌ** *without* **ة** [to the latter word]. (TA.) — And **إِنَّهُ لَغَيْدَاقُ الْجَرَى** *and* **الْعَدْوُ** *Verily he is wide-stepping in respect of running*. (TA.) — And **شَدَّ غَيْدَاقٌ** *A vehement running*. (TA.) — **غَيْدَاقٌ** applied to a horse signifies **طَوِيلٌ** [app. meaning *Long-bodied*]. (O, K.) — And, applied to a man, (S, O, TA,) *Generous; (S, O, K, TA;) bonniful; large, or liberal, in disposition; munificent; (TA;) and so* **غَيْدَاقٌ**; (K, TA;) or this, some say, signifies *abundant, ample, as applied to anything*. (TA.) — Also, and **غَيْدَقٌ**, (S, O, K,) and **غَيْدَقَانٌ**, (O, K,) *Soft, or tender; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K;) as also* **غِدَاقِي** [app. a mistranscription for **غَيْدَاقِي**]: (TA:) and it is said that **غَيْدَاقٌ** applied to a boy signifies *that has not attained to puberty*. (TA.) — And **غَيْدَاقٌ** signifies also *The young one of the [lizard called]* **ضَبٌّ**, (AZ, S, O, K,) after the state in which it is termed **جَسَلٌ** [q. v.]. (AZ, S, O.) — And [the pl.] **غَيْدَاقِي** signifies *Serpents*. (S, O, L, K.)

غَيْدَاقِي: see the next preceding paragraph.

مُغَدِّقٌ: see **غَدَقَ**, in two places. [**مُغَدِّقٌ** mentioned by Freytag as signifying “copious,” ap-

plied to rain, is a mistake: see the last paragraph of art. **غَدَفَ**.]

مُغَدِّقٌ: see **غَدَقَ**, first sentence.

غدو

1. **غَدَا**, (S, M, Msb, K,) aor. **يَغْدُو**, (S, M, Msb,) inf. n. **غَدُوٌ** (S, M, Mgh, Msb, K) and **غَدَوٌ** (M, TA, and so accord. to the CK instead of **غَدُوٌ** [which is the only inf. n. commonly known]) and **غَدَوَةٌ**, (K,) *He went, or went away, in the time called* **غَدْوَةٌ**, (Mgh, Msb,) i. e. [the early part of the morning,] *the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb:) or i. q. بَكَرٌ* [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase **غَدَا عَلَيْهِ** [he went forth early in the morning, &c., to him, or it]; (K;) as also **أَغْدَى**: (S, K;) and **أَغْدَاهُ** signifies the same as **غَدَا عَلَيْهِ**; (S;) or the same as **بَكَرَهُ** [which is syn. with **بَكَرَ عَلَيْهِ** as expl. above; and signifies also, like **بَكَرَ عَلَيْهِ**, he hastened to it, or to do it, at any time, morning or evening]: (ISd, K, TA:) **الْغَدُو** is the contr. of **الرَّوَاغُ** [inf. n. of **رَاغَ**]. (S.) Hence, in the *Kur* [lxviii. 22], **أَنْ أَغْدُوا عَلَى حَرْثِكُمْ** [Saying, Go ye forth early, &c., to your land's produce]: and the saying of a poet,

وَدَّ أَغْدِي وَالطَّيْرُ فِي وَكُنَاتِهَا

[And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — Afterwards, by reason of frequency of use, it became employed as meaning *He went, or went away, or departed, at any time*. (Mgh, Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) **أَغْدِ يَا أُتَيْسُ**, (Mgh, Msb,) meaning *Depart thou, O Utays*. (Msb.) — [Freytag has erroneously assigned to it another meaning, i. e. “Nutravit;” misled by his finding **تَغْدُو** put for **تَغْدُو** in art. **طَلَى** in the CK.] = **غَدَى**: see 5.

2. **تَغْدِيَةٌ**, (Msb,) inf. n. **غَدَيْتُهُ**, (S, Msb, K,) *I fed him with the meal called* **غَدَا** [q. v.]. (S, Msb, K.)

3: see 1, first sentence. One says, **أَنَا أَغَادِيهِ** expl. in the first paragraph of art. **رَوَّحَ**.

5. **تَغْدَى** [He ate the meal called **غَدَا**, q. v.; properly,] *he ate in the first part of the day; (S, Msb, K;) as also* **غَدَى**, (IKtt, K, TA,) inf. n. **غَدَا**. (TK: but in the TA written **غَدَا**.) When it is said to thee, **تَغْدُ** [Eat thou the **غَدَا**], thou sayest, **مَا بِي مِنْ تَغْدٍ** [I have no desire for eating the **غَدَا**]; and not **مَا بِي غَدَا**, for [the] **غَدَا** is the meal itself. (S, Msb. See also 5 in art. **عَشُو**.) **تَسَحَّرَ تَغْدَى فِي رَمْضَانَ** *meal, or drank the draught of milk, called* **سَحُورٌ**,

q. v.]. (TA.) — And **تَغْدَتِ الْإِبِلُ** means *The camels pastured in the first part of the day*. (AHn, TA.)

8: see 1, first and second sentences.

[10. **استغدى** accord. to Freytag is syn. with **تَغْدَى**; but for this I do not find any authority.]

غَدٌ, meaning *The morrow, the day next after the present day*, (Msb,) is originally **غَدَوٌ**, (S, Msb, K,) the **و** being elided, (S, Msb,) without any substitution, (S,) and the **د** being made a letter of declinability. (Msb.) And one says **غَدًا** meaning [I will do such a thing, &c.,] *to-morrow*: and **بَعْدَ غَدٍ** *the day after to-morrow*.

(MA.) See also **غَدَاةٌ**. — And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rumeh, (TA,) has thus used it in his saying,

وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلِهَا •
بِهَا يَوْمٌ حَلُّوْهَا وَغَدَوْا بِلَاقِعُ •

[And mankind are no other than the like of dwellings, the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, **هَذَا غَدُكَ** and **هَذَا غَدُوكَ** [This is thy morrow]. (TA.) — It has no diminutive. (Sb, S in art. **امس**.)

غَدُوٌ: see the next preceding paragraph, in three places.

غَدَاةٌ: see **غَدْوَةٌ**, in four places: though [properly] fem., and not heard as made masc., it may be made masc. if meant to be understood as signifying the “first part of the day:” (IAmb, Msb:) it is originally **غَدْوَةٌ**, because its pl. is **غَدَوَاتٌ**. (IHsh, TA.) One says, **أَتِيكَ غَدَاةٌ غَدٍ** [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) **بِالْغَدَاةِ وَالْعِشِيِّ** in the *Kur* [vi. 52 and xviii. 27] means *After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the عصر: or, accord. to some, [it means in the morning and the evening, or rather in the forenoon and the afternoon, for they say that] it denotes constancy of religious service: Ibn-'Amir and Abou-'Abd-er-Rahman Es-Sulamee read* **بِالْغَدْوَةِ وَالْعِشِيِّ**; but the former is the common reading; and A'Obeid says, we think that they read thus following the handwriting, for it is written in all the copies of the *Kur-an* with **و**, like **الصَّلَاةُ** and **الزَّكَاةُ**, and this is not an indication of the reading [which they have adopted], as the **و** in **الصَّلَاةُ** and **الزَّكَاةُ** is not pronounced [otherwise than as an **l** of prolongation except that it requires the fet-hah that follows to be uttered with a somewhat broad sound]. (TA.) — **هُوَ ابْنُ غَدَاتَيْنِ** means *He is a son of two days* [i. e. he is two days old]. (TA.) — The dim. is **غَدِيَّةٌ**: (TA:) or this is the dim. of **غَدْوَةٌ**: (EM p. 56:) one says, **أَرْكَبُ**

إِنِّيهِ غَدِيَّةٌ [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, أَتَيْتُهُ غَدِيَّاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like غَشِيَّاتٍ; both of which are mentioned by Sb. (TA.)

غَدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا:] opposed to رَوْحَةٌ. (TA.) — See also the next paragraph. — And see غَدَاةٌ.

غَدْوَةٌ, (S, Mṣb, K, &c.,) and غَدْوَةٌ, said by MF to be well known, and غَدْوَةٌ, said by him to be rare, or disapproved, (TA.) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Mṣb, K;) as also غَدَاةٌ, and غَدِيَّةٌ, (K, TA,) the last [in the CK غَدِيَّةٌ, but correctly] a dial. var. of غَدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضُحُوَّةٌ: (IAḡr, TA:) or غَدَاةٌ is syn. with ضُحُوَّةٌ [meaning the early part of the forenoon, after sunrise; accord. to some; when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Mṣb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غَدِيٌّ, which is pl. of غَدْوَةٌ; (S, Mṣb, TA:) and غَدَوَاتٌ, (S, Mṣb, K, TA,) which is pl. of غَدَاةٌ; (S, Mṣb, TA:) and غَدَوٌ, (K, TA,) which is a pl. of غَدْوَةٌ, formed by rejecting the ة [of the sing.], or, accord. to the M, an anomalous pl. of غَدَاةٌ, or, as J says, [in the S,] referring to the phrase بِالْغَدَوِ وَالْأَصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالْغَدَوِ there means بِالْغَدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوعٌ] in the saying أَتَيْتَكَ طُلُوعَ الشَّمْسِ meaning فِي وَقْتِ طُلُوعِ الشَّمْسِ; (TA:) and غَدِيَّاتٌ, (IAḡr, K, TA, [in the CK, erroneously, غَدِيَّاتٌ], which is pl. of غَدِيَّةٌ; (TA:) and غَدَايَا, (K, TA,) which is likewise a pl. of غَدِيَّةٌ, accord. to IAḡr, and, if so, regularly formed from غَدَاوُ, in the same manner as has already been expl. in the case of عَشَايَا [pl. of عَشِيَّةٌ, q. v. voce عَشِيٌّ]; by some said to be a pl. of غَدْوَةٌ, but this has been controverted by IHsh in the Expos. of the “Kaḡbeeyeh” and by its commentator [Abd-El-Kādir] El-Baghdādee; (TA:) or غَدَايَا is not used except in conjunction with عَشَايَا; (K, TA:) one says, إِنِّي لَأَتِيهِ بِالْغَدَايَا وَالْعَشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غَدْوَةٌ means The بَكْرَةُ [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AḤei says that it is thus accord. to the opinion commonly obtaining, as is also بَكْرَةُ, each as being a generic proper name, like أُسَامَةُ; and that when you mean to generalize, you say, غَدْوَةٌ وَقْتُ نَشَاطٍ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to par-

ticularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غَدْوَةٍ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غَدْوَةً [I came to him in the early part of the morning of this, or of a particular, day]; غَدْوَةٌ being here imperfectly decl. because it is determinate, like سَحَرٌ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, سِيرَ عَلَى فَرَسِكَ غَدْوَةً and سِيرَ غَدْوَةً [i. e. Journeying was performed on thy horse, or mare, in the غَدْوَةُ of this, or of a particular, day, and in a غَدْوَةُ], and غَدْوَةٌ and غَدْوَةٌ [i. e. the journey of the غَدْوَةُ of this, or of a particular, day, and the journey of a غَدْوَةُ, was performed (lit. was journeyed) on thy horse, or mare, غَدْوَةً and غَدْوَةً being for مَسِيرَةٌ, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةٌ شَهْرٌ]; what is with between, of these, being indeterminate, and what is without between being determinate. (S. [In one of my copies of the S, سِيرَ is put in the place of سِيرَ: that the latter is the right is shown by the addition of غَدْوَةً and غَدْوَةً; for each of these must be what is termed نَائِبٌ عَنْ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاةٌ, in two places.

غَدْوَةٌ: see the next preceding paragraph.

غَدَوِيٌّ: see غَدِيٌّ. — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA:) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غَدَوِيٌّ and غَدِيٌّ are [said to be] syn.: (K in art. غَدُو:) or غَدَوِيٌّ, (TA,) or غَدَوِيٌّ, or, as some relate a verse of El-Farezdaq in which it occurs, غَدَوِيٌّ, (S in art. غَدُو,) means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallion-camel] in that year: غَدَوِيٌّ being a rel. n. from غَدَا: as though they rendered one desirous by saying, “Our camels will bring forth and we will give thee to-morrow (غَدَا):” (S in art. غَدُو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and was therefore forbidden. (Nh, TA.) See also art. غَدُو. — And see عَدْوِيَّةٌ, in art. عَدُو.

غَدَاةٌ Eating the meal called غَدَاةٌ: (S, K:) fem. غَدَايَا, of the measure فَعْلِيٌّ, applied to a woman; (S:) or غَدَايَا: (so in copies of the K:) they are originally with و [in the place of the ي], on the ground of preference, as is said in the M: and غَدَايَا is mentioned by Z, as applied to a woman, coupled with عَشَايَا. (TA.)

غَدَاةٌ The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast,

of the غَدْوَةُ; (K:) or of the غَدَاة; (Mṣb:) the meal, or repast, that is the contr. of the عَشَاء: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَاء, i. e. supper:] الغَدْوَةُ [app. غَدْوَةٌ] as meaning الغَدَاة is vulgar: (TA voce عَشْوَةٌ:) the pl. of غَدَاةٌ is أَغَدِيَّةٌ. (K:) And The [meal, or the draught of milk, called] سَحُور is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — Also The pasture of camels in the first part of the day. (TA.)

غَدُوٌّ: see غَدْوَةٌ.

غَدِيٌّ Of, or relating to, the morrow; the rel. n. from غَدَا; as also غَدَوِيٌّ; (S, K:) the latter allowable. (S:) — See also عَدْوِيَّةٌ, in art. عَدُو.

غَدِيَّةٌ: see its syn. غَدْوَةٌ, in three places.

غَدِيَّةٌ: and } see غَدَاةٌ, last sentence.
غَدِيَّاتٌ: }

الْغَادِي The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.)

غَادِيَّةٌ A cloud that rises (S, K) in the صَبَاح (S) or in the غَدْوَةُ (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاة: (K, TA:) thus says Lh: the pl. is غَوَادٍ. (TA.) [See a verse in the Ḥam p. 429.]

مَغَدِيٌّ and مَغَدَاةٌ [A place to which people go, or to which they return, in the period of the morning called غَدْوَةُ; opposed to مَرَاغٌ and مَرَاخَةٌ]. —

[Hence] one says, مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغَدِيٌّ, and مَرَاخَةٌ, and مَرَاغًا, expl. in art. رُوح. (S in art. رُوح, and K in the present art.)

مَغَدَاةٌ: see the next preceding paragraph, in two places.

غذ

1. غَذٌّ, aor. - (S, O, L, K, &c.) and غَذٌّ, (K,) but the former aor. only is known, (MF.) inf. n. غَذٌّ, (S, O, L,) It (a wound) flowed with what was in it; as also اغْذَّ: (K:) or flowed with thick purulent matter; (S, O:) as also اغْذَّ [and غَثَّ] and اغْثَّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكْتُ جُرْحَهُ يَغْذُّ [I left his wound flowing with thick, or thin, purulent matter]. (S:) — Also It (a vein) flowed with blood without stopping; (O, L:) and so اغْذَّ. (L:) — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فِي) a journey.] = And غَذَّهُ He diminished, or impaired, to him; or made him to

lose; syn. نَقَصَ; (O, K;) as also غَذَّذَ مِنْهُ (O, K.) You say, مَا نَقَصْتُكَ شَيْئًا i.e. نَقَصْتُكَ [I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.)

4. اِغْذَى السَّيْرَ: see 1, in three places. — اِغْذَى السَّيْرَ (S, O, L, K;) inf. n. اِغْذَاذٌ; (S, O, L;) and اِغْذَى السَّيْرَ; (L, K;) He hastened in the pace or journeying; (S, O, L, K;) and he hastened the pace or journeying. (L, K.) — And Abu-l-Hasan Ibn-Keyṣān thinks, from the use of the phrase سَيَّرَ مَغْذً, that one says also, اِغْذَى السَّيْرَ, meaning The pace, or journeying, was quick. (L.)

R. Q. 1. غَذَّذَ: see 1, last sentence but one.

R. Q. 2. تَغَذَّذَ He leaped, sprang, or bounded. (O, K.)

غَذِيَّةٌ Thick purulent matter (S, O, L, K) of a wound; as also غَشِيَّةٌ. (S, O, L.) Yaḥkoob says that the ى of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.)

غَاذٌ [act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L.) — Also A recrudescence (عَرَبٌ [inf. n. of عَرَبَ], so in the O, in copies of the K غَرَبَ, and in the CK غَرَبَ, [app. a mistranscription suggested by another explanation of غَاذٌ which will be found in what follows,]) in any part of the body. (L, K.) AZ says, what we call العَرَبُ, the Arabs term الغَاذُ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], بِهِ غَاذٌ [He has a gall which has healed but is moist, or constantly discharging, or exuding]. (S, O, L.) — And A vein, or duct, in the eye, [also called غَرَبٌ,] which flows incessantly. (L, K.) In this sense, and in that immediately preceding, it is a subst. like كَاهِلٌ and غَارِبٌ. (L.) — And قَطَعَ اللَّهُ غَاذَ فُلَانٍ, one says, اِلْحَسُ: one says, i.e. حَسَهُ [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbād, O.)

الْغَاذَةُ The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child; as also الْغَاذِيَّةُ [which belongs to art. غَدُو]. (IAqr, K, TA.)

أَغْذَى More, or most, or very, quick, and brisk, or sprightly. (L.)

سَيَّرَ مَغْذً A quick pace or journeying: a phrase like نَيْلٌ نَائِرٌ. (L. [See also 4: and see an ex. voce مَرْدٌ, in art. رَد.])

مَغَاذٌ A camel that loathes water. (S, O, L, K.)

غذو

1. اَغْذَوْهُ (S, Mṣb, K, TA,) aor. اَغْذَوْهُ, (Mṣb,) inf. n. اَغْذُو, (K,) I fed him, or nourished him, (S,

Mṣb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Mṣb, TA;) and اَغْذَيْتُهُ signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. اَغْذَى,) but known by ISd; (TA in that art.;) and so اَغْذَيْتُهُ, (S, Mṣb, K, TA,) inf. n. اَغْذِيَّةٌ, (S, TA,) [but, accord. to SM,] in an intensive sense. (TA.) And اَغْذَاهُ اَلطَّعَامُ, aor. and inf. n. as above, The food [nourished him, or] had an agreeable, a wholesome, or a beneficial, effect upon him, and sufficed him; namely, a child. (Mṣb.) — And [hence,] اَغْذَوْ بِلِبَانِ الْكَرْمِ [They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents]. (TA.) — اَغْذَا بَوْلَهُ, and اَغْذَا بِهِ, (K,) aor. and inf. n. as above, (TA,) He (a camel) interrupted his urine; (K, TA;) as also اَغْذَاهُ, (S, K, TA,) inf. n. اَغْذِيَّةٌ. (S, TA.) And اَغْذَا اَلْكَلْبُ بِغَدَى [or اَغْذَا] The dog emitted urine in repeated discharges. (TA.) — اَغْذَا, said of urine, It became interrupted: (S, K, TA:) the verb being intrans. as well as trans. (TA.) — And, (S, M, K, TA,) aor. اَغْذُو, inf. n. اَغْذُو and اَغْذَوَانٌ, (M, TA,) It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKṭt says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. اَغْذُو; (S;) said of a vein; as also اَغْذَى, inf. n. اَغْذِيَّةٌ. (S, K.) And It flowed continually; aor. as above; said of a wound. (TA.) — And † He went quickly, or swiftly; (S, M, K, TA;) aor. as above, inf. n. اَغْذُو and اَغْذَوَانٌ; said of a horse. (TA.)

2: see the preceding paragraph, first sentence. — [Hence,] اَتَارُ تَغْذَى بِالْحَطَبِ [The fire is fed with firewood]. (TA.) — And التَّغْذِيَّةُ signifies also التَّرْبِيَّةُ [app. as meaning The rearing a child &c.: though it also means “the feeding, or nourishing”]: (S, K:) or in an intensive sense. (TA.) — See, again, 1, in two places.

5. تَغْذَى quasi-pass. of 2: (Mṣb, K:) see 8. — [Hence,] one says of a man, خَيْرُهُ يَتَغْذَى كُلَّ يَوْمٍ His goodness increases every day. (TA.)

8. اِغْذَى He was, or became, fed, or nourished; (S, Mṣb, K;) as also اِغْذَى. (Mṣb, K.) You say, اِغْذَى بِهِ He was, or became, fed, or nourished, with it; (S, Mṣb;) namely, food, and beverage, (S,) or milk. (Mṣb.)

10. اسْتَغْذَاهُ He threw him down on the ground with vehemence. (K.)

اَغْذَى or اَغْذَى [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right,] The urine of the camel, (K, TA,) and of the dog. (TA. [See 1.]

اَغْذَوَانٌ [an inf. n. of اَغْذَا said of water, and of a horse, and hence, app.,] † Swift: (TA:) or brisk, lively, or sprightly, and swift; applied to a horse: (S, K, TA: [see also اَغْذَوَانٌ:]) or that

interrupts his urine, or emits it in repeated discharges, (يَغْذُو بِبَوْلِهِ,) when he runs. (TA.) — And (applied to a man, TA) † Long-tongued, or clamorous and foul-tongued; foul, unseemly, or obscene [in speech]: fem. with ة: (K, TA:) the latter, applied to a woman, expl. by Fr as signifying فَاحِشَةٌ [i. e. foul, &c., as above]. (TA.)

غَذَوَى: see اَغْذَى, in four places: — and see also اَغْذَوَى, in art. اَغْذَى.

غِذَاءٌ Aliment, or nutriment; consisting of food and of drink; (S, Mṣb;) the means of the growth, or increase, and of the sustenance, or support, of the body: (K:) pl. اَغْذِيَّةٌ. (KL.) [One says رَجُلٌ حَسَنُ الْغِذَاءِ A man good in respect of food; i. e., who feeds on good food: and سَيِّئُ الْغِذَاءِ bad in respect of food; who feeds on bad food.] — It is also applied, by the poet Eiyooḥ Ibn-'Abāyeh, to † The water for irrigation of palm-trees. (TA.) — Also pl. of اَغْذَى. (S, &c.)

اَغْذَى A lamb, or kid; syn. سَخْلَةٌ; (S, Mṣb, K;) or, as some say, a lamb (حَمَلٌ); (Mṣb;) and the pl. is اَغْذَاءٌ: (S, Mṣb, K;) and syn. with اَغْذَوَى in senses expl. in art. اَغْذَوَى: as also اَغْذَوَى: (K:) or اَغْذَى السَّالِ and اَغْذَوَى signify the younglings of cattle, such as lambs or kids and the like; (S, Mṣb;) accord. to Khalaf El-Aḥmar, (S,) or IF; so that they are of camels and of hine and of sheep or goats: (Mṣb:) accord. to IAqr, اَغْذَوَى is syn. with يَهِيمُ [an evident mistranscription for يَهِيمُ, q. v.]: and signifies such as is fed: (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the اَغْذَوَى is the lamb (حَمَلٌ), or the kid, that is not nourished with the milk of its mother, but with another's milk; accord. to which explanation it is different from the اَغْذَى; and so it is accord. to Az; but, as IF says, some imagine اَغْذَوَى to be from اَلْغَدَى, which signifies the سَخْلَةٌ [as expl. in the beginning of this paragraph]. (Mṣb, TA.) The dim. of اَغْذَى is اَغْذَى. (S.) — See also اَغْذَوَى, in art. اَغْذَوَى.

اَغْذَى dim. of اَغْذَى, q. v. (S.)

اَغْذَى مَالٍ † A good manager or tender [of cattle]: (K, TA:) as though he fed them, or reared them. (TA.) — And اَغْذَى signifies also The wound that will not cease to bleed. (TA.)

الْغَاذِيَّةُ A certain vein; (K, TA;) so called because of its flowing with blood. (TA.) — And The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child, as long as it continues soft; for when it becomes hard, and becomes bone, it is termed يَأْوُخُ: pl. اَلْغَوَاذِي: mentioned by AZ: (TA:) also called الْغَاذَةُ. (IAqr, K in art. اَغْذَى.)

اَلْغَيْذَا, of the measure فَيْعَلٌ [when indeterminate], from اَغْذَا “it flowed,” occurring in a

trad. as meaning *The clouds*, is said by Z to be the only word of this measure having the final radical letter infirm except *الْكِبَا*, [which I do not find in its proper art.,] meaning "the large, or bulky," she-camel [like *كِبَا* and *كِبَا*]. (TA.)

غذى

1. غَذَيْتُهُ: see 1 (first sentence) in art. غزو.

غر

1. غَرَّه, aor. يَغْرِ, inf. n. غُرُور (Fr, S, Msh, K) and غَرَّ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure *فَعُول*, (Az,) and غَرَّه (Lh, K) and غُرُور (IKtt, TA.) *He* (the devil, TA) *deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.)* You say غَرَّه الدُّنْيَا *The world deceived him, or beguiled him, by its finery, or show, or pomp. (Msh.)* It is said in the Kur [lxixii. 6], مَا غَرَّكَ بِرَبِّكَ *What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Abou-Is-hak:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see ب as syn. with عَنْ.])* غَرَّكَ بِفُلَانٍ signifies [What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (As, S, Msh, TA.) [See also 4.] And مَنْ غَرَّكَ بِفُلَانٍ (TA,) and مَنْ فُلَانٍ (S, TA,) *Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَاكَ) with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.])* [Also غَرَّمَنْ فُلَانٍ, i. e. غَرَّمَنْ فُلَانًا, *He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرَّير, as syn. with مَغْرُور.*] And غَرَّ فُلَانٌ فُلَانًا *Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.])* Also *Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عَطُو.])* غَرَّ غَرَّخَهُ (S, O, K,) aor. ُ, (S, O,) inf. n. غَرَّ (S, O, K) and غَرَّار (O, K, [or the latter is inf. n. of غَرَّ only,]) *It* (a bird, S, O, K,* or a pigeon, TA) *fed its young one with its bill: (S, O, K:) and مَغَارَّة (S) or غَرَّار (As, S, K,) inf. n. غَرَّار (S) or مَغَارَّة (TA,) he* (the [collared turtle-dove called] قُمْرِي) *fed his female with his bill. (As, S, K.)* Hence, in a trad., كَانَ يَغْرِ عَلِيًّا (O, TA) بِالْعِلْمِ (TA) + *He* (the Prophet) *used to nourish 'Alie with knowledge like as the bird feeds its young one. (O, TA.)** And one says, مَغْرَمًا مِّنَ الْعِلْمِ مَا لَمْ يَغْرِ غَيْرُهُ + *Such a one has been nourished, and instructed, with that wherewith other than he has*

not been nourished, and instructed, of knowledge. (TA.) = غَرَّ, aor. يَغْرِ, (S, Msh,) with kesr; (S;) or غَرَّ, sec. pers. غَرَّرْتُ, aor. يَغْرِ, (K, TA;) inf. n. غَرَّارَة; (S, Msh, K;) *He* (a man, S, Msh, or a youth, or young man, K) *was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Msh.)* You say فِي غَرَّتِي *i. e. كَانَ ذَلِكَ فِي غَرَّتِي وَحْدَاتِي That was in [the time of] my inexperience and youth. (S.)* [See also 8.] — And غَرَّ (K,) sec. pers. غَرَّرْتُ, (IAar, T, TA,) aor. يَغْرِ, with fet-h, (IAar, T, K,) inf. n. غَرَّارَة, (IAar, T, TA,) *He acted in a youthful or childish manner: (IAar, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.)* But this is at variance with what J cites from Fr, in art. شَد, that the aor. of an intrans. verb of this class of the measure فَعَّل, should be of the measure يَفْعَل, with kesr to the ع. (TA.) = غَرَّ, (IAar, IKtt, K,) in one place written by IAar غَرَّرَ, to show that it is of the measure فَعَّل, and that the sec. pers. is غَرَّرْتُ, (TA,) aor. يَغْرِ, (IAar, IKtt, K,) inf. n. غَرَّرَ (IAar, K) and غَرَّة (IAar, IKtt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَّارَة, (K,) *He* (a horse, IAar, IKtt, and a camel, IAar) *had what is termed a غَرَّة upon his forehead: (IAar, IKtt:) it* (his face) *had what is so termed: (K:) it* (his face) *became white. (IAar, K.)** غَرَّ, aor. يَغْرِ, *He* (a man) *became eminent, or noble. (TA.)* — And غَرَّة signifies also A grape-vine's quickly becoming tall. (K.) = See also R. Q. 1. = غَرَّ عَلَيْهِ *He poured upon him, or it, the water: like قَرَّ. (TA.)* And غَرَّ فِي حَوْضِكَ *Pour thou into thy watering-trough. (TA.)* And غَرَّ فِي بَعَائِكَ *Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.)*

2. غَرَّرَ بِنَفْسِهِ (S, K, TA,) and بِمَالِهِ (TA,) inf. n. تَغَرَّرَ and تَغَرَّرَ (S, K,) *He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeopardized, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.)* [See also 1.] = غَرَّرَ *He* (a horse) *was marked with a غَرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمِ غَرَّرَ فَرَسُكَ With what kind of غَرَّة is thy horse marked? and the owner answers, With a شَاوِخَة, or with a وَتِيرَة, &c. (Mubtekir El-Aarabee, TA.)* = غَرَّرْتُ ثَنِيَّتَا الْغَلَامِ *The central incisors of the boy showed their points for the first time: (S:) or غَرَّرَ الْغَلَامُ the first of the teeth of the boy showed its point; as though the غَرَّة, i. e. whiteness, of his teeth appeared: and غَرَّرْتُ أَسْنَانَ الصَّبِيِّ the teeth of the boy were disposed to grow, and came forth. (TA.)* — And

hence, (TA,) غَرَّرَتْ الطَّيْرُ *The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.)* = غَرَّرَ الْقَرْيَةَ (Sgh, K, TA) and السَّقَاءَ (TA) *He filled the water-shin. (Sgh, K, TA.)*

3. غَارَتْ السَّقَاءُ, (As, ISk, S, K,) aor. تُغَارُ, inf. n. غَرَّار (ISk, S,) *The she-camel became scant of milk: (As, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her udder, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded milk abundantly on her teats being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.)* [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — غَارَتْ السُّوقُ, aor. تُغَارُ, (AZ, S,) inf. n. غَرَّار (AZ, S, K,) *The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of دَرَّت. (AZ, S.)* — [See also غَرَّار, below.] = غَارَ قُمْرِي, said of the قُمْرِي: see 1.

4. اغْوَه *He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. أَجَسَّه: so says AHeyth; and he cites the following verse:*

• أَغْرَمْنَا مِنْ أَخِيهِ أَبْنِ أُمِّهِ
• قَوَادِمَ صَائِنٍ يَسْرَتُ وَرَبِيعَ

meaning [The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishām against his brother; the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself independent of him: the poet makes قَوَادِمَ to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.) [But I incline to think that the اُ in أَغْرَمَ is the interrogative particle, and that its explanation is أَجَسَّه, with the same particle; and the more so as I have not found any authority, if this be not one, for أَجَسَّه in the sense of جَرَّ: so that the meaning of the verse is, Have the teats, &c.? and it shows that غَرَّةٌ مِنْهُ, not أَغْرَه, means جَسْرَه عَلَيْهِ, like غَرَّةٌ بِهِ. See 1.] — Also *He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.)* [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.]

8. اغْتَرَّ *He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) by a thing. (S.)* [See also 10.] — *He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Msh.)* [See again 10.] = اغْتَرَّ *He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also اسْتَغَرَّ: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغْتَرَّ بِهِ. (TA.)*

10. اغتر *i. q.* استغر [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) = استغرة: see اغتره.

R. Q. 1. غَرَّغَرُ, (IKtt,) inf. n. غَرَّغَرَةٌ, (K,) *He gargled with water*; (IKtt, K;) and in like manner with medicine; (IKtt;) made it to reciprocate in his throat, (IKtt, K,) not ejecting it, nor suffering it to descend easily down his throat; (IKtt;) as also تَغَرَّغَرُ. (K.) — غَرَّغَرَتِ الْقِدْرُ *The cooking-pot made a sound in boiling*. (TA.) And غَرَّغَرَ اللَّحْمُ *The flesh-meat made a sound in broiling*. (K.) [See an ex. in a verse of El-Kumeyt cited voce مَرَضُونَةٌ.] — غَرَّغَرُ *He gave up his spirit, [app. with a rattling sound in the throat], at death*; (K;) as also غَرَّغَرُ. (TA.) — غَرَّغَرُ *He (a pastor) reiterated his voice in his throat*. (S.) = غَرَّغَرَهُ *He slaughtered him by cutting his throat with a knife*. (K, TA.) — *He pierced him in his throat with a spear-head*. (IKtt, K.) = And غَرَّغَرَةٌ signifies also *The breaking of the bone of the nose, and of the head of a flask or bottle*. (K.)

R. Q. 2. تَغَرَّغَرُ: see R. Q. 1. — تَغَرَّغَرُ صَوْتُهُ *His (a pastor's) voice became reiterated in his throat*. (S.) — تَغَرَّغَرَتْ عَيْنُهُ بِالْدمْعِ *The water came and went repeatedly in his eye*. (TA.)

غَرٌّ, (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) *A crease, wrinkle, ply, plait, or fold*, (S, O, K, TA,) in skin, (O, S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كَرْزٌ, (S, O,) or كَرْزٌ مَتْنٌ, (K,) and مَكْرَبٌ, (S, O:) pl. غُرُورٌ. (S, TA.) [Hence,] غُرُورُ الْفَخَذَيْنِ *The furrows [or creases or depressed lines] between the muscles of the thighs*. (TA.) And غُرُورُ الذَّرَاعَيْنِ *The duplicatures [or creases] between the [sinews called] جَبَال [pl. of حَبْلٌ q. v.] of the fore arms*. (TA.) And غُرُّ الظَّهْرِ *The duplicature [or crease] of the مَتْن [or flesh and sinew next the backbone]: or, as ISk says, غُرُّ الْمَتْنِ signifies the line of the متن*. (TA.) And غُرُورُ الْقَدَمِ *The creases of the foot*. (TA.) And one says, طَوَيْتُ التَّوْبَ *I folded the garment, or piece of cloth, according to its first, or original, folding*. (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence غَرَّه عَلَى غَرِّهِ meaning *† I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion*. (Har p. 233. [In Freytag's Arab. Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Aishah, respecting her father, mentioned in a trad., قَرَّه نَشْرَ الْإِسْلَامِ عَلَى غَرِّهِ *i. e. † And he reduced what was disordered of El-Islâm to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostasy [that had commenced], and*

counteracted the disease thereof with its [proper] remedy. (TA.) — Also *A fissure, or cleft, in the earth or ground*. (K.) — And *A rivulet: (IAqr, TA:) or a narrow stream of water in land: (K, TA:) so called because it cleaves the earth: pl. غُرُورٌ. (TA.) — غُرُورٌ signifies also *The streaks, or lines, of a road*. (TA.) — And الْغُرَّانِ signifies *Two lines by the two sides of the lower part of the عِزْر [or ridge in the middle of the iron head, or blade, of an arrow &c.]*. (AHa, TA.) — See also غَرَارٌ, last sentence. — Also, the sing., *The extremity of a tooth: pl. as above*. (O.) = And *The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above*. (TA.) — Its pl. is used in a verse of 'Owî Ibn-Dhirweh in relation to the journeying of camels, in the phrase رَاحَتِي غُرُورَ عَيْدِيَاتِهَا meaning *† He jaded their عَيْدِيَات [an appellation given to certain excellent she-camels]; as though he supped their غُرُور*. (TA.)*

غُرٌّ *Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also غَارٌ (Msb) and غَرِيرٌ; (S, K;) and applied to a young woman; as also غُرَّةٌ and غَرِيرَةٌ; (S, K:) or these three epithets, applied to a girl, signify *young, inexperienced in affairs, and not knowing what women know of love: (A'Obeyd:) the pl. of غُرٌّ is غُرَارٌ (S) and غُرَارٌ; (TA;) and of غَرِيرٌ, غَرِيرَاتٌ (S, K) and أَغَرَّةٌ [which is a pl. of pauc.]. (K.) [And غُرَّةٌ is also used as a pl.] Paradise says, يَدْخُلُنِي غُرَّةُ النَّاسِ *The simple, of mankind, who prefer obscurity, and discard the affairs of the present world, and provide themselves for the world to come, enter me*. (TA, from a trad.) — Also *Youthful, or childish, in conduct; applied to a man, and to a girl, or young woman*. (IAqr, T.) — And *One who submits to be deceived*. (K.)**

غُرَّةٌ *Whiteness; clearness of colour or complexion*. (L, TA.) So in the phrase أَغْرُ غُرَّةً [app. meaning *More, or most, fair-complexioned*]; occurring in a trad. applied to virgins: or the phrase is أَغْرُ غُرَّةً, meaning *more, or most, remote from the knowledge of evil*. (L.) — [A star, or blaze, or white mark, on the forehead or face of a horse;] *a whiteness on the forehead of a horse, (S, Mgh, Msb, K,*) above the size of a درهم; (S, Msb;) or of the size of a درهم; (Mgh;) as also غُرُورَةٌ; (S, K:) or it is a general term [for a star or blaze], including different kinds, as the قُرْحَةٌ and the شِمَارُخٌ and the لِيَّة: or, if round, it is termed وَتِيرَةٌ; and if long, شَادِخَةٌ; or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غُرُورٌ. (TA.) [See also أَغْرُ.] — In a dog, *A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed*. (TA.) = Also *† The first, or commencement, of the month;**

(Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being likened to the غُرَّة on the forehead of a horse: (AHeyth:) pl. غُرُرٌ: (AHeyth, Msb:) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كَتَبْتُ غُرَّةَ الشَّهْرِ *I wrote on the first of the month thus*. (TA.) — [And hence,] *† The first, or commencement, of El-Islâm; (TA;) and of anything. (S.) — The whiteness of the teeth; and the † first [that appears] of them. (K.) — † The head [app. when first appearing] of a plant. (TA.) — † [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بَدَتْ غُرَّتُهُ [The sight, or spectacle, thereof appeared]. (K.) — † The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night [of the month]. (TA in art. هَل.) — † The face of a man: (K:) or his aspect; syn. طَلْعَةٌ. (TA.) — † [And The forehead of a man. So used, as opposed to قَفَا, in the Life of Teemoor, i. 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times, I know not.] — تَطْوِيلُ الْغُرَّةِ, in performing the ablution termed وَضُوْءٌ, means *† The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say, the washing of somewhat of the fore arm and of the shank with the hand and the foot*. (Msb.) — And غُرَّةٌ also signifies *† A noble, or an eminent, man, (K,) or a chief, or lord, (S,) of a people: (S, K:) pl. غُرُرٌ. (S.) — And † The best, (K,) and chiefest, (TA,) of goods, or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Abou-Sa'eed,) of property; as, for instance, a horse, and an excellent camel, (Abou-Sa'eed, Mgh,) and camels, (TA,) and a male slave, (Abou-Sa'eed, S, Mgh, Msb, K,) and a female slave, (S, Msb, K,) or a clever female slave: (Abou-Sa'eed, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the "face;" in like manner as the terms رَقَبَةٌ and رَأْسٌ are employed: (Mgh:) Abou-Amr Ibn-El-Alâ is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Râjiz says,**

كُلُّ قَتِيلٍ فِي كَلْبٍ غُرَّةٌ
حَتَّى يَنَالُ الْقَتْلُ آلَ مَرَّةٍ

Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur-

rah. (TA.) — Also † Goodness, and righteous conduct: so in the saying, **إِبَاحُ وَالْمَشَارَةُ فَإِنَّهَا تَدْفِنُ الْغَرَّةَ وَتُظْهِرُ الْعَرَّةَ** [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) — [It is also an inf. n.: see 1, latter part.]

غَرَّةٌ Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Mṣb, K:) [pl. **غِرَاتٌ** and **غَرَرٌ**: see an ex. of the former in a verse cited voce **شَفَعٌ**, and exs. of both in a verse cited voce **الْغَرَّةُ تَجْلِبُ الدَّرَّةَ**.] It is said in a prov., **الْغَرَّةُ تَجْلِبُ الدَّرَّةَ** [Inadvertence brings the means of subsistence: (TA:) or paucity of milk causes to come abundance thereof: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also **غَرَارٌ**].) [Hence,] **عَلَى غَرَّةٍ** [On an occasion of negligence, &c.; unexpectedly]. (K in art. عرض; &c.) [And **عَنْ غَرَّةٍ** In consequence of inadvertence: see an ex. in a verse cited voce **زَلَّتِي**.] Also Inexperience in affairs. (S.) **غَرَّةٌ** and **غَرَارَةٌ** signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also **غَرَّةٌ**, second sentence. — **غَرَّةٌ بِاللَّهِ** means Boldness against God. (Mgh.) — [See also **غَرٌّ**.]

أَغْرَى: see **أَغْرَى**, near the end.

غَرٌّ Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Mṣb, K.) It is said in a trad., **نَهَى عَنْ بَيْعِ الْغَرِّ** He (Mohammad) forbade the sale of hazard, or risk; (S, Mgh, Mṣb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh:) or, accord. to Alea, in which one is not secure from being deceived: (Mgh:) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA:) or that is without any written statement (**عَهْدَةٌ**), and without confidence. (As, Mgh.) — **حَبْلٌ غَرٌّ** means **غَيْرُ مَوْثُوقٍ بِهِ** [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) — See also **غَرِيرٌ**.

غَرَارٌ Paucity of milk of a camel: (K:) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, **سَبَقَ دَرَّتُهُ غَرَارُهُ** [lit., His abundant flow of milk preceded his paucity thereof]: (As:) or **سَبَقَ دَرَّتُهُ غَرَارُهُ** [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also **غَرَّةٌ**.] (So in my copies of the S.) — Hence, † Paucity of sleep. (As, A'Obeyd, S.) — [Hence also,] in prayer, † A deficiency in, (K,) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification. (K.) And in salutation, The saying (in reply to **عَلَيْكُمْ السَّلَامُ**) **وَعَلَيْكُمْ السَّلَامُ**, not **وَعَلَيْكُمْ السَّلَامُ**, (T, TA:) or the say-

ing **سَلَامٌ عَلَيْكُمْ** (K) or **سَلَامٌ عَلَيْكَ** (M) [without ال prefixed to **سَلَامٌ**: as though it were a deficient form; but it is the form specially sanctioned by the Kur-ān]: or the replying by saying **عَلَيْكَ**, not **عَلَيْكُمْ**. (K.) This is said in explanation of a trad., **لَا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ** [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is **لَا غَرَارَ فِي صَلَاةٍ وَلَا تَسْلِيمٍ**, meaning, that the person praying shall not salute nor be saluted: in the former case, **تَسْلِيمٌ** is an adjunct to **صَلَاةٍ**: in the latter, it is an adjunct to **غَرَارَ**, so that the meaning is, *There shall be no deficiency nor salutation in prayer.* (TA.) — Also † Little sleep (S, K) &c. (K.) El-Farezdaq uses the expression **نَوْمُهُنَّ غَرَارٌ** Their sleep is little. (TA.) — And particularly † Littleness of consideration; denoting haste. (TA.) You say, **أَتَانَا عَلَى غَرَارٍ** † He came to us in haste. (S.) And **تَقَيْتُهُ غَرَارًا** † I met him in haste. (TA.) — And **مَا أَقَمْتُ عِنْدَهُ إِلَّا غَرَارًا** † [I remained not at his abode save] a little while. (TA.) And **لَيْتَ غَرَارَ شَهْرٍ** He (a man, S) tarried the space of a month. (S, O, TA.) And **لَيْتَ الْيَوْمَ لَيْتَ الْيَوْمَ** i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, **لَيْتَ الْقَوْمَ**, and in the O: in other copies of the S, **لَيْتَ الْيَوْمَ** [like the phrase immediately preceding].) — And, accord. to As, **غَرَارٌ** signifies A way, course, mode, or manner. (S, O, TA.) One says, **رَمَيْتُ ثَلَاثَةَ أَشْهُرٍ عَلَى غَرَارٍ وَاحِدٍ** [I shot three arrows] in one course. (S, O, TA.) And **وَدَدْتُ عَلَى غَرَارٍ وَاحِدٍ** (S,) or **فَلَا تَلَا تَلَا تَلَا** (S,) or **وَدَدْتُ عَلَى غَرَارٍ وَاحِدٍ** (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And **بَنَى الْقَوْمَ يَوْمَهُمْ عَلَى غَرَارٍ وَاحِدٍ** [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, **ضَرَبَ نَصَانَهُ عَلَى غَرَارٍ وَاحِدٍ** (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — And The حَدّ [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also **ذُبَابٌ**]: and **غَرٌّ** also signifies the حَدّ of a sword: (K, TA:) or **الْغَرَارَانِ** signifies the two sides of the [arrow-head called] **مُعْبَلَةٌ** (AHn, TA:) or the two edges of the sword: [see, again, **ذُبَابٌ**]: and **غَرَارٌ**, the حَدّ of anything that has a حَدّ: (S, O:) and the pl. is **أَغْرَةٌ**. (S.)

غُرُورٌ Very deceitful; applied in this sense as an epithet to the present world; (Mṣb;) or what deceives one; (K;) such as a man, and a devil, or other thing; (As, TA:) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and **غُرُورٌ** signifies a thing by which one is deceived, of worldly goods or advantages: (S:) or the former signifies the devil, specially; (Yaqoob, S, K;) because he deceives

men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the present world; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-ān to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] — Also A medicine with which one gargles: (S, K:) a word similar to **لُدُودٌ** and **لَعُوقٌ** and **سَعُوطٌ** (S) and **سَفُوفٌ**. (TA.)

غُرُورٌ False, or vain, things; vanities: (Zj, K:) as though pl. of **غَرٌّ**, inf. n. of **غَرَّةٌ**: (Zj:) or pl. of **غَارٌ**; (Zj, K;) like as **شُهُودٌ** is pl. of **شَاهِدٌ**, and **قَاعِدٌ** of **قَاعِدٌ**: (Zj:) or what is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also **غُرُورٌ**.

غَرِيرٌ Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so **مَغْرُورٌ**. (K.) And you say likewise, **أَنَا غَرَرْتُ مِنْكَ**, in the sense of **مَغْرُورٌ** [I am deceived by thee]. (TA.) And **مَغْرُورٌ** signifies also A man who marries to a woman in the belief that she is free, and finds her to be a slave. (TA.) — See also **غَرٌّ**, in three places. — It is said in a prov., **أَنَا غَرِيرُكَ مِنْ هَذَا**, meaning I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration: so says AZ: and Z says the like; i. e. I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case: or [it means I am a deceived informant of thee respecting this affair; for] as As says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, **أَنَا غَرِيرُكَ مِنْهُ** i. e. I caution thee [or I am thy cautioner] against him; (K, " .) [i. e.,] **مِنْ فُلَانٍ** [against such a one]; (S, O;) meaning, as Abou-Naṣr says in the "Kitāb el-Ajnās," [that] there shall not happen to thee, from him, that whereby thou shalt be deceived; (S, O, TA;) as though he said, I am thy surety, or sponsor, for that. (AM, TA.) — [Hence, app., it is said that] **غَرِيرٌ** signifies also A surety, sponsor, or guarantee. (K, TA.) — And **عَيْشٌ غَرِيرٌ** † A life in which one is not made to be in fear: (S, K, TA:) like **عَيْشٌ أَثْبَتٌ**: (TA:) pl. **غَرَارٌ**. (K.) — Hence, perhaps; or from **الْغَرَّةُ** [app. as meaning "inexperience"], which is sometimes approved; (Har p. 607;) or because it [sometimes] deceives; (TA;) **غَرِيرٌ** also signifies † Good disposition or nature. (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, **أَدْبَرَ غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ**

‡ *His good disposition has regressed, or departed, and his evil disposition has advanced, or come:* (S, Meyd, O, TA:) or *what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come.* (Meyd.)

غَوَارَةٌ (S, Mgh, K,) not غَوَارَةٌ (K,) for the latter is vulgar, (TA.) *A sack, syn. جَوَالِقُ (K,) for straw &c., (S,) resembling what is called عِدْلُ (Mgh:):* [J says,] *I think it is an arabicized word:* (S:) pl. غَوَارَاتُ. (S, Mgh.)

غَارٌ *Deceiving; beguiling; causing to desire what is vain, or false; a deceiver.* (TA.) — See also غُرُورٌ. — And *Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared.* (S, K.) See also غَرٌ.

غَرْغَرَةٌ *A sound with which is a roughness, (K,) like that which is made by one gargling with water.* (TA.) — *The sound of a cooking-pot when it boils.* (K.) — *The reciprocation of the spirit in the throat.* (S.) — *A word imitative of the cry of the pastor (K, TA) and the like.* (TA.) [See also R. Q. 1.]

غُرَّةٌ: see غُرَّةٌ: — and see غَرٌ.

أَغْرٌ *More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared.* (Mgh.) See also غَرَّةٌ, second sentence. — And *White; (S, K;) applied to anything: (K:) pl. غُرٌ (TA) and غُرَانٌ (S) [and perhaps غُرُورٌ, as in an ex. voce ذُرَّةٌ: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَغْرُ الْوَجْهِ *A man white of countenance.* (TA.) And قَوْمٌ غُرَانٌ (S,) and غُرٌّ (TA,) *White people.* (S.) And امْرَأَةٌ غَوَّاءٌ *A woman [white of countenance: or] beautiful in the front teeth.* (TA voce قَرَاءٌ.) See, again, غَرَّةٌ, second sentence. And *الْأَيَّامُ الْغُرَّةُ *The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called الْبَيْضُ.* (TA.) And *يَوْمٌ أَغْرٌ مُحَجَّلٌ: see art. حَجَلٌ. And اللَّيْلَةُ الْغُرَّةُ † *The night of [i. e. preceding the day called] Friday.* (O.) — Also *A horse having a غُرَّةٌ [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Mgh, K:) or having a غُرَّةٌ larger than a درهم, in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards; it is more spreading than the قُرْحَةُ, which is of the size of a درهم, or less: or having a غُرَّةٌ of any kind, such as the قُرْحَةُ or the شِمْرَاخُ or the like: (L, TA:) and in like manner a camel having a غُرَّةٌ: (IAar:) fem. غَرَاءٌ. (Mgh, K.) [See an ex. in a prov. cited voce بهيم: and another (from a trad.) voce مُحَجَّلٌ.] — [Hence] *الْغُرَاءُ † *A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غُرٌّ; (K, TA;) which is also expl. in the K as******

signifying certain aquatic birds. (TA.) — And *أَغْرٌ (K, TA,) applied to a man, (TA,) † *One whose beard occupies the whole of his face, except a little: (K, TA:) as though it [his face] were a [horse's] غُرَّةٌ.* (TA.) — And † *Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also † غَرْغَرَةٌ (S, K:) or fair-faced: or a lord, or chief, among his people: (Mgh:) pl. غُرٌّ (T, M,) accord. to the K غُرُورٌ, but the former is more correct, (TA,) and غُرَانٌ. (T, M, K.) And † غَرِيٌّ signifies † *A woman of rank, eminence, or nobility, among her tribe.* (Sgh, K, TA.) — *يَوْمٌ أَغْرٌ means † *An intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: TA:) and in like manner one says هَاجِرَةٌ غَرَاءٌ, and ظَهْرَةٌ غَرَاءٌ, (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غَرَاءٌ. (K, TA.) — And سَنَةٌ غَرَاءٌ † *A year in which is no rain.* (L in art. شَهَب.)****

مَغْرُورٌ: see غَرِيٌّ, in two places.

مُغَارٌ (S, K) and مُغَارَةٌ (TA) *A she-camel having little milk: (S, K:) or having lost her milk by reason of some accident or disease; as some say, on disliking her young one, and rejecting the milker: (TA:) or taking fright, and drawing up her milk, (ISk, S,) after yielding it freely: (TA:) pl. مَغَارٌ. (S, K,) imperfectly decl. [being originally مَغَارُورٌ]. (S.) — Hence, (TA,) † *A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مُغَارٌ الْكَفِّ, meaning a niggardly, or tenacious, man.* (TA.)*

غرب

1. غَرَبَ, aor. ʾ; (TA,) inf. n. غَرْبٌ (K, TA,) *He, or it, went, went away, passed away, or departed.* (K, TA.) — And *He retired, or removed, (K, TA,) عَنْ النَّاسِ [from men, or from the people].* (TA.) — And غَرَبَ (S, K, TA,) aor. and inf. n. as above; (TA;) and † غَرَبَ; (A, TA;) and † تَغَرَّبَ; (K, TA;) *He, or it, became distant, or remote; or went to a distance.* (S, A, K, TA.) One says, *اُغْرِبْ عَنِّي *Go thou, or withdraw, to a distance from me.* (S.) — And غَرَبَ and † غَرِبَ *He, or it, became absent, or hidden.* (K.) The former is said of a wild animal, meaning *He retired from view, or hid himself, in his lurking-place.* (A.) — And غَرِبَتْ غُرُوبٌ (S, Mgh, TA,) aor. ʾ, (Mgh,) inf. n. غُرُوبٌ (S, Mgh, TA) and مَغْرِبٌ [which is anomalous] and مَغْرِبَانٌ [which is more extr.], (TA,) *The sun set: (S, Mgh, TA:) and غَرَبَ النُّجُومُ *The star set.* (TA.) — غَرِبَ [app. as an inf. n. of which the verb is غَرَبَ] signifies also † *The being brisk, lively, or sprightly.* (K.) — And † *The persevering (K, TA) in an affair.* (TA.) — غَرِبَتْ الْعَيْنُ, inf. n. غَرْبٌ, *The eye was affected with a tumour such as is termed غَرْبٌ [q. v.] in the inner***

angle. (TA.) — غَرَبَ, aor. ʾ, inf. n. غَرَابَةٌ or غَرَبَةٌ and غَرْبٌ, said of a man: see 5. — غَرْبٌ (K, TA,) inf. n. غَرَابَةٌ, said of language, (A, TA,) *It was strange, or far from being intelligible; difficult to be understood; obscure.* (A, K, TA.) And in like manner, you say, *غَرِبَتْ الْكَلِمَةُ [which also signifies *The word was strange as meaning unusual.* (A, TA.) — غَرِبَ, aor. ʾ, (K, TA,) inf. n. غَرْبٌ (TA,) *He, or it, was, or became, black.* (K, TA.) — غَرِبَتْ said of a ewe or she-goat, *She was, or became, affected with the disease termed غَرْبٌ meaning as expl. below.* (S.) — See also غَرْبٌ in another sense.*

2. غَرِبَ, inf. n. تَغْرِيبٌ: see 1, in two places: and 4, likewise in two places: — and see also 5. — Also *He went into the west: (TA in this art:) he directed himself towards the west.* (TA in art. شَرْق.) One says, *غَرِبَ شَرْقٌ [Go thou to the west: go thou to the east: meaning go far and wide].* (A, TA.) [See also 4.] — *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof: (Mgh:) he removed, put away, or put aside, him, or it; as also † اغْرَبَ. (TA.) — And غَرِبَ (Mgh,) inf. n. as above, (S, Mgh, Mgh,) *He banished a person from the country, or town, (S, Mgh, Mgh, TA,) in which a dishonest action had been committed [by him].* (TA.) — And *He divorced a wife.* (TA, from a trad.) — And غَرِبَ الدَّهْرُ, and غَرِبَ عَلَيْهِ, *Fortune left him distant, or remote.* (TA.) — تَغْرِيبٌ signifies also, accord. to the K, *The bringing forth white children: and also, black children: thus having two contr. meanings: but this is a mistake; the meaning being, the bringing forth both white and black children: the bringing forth either of the two kinds only is not thus termed, as Saadee Chelebee has pointed out. (MF, TA.) — Also *The collecting and eating [hail and] snow and hoar-frost: (K;) i. e., غُرَابٌ. (TA.) — See also غَرْبٌ.***

4. اِغْرَابٌ signifies *The going far into a land, or country; as also † تَغْرِيبٌ. (K.) And you say, اِغْرَابُ الْكَلْبِ † *The dogs went far in search, or pursuit, of the object, or objects, of the chase.* (A, TA.) — See also 5. — And اغْرَبَ signifies *He made the place to which he cast, or shot, to be distant, or remote.* (A.) — Also, (TA,) inf. n. as above, (K, TA,) *He (a horse) ran much: (K:) or اغْرَبَ فِي جَرِيهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A:) or he ran at the utmost rate.* (TA.) — And اغْرَبَ فِي الضَّحِكِ (A, K,) and † اِسْتَغْرَبَ (K, TA) i. e. فِي فِيهِ (S, A, K,) and † اِسْتَغْرَبَ (K, TA) i. e. فِي فِيهِ, and اِسْتَغْرَبَ ضَحْكًا † occurring in a trad., and اغْرَبَ الضَّحِكُ †, and اِسْتَغْرَبَ عَلَيْهِ الضَّحِكُ, (TA,) *He exceeded the usual bounds, or degree, in laughing; (A, K, TA;) or he laughed [inmoderately, or] violently, or vehemently, and much: (S, TA:) or i. q. قَهَقَهُ [q. v.]: (TA:) or اغْرَبَ signifies he laughed so that the غُرُوبُ [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اغْرَبَ فِي الضَّحِكِ means he exceeded the usual bounds, or degree, in laughing, so that his**

eye shed tears [which are sometimes termed غُوب]. (Har p. 572.) In the saying, in a certain form of prayer, *أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ مُسْتَعَرِبٍ* [I seek protection by Thee from every devil &c.], the meaning of مستعرب is thought by El-Harbee to be exorbitant in evilness, wickedness, or the like; as though from *الاستغراب في الضحك*: or it may mean sharp, or vehement, in the utmost degree. (TA.) — And اغرب, (S, Mgh, K,) inf. n. as above, (K,) He did, or said, what was strange, or extraordinary. (S, Mgh, K.) You say, *تَكَلَّمَ غُوبًا* He spoke, and said what was strange, and used extraordinary words: and *غُوبٌ فِي كَلَامِهِ* [He uses strange, or extraordinary, words in his speech]. (A, TA.) — Also, (TA,) inf. n. as above, (K,) He came to the west. (K, TA.) [See also 2.] — اغرب also signifies He had a white child born to him. (TA.) — And اغراب signifies Whiteness of the groins, (K, TA,) next the flank. (TA.) You say, of a man, اغرب meaning He was white in his groins. (TK.) — See also غُوبٌ. — اغرب as trans.: see 2. — اغرابٌ said of a rider signifies His making his horse to run until he dies: (K:) or, accord. to Fr, one says, *اعرب على فرسه* meaning “he made his horse to run:” [or *اعرب فرسه* has this meaning: (see 4 in art. عرب.)] but he adds that some say اغرب. (O in art. عرب.) — And اغرب, (S, TA,) inf. n. as above, (K, TA,) He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abce-Khazim, TA) says,

- وَكَأَنَّ طَعْنَهُمْ غَدَاةَ تَحْمِلُوا
- سَفُنٌ تَكُنُّ فِي خَلِيجٍ مُغْرَبٍ

[And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — Hence, (TA,) اغرابٌ signifies also Abundance of wealth, and goodliness of condition: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning He was endowed (as though filled) with abundance of wealth and with goodliness of condition, is app. اغرب; not (as is implied in the TK) اغرب: the explanation of the verb in the TK is, his wealth was, or became, abundant, and his condition was, or became, goodly.] — One says also (of a man, S) اغرب (with damm, K) meaning His pain became intense, or violent, (Aq, S, K, TA,) from disease or some other cause. (TA.) — And اغرب عليه, accord. to the K, signifies A foul, or an evil, deed was done to him; and [it is said that] اغرب به signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, he did [to him] a foul, or an evil, deed. (TA.) — And اغرب said of a horse, His blaze spread (S, K) so that it took in his eyes, and the edges of

his eyelids were white: and it is used in like manner to signify that they were white by reason of what is termed زَرَقٌ [inf. n. of زَرَقٌ, q. v.]. (S, TA.) See its part. n., مُغْرَبٌ.

5. تغرب: see 1, third sentence. — تغرب and اغترب are syn., (S, Mgh, K,) signifying He became [a stranger, a foreigner; or] far, or distant, from his home, or native country; (S, Mgh, K:) [he went abroad, to a foreign place or country;] and so غُربٌ, aor. ُ, inf. n. غَرَابَةٌ, (Mgh,) or غُرْبَةٌ (MA) [and app. غُرب, this last and غُرْبَةٌ being syn. with تَغْرُبٌ and اِغْتِرَابٌ, and being like قُرْبَةٌ and قُرْبٌ inf. ns. of قَرَبٌ; and تَغْرِيبٌ (Mgh, Mgh, K) inf. n. بِتَغْرِيبِهِ (Mgh, K) and اِغْتِرَابٌ, (Aboon-Nasr, S,) or this last signifies he entered upon the غُرْبَةُ [the state, or condition, of a stranger, &c.]. (Mgh.) — And تغرب signifies also He came from the direction of the west. (K.)

8. اغترب: see 5. — Also He married to one not of his kindred. (S, K.) It is said in a trad., *اِغْتَرَبُوا وَلَا تَضُوءُوا* (TA) [expl. in art. ضوى].

10: see 4, in four places. — استغربه He held it to be, or reckoned it, غريب [i. e. strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.)

غُربٌ [an inf. n. of غَرَبٌ, q. v., in several senses. — As a simple subst.,] Distance, or remoteness; and so غُرْبَةٌ. (A, K.) غُرْبَةُ النُّوَى [in one of my copies of the S غُرْبَةُ means The distance, or remoteness, of the place which one purposes to reach in his journey. (S, TA.) — [And hence, used as an epithet, Distant, or remote.] You say غُرْبَةُ نَوَى [in one of my copies of the S غُرْبَةُ A distant, or remote, place which one purposes to reach in his journey. (S, A.) And دَارُ فُلَانٍ غُرْبَةٌ The house, or abode, of such a one is distant, or remote. (TA.) And دَرَاهِمُ غُرْبَةٍ Distant money [so that it is not easily attainable]. (TA.) And إِنَّهُ لَغُرْبُ الْعَيْنِ A far-seeing eye: and of a woman you say غُرْبَةُ الْعَيْنِ. (TA.) — And الغُربُ is syn. with الْمَغْرِبُ, (S, M, Mgh, K,) which latter is also pronounced الْمَغْرِبُ, with fet-h to the ر, but more commonly with kees, (Mgh,) or accord. to analogy it should be with fet-h, but usage has given it kees, as in the case of الْمَشْرِقُ; (TA;) [both signify The nest;] الغُربُ is the contr. of الْمَشْرِقُ; (M, TA;) and الْمَغْرِبُ [is the contr. of الْمَشْرِقُ, and] originally signifies the place [or point] of sunset, (TA,) as also الشَّمْسُ الْمَغْرِبَانِ; (K;) and is likewise used to signify the time of sunset; and also as an inf. n.: (TA:) and الْمَغْرِبَانِ signifies the two places [or points] where the sun sets; i. e. the furthest [or northernmost] place of sunset in summer [W. 26° N. in Central Arabia] and the furthest [or southernmost] place of sunset in winter [W. 26° S. in Central

Arabia]: (T, TA:) between these two points are a hundred and eighty points, every one of which is called مُغْرِبٌ; and so between the two points called الْمَشْرِقَانِ. (TA.) — غُربٌ signifies also The first part (S, K) of a thing (K) [and particularly] † of the run of a horse. (S.) — And The حَدُّ [or edge] (S, K) of a thing, as also غُرَابٌ, (K,) or of a sword and of anything; (S;) and thus [particularly] the غُرَابُ of the فأس [or adz, &c.]. (S, K.) — And † Sharpness (S, A, Mgh, TA) of a sword, (TA,) or of anything, such as the فأس [or adz, &c.], and of the knife, (Mgh,) and (Mgh, TA) † of the tongue: (S, A, Mgh, TA:) and [as meaning † sharpness of temper or the like, passionateness, irritability, or vehemence,] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the “edge” of a sword &c.: whence the saying, *أَرْهَفْ غُرْبَ دِهْنِكَ لِمَا أَقُولُ* (mentioned in the A and TA in art. ارهف) meaning † Sharpen the edge of thine intellect for what I say:] and غُرْبَةٌ signifies the same. (TA.) And Vehemence of might or strength, or of valour or prowess, of men; syn. شَوْكَةٌ. (TA.) [And hence, app., † Briskness, liveliness, or sprightliness: and † perseverance in an affair: see the first paragraph.] — Also, [used as an epithet,] † Sharp, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, † That runs much: (S, K:) or that casts himself forward, with uninterrupted running, not desisting until he has gone far with his rider. (TA.) — And A large دَلْوٌ [or leathern bucket], (S, Mgh, Mgh, K, TA,) made of a bull's hide, (Mgh, TA,) with which one draws water on the [camel, or she-camel, called] سَانِيَةٌ [q. v.]: (Mgh:) of the masc. gender: pl. غُرُوبٌ. (TA.) So expl. in the following words of a trad.: أَخَذَ الدَّلْوُ عَمْرٌ فَاسْتَحَالَتْ غُرْبًا [Omar took the دلو, and it became changed into a غُرب]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Aboon-Bckr. (IAth, TA.) — And A [camel, or any beast, such as is called] رَاوِيَةٌ, (K, TA,) upon which water is carried. (TA.) — And accord. to the K, A day of irrigation: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase فِي يَوْمٍ غُوبٍ, meaning thereby in a day in which water is drawn with the [large bucket called] غُرب, [for irrigation,] on the [camel, or she-camel, called] سَانِيَةٌ. (TA.) — And Tears (K, TA) when they come forth from the eye: (TA:) or غُرُوبٌ signifies tears; (S;) and is pl. of غُرب. (TA.) A poet says,

- مَا لَكَ لَا تَذْكُرُ أَمْرَ عَمْرٍو
- إِلَّا لَعَيْنَيْكَ غُرُوبٌ تَجْرِي

[What aileth thee, that thou dost not mention Unun-Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-Abbás, in a trad., *كَانَ مِثْلًا يَسِيلُ غُرْبًا* i. e. [He was an eloquent orator, flowing with] a copious and uninterrupted

stream of knowledge, likened to **غَرَبَ** as meaning "tears coming forth from the eye." (TA.) — And *A flowing*, (**مَسِيلٌ**, **K**,) or *vehement flowing*, (**أَنْهَالٌ**, **A**, **K**,) in one copy of the **K** **أَنْهَالٌ** [which means *a flowing*], (TA,) of *tears from the eye*: (**A**, **K**,) and *a single flow* (**فَيْضَةٌ**) of *tears*, and of *wine*. (**K**,) — And *A certain vein, or duct*, (**عَرَقٌ**), in the channel of the tears, (**S**, **Mgh**,) or in the eye, (**A**, **K**,) that flows [with tears] uninterruptedly; (**S**, **A**, **Mgh**, **K**,) like what is termed **نَاسُورٌ**. (**S**, **Mgh**,) One says of a person whose tears flow without intermission, **بَعَيْنُهُ غَرَبٌ**. (**As**, **S**, **Mgh**,) And [the pl.] **الْغُرُوبُ** signifies *The channels of the tears*. (**S**,) — Also *The inner angle of the eye, and the outer angle thereof*. (**S**, **A**, **K**,) — And *A tumour in the inner angles of the eyes*; (**Mgh**, **K**,) as also **غَرَبٌ**. (**Mgh**,) — And *A pustule* (**بُتْرَةٌ**) in the eye, (**K**, **TA**,) which discharges blood, and the bleeding of which will not be stopped. (TA.) — And *Abundance of saliva* (**K**, **TA**) in the mouth; (**TA**,) and the moisture thereof, i.e., of saliva: (**K**,) pl. **غُرُوبٌ**. (TA.) And *The place where the saliva collects and remains*: (**K**, **TA**,) or the **غَرَبُ** in a tooth is the place where the saliva thereof collects and remains: (**TA**,) or **غَرَبٌ**, (**TA**,) or its pl. **غُرُوبٌ**, (**S**, **TA**,) signifies the sharpness, and **مَاءٌ** [meaning *lustre*], (**S**, **TA**,) of the tooth, (**TA**,) or of the teeth: (**S**, **TA**,) accord. to the **T** and **M** and **Nh** and **L**, **غُرُوبُ الْأَسْنَانِ** signifies *the places where the saliva of the teeth collects and remains*: or, as some say, *their extremities and sharpness and مَاءٌ* [which may here mean either *water* or *lustre*]: or the **مَاءُ** that runs upon the teeth: (**TA**,) or their **مَاءُ**, and shining whiteness: (**A**, **TA**,) or their fineness, or thinness, and sharpness: or **غُرُوبٌ** signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of **غَرَبٌ**, expl. as signifying the **مَاءُ** of the **فَمْرٌ** [by which may be meant either the *water of the mouth* or the *lustre of the teeth*, for **الْفَمْرُ** properly signifies "the mouth" and metonymically "the teeth"], and the sharpness of the teeth: and accord. to **MF**, as on the authority of the **Nh**, [but **SM** expresses a doubt as to its correctness,] it is also applied to the teeth [themselves]. (TA.) [See also **شَنْبٌ**, in two places.] — **سَهْمٌ غَرَبٌ** and **أَصَابَهُ سَهْمٌ غَرَبٌ** and **سَهْمٌ غَرَبٌ** and **سَهْمٌ غَرَبٌ**, (**S**, **Mgh**, **K**,) the second of which, i. e. **سَهْمٌ غَرَبٌ**, accord. to **IKt**, is the most approved, (**MF**,) mean *An arrow of which the shooter was not known [struck him]*: (**S**, **Mgh**, **K**,) or, accord. to some, **سَهْمٌ غَرَبٌ** signifies *an arrow from an unknown quarter*; **سَهْمٌ غَرَبٌ**, *an arrow that is shot and that strikes another*. (TA.) — And **غَرَبٌ** signifies also *A certain tree of El-Hijáz*, (**K**, **TA**,) green, (**TA**,) large, or thick, and thorny, (**K**, **TA**,) whence is made [or prepared] the **كُحَيْلٌ** [i. e. *tar*] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with **ة**: so says **ISd**: **كُحَيْلٌ** is **قَطْرَانٌ**, of the dial. of El-Hijáz: and he [app. **ISd**] says also, the **أَنْهَالٌ** [q. v.] is the same as the **غَرَبُ**, because **قَطْرَانٌ** is extracted

from it. (TA.) Hence, as some say, (**K**, **TA**,) the trad., (**TA**,) **لَا يَزَالُ أَهْلُ الْغَرَبِ ظَاهِرِينَ عَلَى الْحَقِّ** [The people of the **غَرَبِ** will not cease to be attainers of the truth, or of the true religion]: (**K**, **TA**,) or the meaning is, *the people of Syria*, because Syria is [a little to the] west of El-Hijáz: or *the people of sharpness, and of vehemence of might or strength, or of valour or prowess*; i. e. *the warriors against unbelievers*: or *the people of the bucket called **غَرَبٌ***; i. e. *the Arabs*: or *the people of the west*; which meaning is considered by 'Iyáq and others the most probable, because, in the relation of the trad. by Ed-Dáraḡuṭnec, the word in question is **الْمَغْرِبِ**. (**L**, **TA**,)

غَرَبٌ: see **غَرَبَةٌ**.

جَامٌ غَرَبٌ Silver: or a [vessel such as is termed] **جَامٌ** of silver; (**S**, **K**,) [i. e.] a [drinking-cup or bowl such as is termed] **قَدَحٌ** of silver. (**L**, **TA**,) A poet says,

• فَدَعَدَا سُرَّةَ الرَّكَاةِ كَمَا
• دَعَدَعَ سَاقِي الْأَعَاجِمِ الْغَرَبَا

cited in the **S** as being by El-Aḡshà; but it is said in the **L**, **IB** says, this verse is by Lebeed, not by El-Aḡshà, describing two torrents meeting together; meaning, *And they filled the middle of the valley of Er-Rekhà, also, but less correctly, called Er-Rikhà, like as the cup-bearer of the اعاجير [or foreigners] fills the silver قَدَحٌ with wine*: the verse of El-Aḡshà in which [it is said that] **غَرَبٌ** occurs as meaning "silver" is,

• إِذَا آتَيْتَ أَزْهَرَ بَيْنَ السَّقَاةِ
• تَرَامَوْا بِهِ غَرَبًا وَنَضَارًا

i. e. *When a white wine-jug is turned down so as to pour out its contents [among the cup-bearers], they hand it, i. e. the wine in the cups, one to another [while it resembles silver or gold]*: (**L**, **TA**,) **غَرَبًا** is here in the accus. case as a denotative of state, though signifying a substance: [and so **نَضَارًا**]; but it is said that **غَرَبٌ** and **نَضَارٌ** signify species of trees from which are made [drinking-cups or bowls such as are termed] **أَقْدَاحٌ** [pl. of **أَقْدَحٌ**]: and it is said in the **T** that **نَضَارٌ** signifies a species of trees from which are made yellow **أَقْدَاحٌ**. (TA.) — [In explanation of the last of the applications of **غَرَبٌ** mentioned above, it is said that] it signifies also *A species of trees* (**T**, **S**, **ISd**, **TA**) *from which are made white [drinking-cups or bowls of the kind termed] أَقْدَاحٌ*; (**T**, **TA**,) called in Pers. **إِسْبِيدَارٌ** [or **إِسْبِيدَارٌ**]: (**S**,) [generally held to mean the willow; like the Hebr. **יַעְרָבִים**; or particularly the species called *salix Babylonica*: a coll. gen. n.:] n. un. with **ة**. (**ISd**, **TA**,) [Avicenna (Ibn-Scenà), in book ii. p. 279, mentions a tree called **غَرَبٌ**, but describes only the uses and supposed properties of its bark &c., particularizing its **صَمِغٌ**; whence it appears that he means the **غَرَبُ**, not the **غَرَبُ**.] — It also signifies *A [vessel of the kind termed] قَدَحٌ* [per-

haps such as is made from the species of trees above mentioned]: (**K**, **TA**,) and its pl. is **أَغْرَابٌ**. (TA.) — And *Gold*. (**K**,) — And *Wine*. (**S**, **K**,) — And *The water that drops from the buckets between the well and the watering-trough or tank*, (**S**, **K**,) and which soon alters in odour: (**S**,) or *any water that pours from the buckets from about the mouth of the well to the watering-trough or tank, and that soon alters in odour*: or *the water and mud that are around the well and the watering-trough or tank*: (**TA**,) and (as some say, **TA**) *the odour of water and mud*: (**K**,) so called because it soon alters. (TA.) [Hence] one says, **لَا تَغْرِبْ**, [thus in the **TA**, so that it may be **لَا تَغْرِبْ** or **لَا تَغْرِبْ** or **لَا تَغْرِبْ**,] meaning *Spill not thou the water between the well and the watering-trough or tank, so as to make mud*. (TA.) — Also *A certain disease in sheep or goats*, (**S**, **K**,) like the **سَعَفُ** in the she-camel, in consequence of which the hair of the **خُرْطُومُ** [i. e. nose, or fore part of the nose,] and that of the eyes fall off. (**S**,) — And [a colour such as is termed] **زَرَقٌ** [q. v.] in the eye of a horse, (**K**, **TA**,) together with whiteness thereof. (TA.) — See also **غَرَبٌ**, latter half, in five places.

غَرِبٌ: see **غَرِبٌ**.

غَرَبَةٌ: see **غَرَبٌ**, former half, in three places.

غَرَبٌ (**S**, **K**) and **غَرِبٌ** (**K**) [as simple subst. The state, or condition, of a stranger or foreigner; but originally both are, app. inf. ns. of **غَرَبٌ**, like **قَرَبٌ** and **قَرِبٌ** of **قَرَبٌ**, signifying] the being far, or distant, from one's home, or native country; (**K**,) i. q. **إِغْتِرَابٌ** (**S**, **K**) and **تَغَرَّبٌ**. (**K**,) — Also, the former, *Pure, or unmixed, whiteness*. (**IAgr**, **TA**,) [See **مَغْرَبٌ**.]

غَرِبِيٌّ [Of, or relating to, the west, or place of sunset; western]: see **غَارِبٌ**. — [Also,] applied to trees (**شَجَرٌ**), *Smitten, or affected, by the sun at the time of its setting*. (**K**,) [Respecting the meaning of its fem. in the **Kur** xxiv. 35, see **شَرْقِيٌّ**.] — And *A sort of dates*: (**K**,) but accord. to **AHn**, the word is **غَرَابِيٌّ** [q. v.]. (TA.) — And *The [sort of] نَبِيدٌ that is termed فَضِيخٌ* [i. e. *a beverage made from crushed unripe dates without being put upon the fire*]: (**K**, **TA**,) or [a beverage] prepared only from fresh ripe dates; the drinker of which ceases not to possess self-restraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs: wherefore one of its drinkers says,

• إِنَّ لَمْ يَكُنْ غَرَبِيٌّ جَيِّدًا
• فَتَنْحَنُ بِأَلْفِهِ وَيَأْتِرِيحُ

[If your gharbee be not excellent, we (put our trust) in God and in the wind]. (**AHn**, **TA**,) — And *A certain red صَبِغٌ* [i. e. *dye, or perhaps sauce, or fluid seasoning*]. (**K**,)

غَرِبِيٌّ One of the most excellent kinds of grapes; (**K**,) a sort of grapes growing at **Et-Tāif**, in-

tensely black, of the most excellent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce *عَجَبَة*.] — Applied to an old man, *Intensely black* [app. in the hair]: or *whose hair does not become white, or hoary*: (TA:) or, so applied, *who blackens his white, or hoary, hair with dye*: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. *غَرَابِيْب*. (TA.) — *أَسْوَدُ غَرَابِيْب* means *Intensely black*: but if you say *غَرَابِيْب سَوْد*, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K;) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, *غَرَابِيْب سَوْد* [in the Kur xxxv. 25], relating to mountains, means *Streaks having black rocks*. (TA.)

غُرَاب A certain black bird, (TA,) well known; (K, TA;) [the *corvus*, or *crow*;] of which there are several species; [namely, the raven, carrion-crow, rook, jackdaw, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Moḥammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is *غُرَابَان* (S, Mṣb, K) and *غُرَب* (K) and (of pauc., S) *أُغْرِبَة* (S, Mṣb, K) and *أُغْرِب* (Mṣb, K;) and pl. pl. *غُرَابِيْن*. (K.) When the Arabs characterize a land as fertile, they say, *لَا يَطِيرُ غُرَابُهَا* [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also *طِير*]: and *وَجَدَ ثَمَرَةَ الْغُرَابِ* [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, *طَارَ غُرَابٌ فَلَانَ* [The crow of such a one flew away], meaning *the head of such a one became white, or hoary*. (A, TA. [See also a similar phrase below.]) Also, *فُلَانٌ أَبْصَرَ مِنْ غُرَابٍ* [Such a one is more sharp-sighted than a crow]: and *أَحْذَرُ* [more cautious]: and *أَزْهَى* [more proud]: and *أَشَامُ* [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase *غُرَابٌ غَارِبٌ*, the epithet is added to give intensiveness to the signification. (TA.) *غُرَابُ الْبَيْتِ* has been expl. in art. *بَيْت*. — *الْغُرَابُ* is the name of † *One of the southern constellations*, [i. e. *Corvus*,] consisting of seven stars [in the enumeration of Ptolemy], behind *الْبَاطِيَة* [which is *Crater*], to the south of *الْأَعْرَلُ* [i. e. *Spica Virginis*]. (Kzw.) — *أُغْرِبَةُ الْعَرَبِ* is an appellation of † *The blacks* [lit. *crows*] of the Arabs; *the black Arabs*: (K, TA:) likened to the birds called *أُغْرِبَة*, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The *أُغْرِبَة* in the Time of Ignorance were Antarah and Khufáf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeyr Ibn-El-

Hobáb and Suleyk Ibn-Es-Sulakch (a famous runner, TA) and Hishám Ibn-'Oḳbeh-Ibn-Abee-Mo'eyt; but this last was a Mukhadram: and those among the Islámees, 'Abd-Allah Ibn-Kházim and 'Omeyr Ibn-Abee-'Omeyr and Hcmmám [in the CK Humám] Ibn-Mutarraf and Munteshir Ibn-Wahb and Maṭar Ibn-Abee-Owfá and Taāb-baṭa-Sharrá and Esh-Shenfará and Hájiz; to the last of whom is given no appellation of the kind called "nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — *رَجُلُ الْغُرَابِ* signifies † *A certain herb, called in the language of the Barbar* *إِطْرِيْلَال*, (K, TA,) and in the present day *زُرُّ الْأُخْلَة*, (MF,) resembling the *شَيْت* [q. v., variously written in different copies of the K,] in its stem and in its *جَمَة* [or node whence the flower grows] and in its lower part, or root, except that its flower is white, and it forms grains like those of the *مَقْدُونِس* [app. *scandix cerefolium* or *apium petroselinum*], (K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the *بَرَص* and the *بَهَق*, being drunk; and sometimes is added to it a quarter of a drachm of *عَاقِرُ قَرْحَا*, (K, TA,) which is [commonly] known by the name of *عود القرح* [i. e. *عُودُ الْقَرْحِ*, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskál (Flora Egypt. Arab. p. cxix.), applied in El-Yemen to the *cacalia sonchifolia*, or to a species of *senecio*]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also *رَجُلٌ*: now applied to the *chelidonium hybridum* of Linn., *chelidonium dodecandrum* of Forsk.: (Delile's Floræ Egypt. Illustr. no. 502:) in Boethor's Dict. Français-Arabe, both the names of *رجل الغراب* and *اطريلال* are given to the plants called *cerfeuil* (or *chervil*) and *corne de cerf* (or *buck's-horn plantain*, also called *coronopus*).] — Also (i. e. *رَجُلُ الْغُرَابِ*) A certain mode of binding the udder of a camel, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, *صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ*, meaning † *The affair was, or became, difficult, or strait, to him*: (A, K;) or *his life, or subsistence, was, or became, so*. (TA.) [And in like manner one says also *أَصَرَّ*, accord. to the TA: but this I think doubtful; believing that *أَصَرَّ* is a mistranscription for *صَرَّ*, meaning that one says also *صَرَّ عَلَيْهِ رَجُلُ الْغُرَابِ* i. e. *He bound him with a bond not to be undone, or that would not undo; or he straitened him*. See, again, *رَجُلٌ*; and a verse there cited as an ex.] — *الْغُرَابَانِ* signifies *The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs*: (K, TA:) or *the heads, and highest parts, of the hips, or haunches*: (TA:) or *two thin bones, lower than what is called the فَرَاشَة* [or, app., *فَرَأَش*, q. v.]: (K, TA:) or, in a horse and in a camel, *the two extremities of the haunches, namely, their two edges, on the left and right, that are*

above the tail, at the junction of the head of the haunch, (A, S, TA,) where the upper parts of the haunch, on the right and left, meet: (TA:) or *the two extremities of the haunch that are behind the فَكَاة* [or fore part of the croup]: (IAar, TA:) pl. *غُرَابَان*: Dhu-r-Rummeh says, referring to camels,

تَقَوَّبَ عَنْ غُرَابَانِ أَوْرَاقِهَا الْخَطَرُ
[The prominences of their haunches were excoriated from the lashing with the tails], the phrase being inverted, for the meaning is known; (S in this art.;) or *تَقَوَّبَ* may be for *قَوَّبَ* [i. e. the saying means *the lashing with the tails excoriated the prominences of the haunches*]: (S in art. *خطر*;) or *غُرَابَان* signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAar, TA:) and [the sing.] *غُرَابٌ* is also expl. as meaning the extremity of the haunch that is next the back. (L, TA.) — *غُرَابٌ* signifies also *The whole of the back of the head*. (K, TA.) You say, *شَابَ غُرَابُهُ*, *The hair of the whole of the back of his head became white, or hoary*. (TA. [See a similar phrase above in this paragraph.]) — See also *غُرَب*, former half, in two places. — And *A bunch of بَرِير* [or fruit of the *أَرَاك*, q. v.]: (K;) or *a black bunch* thereof: pl. *غُرَابَان*: (TA:) or *غُرَابَان* *أَرَاك* (S.) = *And Hail, and snow*, (K, TA,) and *hoar-frost*: from *مُغْرِبٌ* signifying the "dawn;" because of their whiteness. (TA.)

غُرُوبٌ pl. of *غُرَبٌ* [q. v.]. — [Golius assigns to it the meaning of *وَهَادٌ*, which he renders "*Depressiores terræ*;" as on the authority of J: but I do not find this in the S.]

غُرَيْبٌ (S, Mṣb, K) and *غُرَبٌ* (S, K) and *غُرَيْبِيٌّ* (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Mṣb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first *غُرَبَاءَ* (S, TA;) and *غُرَبٌ* [also] is a pl. of *غُرَيْبٌ*, like as *قُرَبٌ* is of *قُرَيْبٌ*: (TA in art. *زلف*;) fem. of the first *غُرَيْبَة*; pl. *غُرَابِيْب*. (L, TA.) *أَذَاعَتْ الْغُرَابِيْبَ*, a phrase used by a poet, means *She distributed her thread among the strange women*: for most of the women who spin for hire are strangers. (L, TA.) And one says *وَجْهٌ كَمِرَاةِ الْغُرَيْبَةِ* [A face like the mirror of her who is a stranger]: because, the *غُرَيْبَة* being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And *لَا ضَرْبَ غُرَيْبَةٍ إِلَّا* [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hajjúj threatening the subjects of his government; meaning, as a strange

camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قَدْخَ غَرِيبٌ means † [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) — غَرِيبٌ signifies also Language that is *strange*; [unusual, extraordinary, or unfamiliar;] far from being intelligible; difficult to be understood; or obscure. (Msb, TA.) Hence, مُصَنَّفُ الْغَرِيبِ [The composition on the subject of the strange kind of words &c.]. (A, TA.) [Hence also الْغَرِيبَانِ The two classes of strange words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ A word, or an expression, that is [strange, &c., or] obscure: (A, TA:) applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to نَصِيحَةٌ: and its pl. is غُرَابٌ. (Mz 13th نوع.) — [And hence it often signifies *Improbable*.] — Applied to a trad., it means *Traced up uninterruptedly to the Apostle of God, but related by only one person, of the تابعون or of those termed السَّابِعِينَ* or of those termed السَّابِعِينَ السَّابِعِينَ. (KT.) = [The fem.] غَرِيبَةٌ, in a verse of Abou-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning *Black*; syn. سَوْدَاءُ. (TA voce غَرِيبَةٌ [q. v. It is perhaps used by poetic license for غَرِيبَةٌ, fem. of غَرِيبٌ.])

غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — [Hence, as a subst.,] غَرِيبَةٌ signifies † *The hand-mill*: so called because the neighbours borrow it, (A, K, TA,) and thus it does not remain with its owners. (A, TA.)

غُرَابِيٌّ A sort of dates. (AHn, K, TA. [See also غُرَابِيٌّ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.)

غَرِيبِيٌّ: see غَرِيبٌ.

غَارِبٌ [The western side of a mountain &c.]. You say, هَذَا غَارِبُ الْجَبَلِ and غَرِيبُهُ [This is the western side of the mountain], and [in the opposite sense] شَرْقِيُّهُ and هَذَا شَارِقُ الْجَبَلِ. (TA in art. شَرْق.) — Also The كَاهِل [or withers], (A, K, TA,) of the camel; (TA;) or the part between the hump and the neck; (S, A, Msb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Msb:) pl. غُرَابٌ. (Msb, K.) — Hence the saying, (S, &c.), حَبْلُكَ عَلَى غَارِبِكَ [Thy rope is upon thy withers]; (S, A, Mgh, Msb, K, TA;) used (Msb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Msb, TA;) meaning † *I have left thy way free, or open, to thee*; (TA;) go whithersoever thou wilt: (S, A, Mgh, Msb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoy-

ment to her. (As, S, TA.) — الْغَارِبَانِ signifies The fore and hind parts of the back [and of the hump]: and بَعِيرٌ ذُو غَارِبَيْنِ A camel whereof the part between the غَارِبَانِ [or fore and hind parts] of the hump is cleft; which is mostly the case in the بَحَاتِي, whose sire is the فَالِج [or large two-humped camel of Es-Sind] and his dam Arabian. (TA.) — And غَارِبٌ signifies also The fore part of the hump: thus in the following saying, in a trad. of Ez-Zubeyr: وَالْغَارِبِ وَالذَّرْوَةِ وَالْغَارِبِ: فَمَا زَالَ يَقْبَلُ فِي الذَّرْوَةِ عَائِشَةَ إِلَى الْخُرُوجِ i. e. † [And he ceased not to twist the fur of] the upper part and the fore part of the hump [until 'A'ishah gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave him her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غَارِب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the upper portion of the fore part of the hump. (Lth, TA.) — Also † The upper part of a wave: (Lth, TA:) غُرَابُ الْمَاءِ means † the higher parts of the waves of water; (S, K, TA;) likened to the غُرَاب of camels: (S, TA:) or the higher parts of water. (TA.) — And † The highest part of anything. (Msb, TA.) = See also غَرَابٌ, first quarter.

مَغْرِبٌ and مَغْرَبٌ: see غَرَبٌ, first quarter, in four places. You say, لَقِيْتُهُ مَغْرِبَ الشَّمْسِ (K, TA) and مَغْرِبَانِيًّا (K, TA) and مَغْرِبَانِيًّا (TA) and مَغْرِبَانِيًّا (S, K) and مَغْرِبَانِيًّا (S, K) I met, or found, him, or it, at sunset. (K, TA.) [It is said that] مَغْرِبَانِيٌّ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from مَغْرِبَانٍ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — مَغْرِبٌ signifies also Anything [meaning any place] that conceals, veils, or covers, one: pl. مَغَارِب, which is applied to the lurking-places of wild animals. (Az, TA.)

مُغْرَبٌ: see 4, latter half. — Also White; (S, K;) as an epithet applied to anything: or that of which every part is white; and this is the ugliest kind of whiteness. (K.) And White in the edges of the eyelids; (S, K;) as an epithet applied to anything: (S:) a camel of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white: (IAq, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مُغْرَبَةٌ An eye which is blue [or gray], and of which the edges of the lids, and the surrounding parts, are white: when the iris also is white, the عُرَابُ is of the utmost degree. (TA.) — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.)

مُغْرَبٌ and مُغْرَبَةٌ (A, K) and عُنْقَاءُ مُغْرَبٌ

العُنْقَاءُ الْمُغْرَبُ (K,) A certain bird, of which the name is known, but the body is unknown: (A, K:) or a certain great bird, that goes far in its flight: or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عُنُق.] — Calamity, or misfortune. (K.) طَارَتْ بِهِ عُنْقَاءُ مُغْرَبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عُنُق.] — And The summit of an eminence of the kind called أَكْمَةٌ: (K:) or أَكْمَةٌ the summit of an عُنْقَاءُ الْمُغْرَبُ signifies the summit of a tall, or long, mountain: so says Abou-Málik, who denies that it means a bird. (TA.) — And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the عُنْقَاءُ الْمُغْرَبُ, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لِحْيَةٌ نَاصِلٌ meaning “an intensely white beard.” (TA.)

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرَبٌ, first quarter: and see also مَغْرِبٌ, in two places.

مَغْرِبِيٌّ and مَغْرِبِيٌّ, or, accord. to some, the former only, but the latter is now common, Of the west; western: now generally meaning of the part of Northern Africa west of Egypt, or of North-Western Africa: as applied to a man, its pl. is مَغْرِبِيَّةٌ.]

مُغْرَبٌ and شَاؤُ مُغْرَبٌ [A term, or limit, &c.,] distant, or remote. (S.) — And خَبَرٌ مُغْرَبٌ Fresh, or recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, هَلْ جَاءَكَ مَغْرَبَةٌ خَبَرٍ, Has any information, or news, come to you from a foreign, or strange, land or country? (Yağkoob, S, TA:) and هَلْ مِنْ مَغْرَبِيَّةٍ خَبَرٍ (A'Obeyd, A, Msb, TA) and هَلْ مِنْ مَغْرَبِيَّةٍ خَبَرٍ (A'Obeyd, Msb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Msb;) or any new information from a distant land or country? or, accord. to Th, مَغْرَبَةٌ خَبَرٍ means new, or recent, information. (TA.) [See an ex. voce جُنُب: and see also مَقْرَبٌ.] — الْمُغْرَبِيُّونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مَغْرَبِيَّيْنِ, (Hr, Nh, TA,) is expl. [app. by Moḥammad] as meaning Those in whom the jinn [or demons] have a partnership, or share: so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) — And مُغْرَبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مُشْرِقٌ.]

مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرَبٌ, in two places.

مُسْتَغْرَبٌ: see 4, former half.

غربل

Q. 1. غَرْبَلَةٌ (S, MA, O, K,) inf. n. غَرْبَلَةٌ (TA,) *He sifted it*; (MA;) i. q. نَحْلَةٌ (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) — And [hence, app.,] *He dispersed it, or scattered it.* (Sh, TA.) — And *He cut it, or severed it*; syn. قَطَعَهُ (S, O, and so in the CK:) or *he cut it in pieces*; syn. قَطَعَهُ. (So in several copies of the K and in the TA.) — And غَرِبَلُ الْقَوْمِ *He slew, and crushed* [lit. ground], the people, or company of men. (K.) Hence the saying, in a trad., إِذَا كُتِرَ فِي زَمَانٍ كَيْفَ يَكُونُ إِذَا كُتِرَ فِي زَمَانٍ (O, TA) i. e. [How will it be with you when ye shall be in a time when men shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mekhool Ed-Dimashkee, دَخَلْتُ الشَّامَ فَغَرِبَلْتُهَا غَرْبَلَةً [I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it]. (TA.) — And غَرِبَلُ الْقَتِيلِ *The slain man became swollen, or inflated, and raised his legs.* (TA.)

غَرِبَالٌ [A sieve;] a certain thing well known; (S, O;) the thing with which one sifts: (K:) pl. غَرَابِيلُ. (O.) — And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) A tambourine: (O, K, TA:) whence the trad., اُغْلِنُوا التَّكَاخَ وَأَضْرِبُوا عَلَيْهِ بِالْغَرِبَالِ [Publish ye the marriage, and beat for it the tambourine]. (O, TA.) — And † One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension. (K, TA.)

غَرْبِيلٌ a word said to signify A sparrow: occurring in the saying, in a trad. of Ibn-Ez-Zubeyr, أَتَيْتُمُونِي فَاتَّجَى أَلْوَاهِكُمْ كَأَنَّكُمْ الْغَرْبِيلُ [Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.)

مُغْرَبَلٌ [Sifted. — And hence, app.,] Dispersed, or scattered. (TA.) — And The low, base, vile, or mean, (K, TA,) of men; as though he had come forth from the غَرِبَالِ [or sieve]. (TA.) — And Slain and swollen or inflated. (A'Obeyd, S, O, K.) — And مُغْرَبَلٌ مُلْكٌ *Dominion passing away.* (O, K.)

غرد

1. غَرِثَ, aor. -, (S, A, O, K,) inf. n. غَرِثَ (S, O,) *He hungered*: (S, A, O, K:) or, as some say, in the slightest degree: and some say, vehemently. (TA.) — And accord. to Aboo-Amr Esh-Sheybānec, one says, غَرِثُوا بِإِبِلٍ فَلَانَ, meaning *They took the camels of such a one wrongfully*: and a man says to another, وَبَلَّكَ غَرِثٌ بِي وَتَرَكْتُ حَقَّكَ [app. meaning *Woe to thee: thou hast*

wronged me, and hast left, or neglected, thy right]. (O.)

2. غَرِثَ (S, A, O,) inf. n. تَغْرِيثَ (S, A, O, K,) *He made hungry; made to hunger.* (S, A, O, K.) You say, غَرِثَ كِلَابَهُ *He made his dogs hungry.* (S, O.)

غَرِثَانٌ *Hungry*: [or, accord. to some, in the slightest degree: and accord. to some, vehemently: (see the verb:)] you say قَوْمٌ غَرِثَانٌ [using the fem., i. e. a hungry people or party], (S, A, O, K,) and غَرِثَانِي (S, O, K,) and also with kesr to the ث [i. e. غَرِثَانِ] accord. to a copy of the S, (TA,) and غَرِثَانُ (S, A, O, K:) the fem. is غَرِثَانِي (S, A, O, K;) pl. غَرِثَاتٌ. (S, O, K.) And you say امْرَأَةٌ غَرِثَانِي الْوِشَاحِ, meaning *A woman slender in the waist*: (S, A, O, K:) because she does not fill her وشاح [q. v.] which is therefore as though it were hungry. (S, O.)

غرد

1. غَرِدَ: see the next paragraph, in three places.

2. غَرِدَ, inf. n. تَغْرِيدٌ. *It (a bird) sang, or warbled, or uttered its voice*; as also غَرِدَ: (As, L:) *it, or he, (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled*; (Lth, S, A, Msh;) and so غَرِدَ, inf. n. غَرِدَ; (S, L, Msh;) and تَغْرِيدٌ: (S:) or *raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling*; (L, K;) as also غَرِدَ, aor. -; and so تَغْرِيدٌ, and اِغْرِيدَ: (K:) and *it (a pigeon) cooed: it (the [bird called] مَكَّةَ) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound*; as also تَغْرِيدٌ. (L.) غَرِدَ is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [لِ]. (L.)

4: see 2. = اُغْرِدَنِي, said of a turtle-dove, means *It gladdened me by its cooing.* (El-Hejeree, L.)

5: see 2, in three places.

10. اسْتَغْرَدَ الرِّوْضَ الذُّبَابَ *The meadows, or gardens, by their luxuriance (نَعْمَةً, as in the L and in some copies of the K, in other copies of the K نَعْمَةً, TA), excited the flies to buzz, or hum.* (L, K.)

Q. Q. 3. اِغْرَدَا، (K,) and اِغْرَدَا، (AZ, S, K,) inf. n. اِغْرَدَا، (AZ, S,) *He overcame him*; (A'Obeyd, K;) *he set upon him, or assailed him, or overcame him, with reviling and beating and violence*; (AZ, A'Obeyd, S, K;) like اِغْلَنْتِي (AZ, A'Obeyd, S,) and اِسْرَدَنِي. (TA.) [See the last of these verbs, in art. سَرَدَ, and the verse there cited.]

غَرْدٌ: see غَرْدٌ. = Also A [booth of reeds, or canes, &c., such as is called] خُصٌّ, (Ibn-'Abbād, O, K.)

غَرْدٌ: see غَرْدٌ. = Also, (Ks, AHn, S, K,) and تَبْنٌ غَرْدَةٌ (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَبْنٌ and تَبْنَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and غَرْدٌ (Fr, AHn, S, K,) and غَرْدَةٌ (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَبْنٌ and تَبْنَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and غَرْدٌ (K) and غَرْدَةٌ (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and غَرْدَانٌ (AA, K) and غَرْدَانَةٌ (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and مَغْرُودٌ (Fr, AHcyth, K,) with damm, (K,) of the measure مَفْعُولٌ, which is a measure very rare, (Fr, AHeyth, TA,) or this is مَغْرُودٌ (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) A species of كَبَاةٍ [or truffles]: (Ks, AHn, S, K:) or small كَبَاةٍ: or bad كَبَاةٍ: (AHn, L:) pl. (of غَرْدٌ, S, or of غَرْدَةٌ, Fr, S,) غَرْدَةٌ (Fr, S, K,) like as قَرْدَةٌ is of قَرْدٌ (S,) or جَبَاةٌ of جَبٌ (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see جَبٌ)] and (of both of these, S) غَرْدَانٌ (S, K,) like as دُنَابٌ is pl. of دُنْبٌ, and كِلَابٌ of كَلْبٌ (S,) and (of مَغْرُودٌ [or مَغْرُودٌ], S) مَغَارِيدٌ. (S, K.)

غَرْدٌ: see the next preceding paragraph.

غَرْدٌ (Lth, As, S, L, Msh, K) and غَرْدٌ (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and مَغْرُودٌ (L, K) and غَرِيدٌ (L, TA,) or غَرِيدٌ (TA,) and غَرِيدٌ [which has an intensive signification], applied to a bird, (As, S, A, K,) and to a man, (L,) *Singing, warbling, or uttering the voice*: (As, L:) or *prolonging the voice, and the singing, and modulating it sweetly, or warbling*: (Lth, S, L, Msh:) or *raising the voice, and prolonging it, modulating it sweetly, or warbling.* (L, K.) [See also 2.]

غَرْدَةٌ and غَرْدَةٌ and غَرْدَةٌ: see غَرْدٌ.

غَرْدَانٌ and غَرْدَانَةٌ: see غَرْدٌ.

غَرِيدٌ or غَرِيدٌ: see غَرِيدٌ.

غَرَادٌ an appellation applied by the people of El-'Irāk to A maker of [the booths called] أَخْصَاصُ [pl. of خُصٌّ, with which غَرْدٌ is syn.], and of [the fabrics of reeds, or canes, called] حَرَادِي [pl. of حَرْدِي or حَرْدِيَّةٌ]. (O.)

غَرِيدٌ: see غَرِيدٌ.

اِغْرُودَةٌ and اِغْرُودَةٌ [i. e. اِغْرُودٌ and اِغْرُودَةٌ, in measure like اِسْتُوبٌ and اِخْدُونَةٌ,] A song or a singing [or a warbling, of a bird, &c.]: pl. اِغْرَائِدٌ. (Har p. 445.) One says طَائِرٌ مُسْتَمَلِحٌ الْاِغْرَائِدِ [A bird whose songs, or warblings, are esteemed sweet]. (A.)

مَغْرِدٌ: see غَرْدٌ.

مَغْرِيدٌ act. part. n. of Q. Q. 3 [q. v.]. (S.)

غَرْدٌ and مَغْرُودٌ: see غَرْدٌ.

أَرْضٌ مَغْرُودَةٌ Land abounding with [the species of truffles called] غَرْدٌ: (K:) or having in it مَغَارِيدُ [pl. of مَغْرُودٌ]. (O.)

رَوْضٌ مُسْتَفْرِدٌ Luxuriant meadows or gar-lens [that excite the flies to buzz, or hum: see 10]. (TA.)

غرز

1. غَرَزَ, aor. -, (S, K,) inf. n. غَرِزٌ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نَحَسَ.) — He inserted a needle into a thing; as also غَرَزَ: (TA:) he stuck, (TA,) or fixed, (Mgh, TA,) a thing, (Mgh,) or a stick, (TA,) into the ground; (Mgh, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ]; (TA;) with the same aor., (Mgh,) and the same inf. n.; (Mgh, Mgh;) as also غَارِزٌ. (Mgh.) — [Hence,] غَرَزَ وَجْهَهُ فِي الْغَرَزِ (S, K,) or فِي الْوَكْبِ, (A,) aor. and inf. n. as above, (S,) † He put his foot into the غَرَزَ (S, K,) or stirrup; (A;) as also غَارِزٌ [alone, from غَرَزَ meaning a kind of stirrup]. (A, K.) — [Hence also,] غَرَزَتْ الْجَرَادَةُ and غَرَزَتْ بِذَنبِهَا (TA,) or غَرَزَتْ, inf. n. تَغْرِيزٌ; (S;) The locust stuck her tail into the ground to lay her eggs. (S, TA.) — And hence, † أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنْبَهُ [He stayed, or abode, in our land, and remained fixed, or] did not quit it. (A and TA in art. ذَنْبَ.) — غَرَزَ and غَرِزٌ are also said of anything when one means It was tucked up (شَجَرَ) into a thing. (TA.) It is said in a trad. of El-Hasan, † صَفَرَ رَأْسَهُ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) — غَرَزَ, aor. -, (Sgh, K,) inf. n. غَرِزٌ, (TK,) † He obeyed the Sultan after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرِزٌ [or stirrup] and went with him. (TA.) — غَرَزَتْ, (S, A, K,) aor. -, (S,) inf. n. غَارِزٌ (A, K) and غَرِزٌ, (K,) She (a camel, S, A, K, and a sheep or goat, and an ass, TA) had little milk; her milk became little. (S, K.)

2: see 1, in four places. — غَرَزَ النَّاقَةَ He abstained from milking the she-camel: (A:) and غَرَزَ الْغَنَمَ he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA:) and غَرَزَتْ النَّاقَةُ, inf. n. تَغْرِيزٌ, the she-camel was left unmilked: or her udder was dashed with cold water in order that her milk might cease: or she was left unmilked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غَزَرُ]) or تَغْرِيزٌ signifies the sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at

random. (AHn, TA.) It is said in a trad. of 'Alā, that he was asked respecting the تَغْرِيزُ of camels; and answered, "If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes:" and IATH says that the تَغْرِيزُ thereof may mean their increase, or offspring, (نِتَاجَ,) and fatness; from غَرَزَ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.)

4: see غَرَزَ. — اغْرَزَ الْوَادِي The valley produced the plant called غَرَزٌ. (K, TA.)

8: see غَرَزَ. — اغْتَرَزَ السَّيْرُ † The journeying, or time of journeying, (السَّيْرُ, K, or السَّيْرُ, S,) drew near: (S, K:) or his journeying, or time of journeying, drew near: (TA:) from غَرَزَ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرُ; agreeably with what I find in a copy of the A, † اغْتَرَزْتُ السَّيْرَ, expl. by دَنَا مَسِيرَكَ.] — It is said in a trad., that a man asked him [meaning, app., Mohammad,] respecting the most excellent war- ring against unbelievers, and that he was silent respecting it until اغْتَرَزَ فِي الْجَمْرَةِ الثَّالِثَةِ, i. e., † He entered upon [the period of] the third جَمْرَةٍ: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَةٌ:] like as the foot of the rider enters into the غَرِزٌ [or stirrup]. (TA.)

غَرِزٌ The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of shin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the camel's stirrup: (Mgh:) IAAr says that it is to the she-camel like the حِزَامٌ to the horse: but others say, that it is to the camel like the رِكَابٌ to the mule. (TA.) You say, اِزْمِ غَرِزَ فَلَانٍ [lit. Keep thou to the stirrup of such a one; meaning,] † keep thou to the commands and prohibitions of such a one. (K, TA.) And اَشْدُدْ يَدَيْكَ بِغَرِزِهِ † Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اِسْتَمْسِكْ بِغَرِزِهِ, meaning, † Cling thou to him, and follow what he says and does, and disobey him not; like as one lays hold upon the stirrup of the rider and goes with him. (TA.) — Also sing. of غَرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.)

غَرِزٌ A species of panic grass (ثَمَامٌ), (K, TA,) small, growing upon the banks of rivers, having no leaves, consisting only of sheaths (أَنَابِيْبَ) set one into another; and it is of the plants called حَمِضٌ: or, as some say, the [hind of rush called] أَسَلٌ: and spears are so called as being likened thereto: As says, it is a plant which I have seen in the desert, growing in plain, or soft, tracts of land: (TA:) or its growth is like that of the [sweet rush called] إِذْخِرٌ; of the worst of pasture:

(K, TA:) AHn says, it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the غَرِزُ is found in her stomach separate from the water, not diffused; and it does not beget the cattle strength: the n. un. is with ة: it has been erroneously mentioned as being called غَرِزٌ, with the unpointed ع. (TA.)

غَرَزَةٌ A single puncture; syn. خَرَزَةٌ. (TA in art. خَرَزَ.)

غَرَزَةٌ [i. q. خَرَزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to A stitch: expl. by Golius, as on the authority of Meyd, as signifying "sutura seu consutio vestis, quae densioribus fit punctorum interstitiis:" the pl. is غَرِزٌ; not غَرِزٌ, as in the Lex. of Golius.]

غَرِيزَةٌ Nature; or natural, native, innate, or original, disposition, temper, or other quality or property; idiosyncrasy; [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying a disposition, &c., implanted by the Creator;] syn. طَبِيعَةٌ, (Lh, S, Mgh, K,) and قَرِيبَةٌ, (S,) and نَجِيَّةٌ, (TA,) and أَصْلٌ; (Lh, TA;) whether good or bad; as, for instance, courage, and cowardice: pl. غَرَائِزٌ. (TA.)

غَرِيزِيٌّ Natural, native, or innate.]

جَرَادَةٌ غَارِزٌ A locust that has stuck her tail into the ground to lay her eggs; as also غَارِزَةٌ, and مَا طَلَعَ مَغْرَزَةٌ. (K.) — [Hence the saying,] † لَيْسَ سِمَاهُ نَزَرَ إِلَّا غَارِزًا ذَنْبَهُ فِي بَرْدٍ [† L's-Simāh has never risen aurorally unless in conjunction with cold]; meaning الْبَسَامُ الْأَعَزَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O.S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O.S.,] (A, TA,) when the cold commences. (TA.) — [Hence also the saying,] † هُوَ غَارِزٌ رَأْسَهُ فِي سَبْتِهِ † He is ignorant, (Sgh, K,) and departs from that care of himself which is incumbent on him and pertaining to him. (Sgh, TA.) — Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) having little milk: (S, K, TA:) or a she-camel that has drawn up her milk from her udder: (A, S:) pl. غَرِزٌ (TA) [and غَوَارِزُ, for] you say also غَنَمٌ غَوَارِزٌ. (AZ, TA.) — [Hence,] عَيُونٌ غَوَارِزٌ † Eyes that shed no tears. (AZ, TA.) — [Hence also,] غَارِزٌ applied to a man, [Parum seminis habens; and hence,] that seldom indulges in نِكَاحٌ pl. غَرِزٌ. (TA.)

تَغْرِيزٌ, sing. of تَغَارِيزٌ, (K,) which signifies Offsets of palm-trees, &c., that have been transplanted. (K, S, K.)

مَغْرِزٌ The place of growth, [or of insertion,]

(أَصْل) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the neck, and the like, it means the base, which is also termed *أَصْل*: pl. *مَغَارِزُ*. (TA.) — [Hence,] The place in which the locust lays its eggs. (TA.) — [Hence also the saying,] *أَطْلُبُ الْخَيْرَ فِي مَغَارِزِهِ* [Seek thou good in the persons in whom it is naturally implanted]; as also *مَغَارِزِهِ*. (A, TA.)

وَادٍ مَغْرُزٌ A valley in which is the plant called *غَرْز*. (K, TA.)

مَنْكَبٌ مَغْرُزٌ A shoulder-joint stuck close to the *كَاهِل* [or *mithers*]. (TA.)

جَرَادَةٌ مَغْرُزَةٌ: see *غَارِزٌ*, first sentence.

غرس

1. *غَرَسَهُ*, aor. - , (S, A, Mgh, K,) inf. n. *غَرَسَ*, (S, Mgh,) *He planted it, or fixed it in the ground*; (A, K;) namely, a tree; (S, A, Mgh, K;) as also *غَرَسَ* (Zj, A, K,) inf. n. *أَغْرَسَ*. (A.) — [Hence,] *غَرَسَ فُلَانٌ عِنْدِي نِعْمَةً* [Such a one established, or settled, in my possession, a benefaction, or boon. (TA.)] And *غَرَسَ الْمَعْرُوفُ* [He did good, or what was beneficent or kind. (IKt, TA.)]

4: see the preceding paragraph.

مَغْرُوسٌ, [originally an inf. n.,] i. q. *مَغْرُوسٌ*, (S, Mgh, Mgh, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also *غَرَسَ*, (A,) and *غَرَسَ*: (Mgh, Mgh, K:) pl. [of pauc.] *أَغْرَاسٌ* and [of mult.] *غَرَّاسٌ* (K) [and accord. to general analogy *غُرُوسٌ*: see *عَشَقٌ*]. And A twig that is plucked from a garden and then planted: (TA:) and *غَرَّاسٌ*, (S, A,) which is its pl., (A,) shoots, or offsets, of palm-trees, which are cut off from the mother-trees, or plucked forth from the ground, and planted; (S, K;) as also *غَرِيسَةٌ*: (TA:) or this last signifies one of such shoots or offsets from the time when it is put into the ground until it takes hold: (IDrd, K:*) or a palm-tree when it first grows: (S, K:) or a palm-tree recently planted: (A:) and the same word also signifies a grape-vine when first planted: (TA:) and a date-stone that is sown: (Abu-l-Mujeeb and El-Hārith Ibn-Dukeyn:) and its pl. is *غَرَّاسٌ* (A, TA) and *غَرَّاسٌ*, which latter is extr. (TA.) — [Hence,] *أَنَا غَرَسٌ يَدُكَ* and *غَرَسٌ يَدُكَ* [I am the creature of thy hand]: and *نَحْنُ غَرَسٌ* [We are the creatures of thy hand]; *غَرَسٌ* being an inf. n. [used in the sense of a pass. part. n. both sing. and pl., agreeably with a general rule]; and *أَغْرَاسٌ* being pl. of *غَرَسٌ* in the sense of *مَغْرُوسٌ*. (A.) And *فُلَانٌ* [Such a one is the creature of his (another's) beneficence]. (TA.)

غَرَسَ: see *غَرَسَ*, in two places. — Also The membrane that encloses the child; syn. *مَشِيمَةٌ*:

(IAar, S in art. *شِيمَ*:) or the membrane, or thin skin, that comes forth with the child from the belly of its mother: (Az, TA:) or that is upon, or over, the head of the new-born child: (A:) or what comes forth upon, or over, the face: (TA:) or what comes forth with the child, resembling mucus: or the membrane, or thin skin, that is upon, or over, the face of the young one of a camel at the birth, and which, if left upon it, kills it: (S, K:) pl. *أَغْرَاسٌ*. (K.)

غَرَّاسٌ The act of planting trees. (A.) — [Hence,] *هَذَا مَسْقَطُ رَأْسِهِ وَمَكَانُ غَرَّاسِهِ* [This is the place of his birth, (lit., of the falling of his head,) and the place of his plantation]. (A.) — The time of planting: (S, K:) or this is termed *زَمَنُ الْغَرَّاسِ*, (A,) or *وَقْتُ الْغَرَّاسِ*. (Mgh.) — See also *غَرَسَ* [of which it is a syn. and a pl.]. — Accord. to Kr, Abundance of the trees called *عَرْطُ*. (TA.)

غَرِيسَةٌ: see *غَرَسَ*, in two places. — *غَرِيسَةٌ* is a proper name for The female slave [as being planted in a family]. (Sgh, K.)

مَغَارِزٌ A place of planting: pl. *مَغَارِزُ*. (TA.) — Hence, metaphorically, *أَغْرَسَ* [Hence also the saying,] *أَطْلُبُ الْخَيْرَ فِي مَغَارِزِهِ* [Seek thou good in the persons in whom it is naturally implanted]; as also, *فِي مَغَارِزِهِ*. (A and TA in art. *غَرْز*.)

مَغْرُوسٌ: see *غَرَسَ*.

غرض

1. *غَرِضَ*, aor. - , (S, K,) inf. n. *غَرِضَ*, (S, A, K,) *He was vexed, or disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust.* (S, A, K.) You say, *غَرِضَ مِنْهُ* *He was vexed by, or at, him, or it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him, or it:* (Mgh in art. *غَرْض*, and TA:) *he was disgusted with it, or at it; he turned away from it with disgust:* (Mgh:) and *he feared him, or it.* (Ibn-'Abbād, K, TK: but the first and second intension only the inf. n. of the verb in this last sense.) And *غَرِضَ بِالْمَقَامِ*, aor. and inf. n. as above, [He was vexed, &c., by continuance, stay, residence, or abode, in a place: *he was disgusted with it, or at it.*] (S.) And *إِذَا الْغَرَضُ فَاتَهُ الْغَرَضُ فَتَهُ الْغَرَضُ* [When the object of aim, or endeavour, escapes him, so that he cannot attain it, vexation, or disquietude by grief, and by distress of mind, or disgust, crushes him]. (A, TA.) — And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) *He yearned, or longed:* (S, A, K:) or *he yearned, or longed, vehemently, or intensely:* (TA:) *إِنِّيهِ* for him, or it: (S:) or *إِلَى لِقَائِهِ* for meeting with him: the verb in this sense being made trans. by means of *إِلَى* because it imports the meaning of *إِشْتَاتَى* and *حَنَّ* [which are made trans. by the same means]: (A, TA:) [for]

accord. to Akh, *غَرِضْتُ إِلَيْهِ* signifies *غَرِضْتُ مِنْهُ* *هُؤُلَاءِ إِلَيْهِ* [I turned with vexation, or disgust, from these, to him, or it]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, *بِ* and *مِنْ* and *إِلَى*]. (S.) Mbr reckons *غَرِضَ*, as meaning both “being disgusted” and “yearning” or “longing,” among words having contrary significations; and so does Ibn-'Es-Sced; (MF;) and in like manner, *إِكْتَفَى*. (TA.) [Perhaps these derive the latter meaning from *غَرِضَ* signifying “a butt,” or “an object of aim,” &c.] *غَرِضَ عَنْهُ*, (TA,) [in the TK *غَرِضَهُ*,] inf. n. *غَرِضَ*, (Ibn-'Abbād, K,) *He (a man, TA) refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it.* (Ibn-'Abbād, K, TA.) *غَرِضَ*, aor. - , inf. n. *غَرِضَ*, *It (a thing) was fresh, juicy, moist, not flaccid.* (S, K.) *غَرِضَ الشَّيْءُ*, aor. - , (K,) inf. n. *غَرِضَ*; (TA;) and *غَرِضَهُ*, (K,) inf. n. *تَغْرِضُ*; (TA;) *He plucked the thing while it was fresh, juicy, moist, or not flaccid: or he took it (أَخَذَهُ, in some copies of the K *جَذَّه*, which is a mistake, TA) while it was so.* (K.) — *He did the thing hastily, or hurriedly, before its time; syn. أَعْجَلَهُ عَنْ وَقْتِهِ.* (Ibn-'Abbād, O, TS, K,*) *غَرِضَ السَّخْلَ*, (S, K,) aor. and inf. n. as above; (TA;) and *غَرِضَهَا*; (K;) *He weaned the lambs, or kids, before their time.* (ISK, S, K.) *غَرِضَتْ سَقَاءَهَا*, (S, K,) aor. and inf. n. as above, (S,) *She (a woman, S) churned, or agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink.* (ISK, S, K,*) — *غَرِضْتُ لَهُ غَرِيضًا* [I gave him to drink fresh milk. (TA.)] — *غَرِضْتُ لِلضَّيْفِ غَرِيضًا* [I fed the guests with food that had not been kept through the night: so in the A: but in the K, *لَهُمْ*, *أَغْرَضَ* *he kneaded for them fresh dough, and did not feed them with food that had been kept through the night.* (TA.)] *غَرِضَهُ*, aor. - , [inf. n. *غَرِضَ*,] also signifies *He filled it, namely, a vessel, (S, K,) and a skin, and a watering-trough; (TA;) and so* *أَغْرَضَهُ*. (K.) — And *He stopped short of filling it completely.* (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A *rājiḥ* says,

لَقَدْ فَدَى أَعْنَاقَهُنَّ الْمَحْضُ
وَالدَّاءُ حَتَّى مَا لَهْنُ غَرِضُ

(S, TA,) i. e. *Verily the محض and the داء [the pure milk and the fatness and fulness so that there is no deficiency in their skins] have ransomed them from being slaughtered and sold.* (TA.) [But see *غَرِضَ* below.] — Also, aor. - , inf. n. *غَرِضَ*, *He broke it (i. e. a thing) without separating it.* (TA.) *غَرِضَ*, (S,) or *الْبَاقَةُ*, (K,) [aor. - , as appears from the word *مَغْرُضٌ*, for otherwise, by rule, it would be *مَغْرُضٌ*,] inf. n. *غَرِضَ*, (K,) *He bound the غَرِضَ upon the camel; (S;) as also*

أَغْرَضَهُ (TA;) or he bound the she-camel with the غُرْضَة (K,) or غُرْض (TA;) as also أَغْرَضَهَا (K;) and in like manner بِالْغُرْضِ (TA.)

2. غُرْض, inf. n. تَغْرِضُ, He ate fresh flesh-meat. (K.) — See also غُرْض, in two places. — (One says also, غُرْضٌ فِي بَقَائِكَ Fill not thy skin [completely; leave a portion unfilled in thy skin]. (S.) — And غُرْضٌ لَا يَغْرُضُ i. e. [Such a one in a sea] that will not become exhausted. (S, A, TA.) — And غُرْض signifies also تَفَكُّه (K, TA,) [meaning He affected jesting, or joking, for it is] said in the L to be from الْفُكَاهَة signifying المزاح. (TA.)

3. غَارَضَ إِبِلَهُ † He brought his camels to the watering-place early in the morning; in the first part of the day. (A, O, K.)

4. غَارَضَهُ He made him to be vexed, or disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust. (S.) — See also 1, latter half, in two places. — اغْرَضَ النَّاقَةَ: see 1, last sentence. — اغْرَضَ He (a man) hit, or attained, the غُرْض [i. e. the butt, or object of aim, &c.]. (IKt.)

5. تَغْرَضَ (K, TA,) thus in the O, on the authority of Ibn-Abbūd; but accord. to the Tekmīleh, † اغْرَضَ (TA;) said of a branch, It broke without breaking in pieces: (K, TA:) or, accord. to the L, the latter signifies It bent and broke without becoming separated. (TA.)

7: see what next precedes.

8. اُغْتَرَضَ (so in a copy of the A: [and if this be correct, the primary signification seems to be It (a thing) was plucked, or taken, while it was fresh, juicy, moist, or not flaccid: quasi-pass. of غُرْض in the first of the senses assigned to it as a trans. v. above:]) or اُغْتَرَضَ (so in the JK and TA: [and if this be correct, it is app. formed by transposition from اُغْتَضَرَ:]) † He died in his fresh state; (JK;) [i. e.] he died a youth, or a young man: [the latter reading seems to be the right, for it is said to be] similar to اُخْتَضَرَ [evidently a mistranscription for اُخْتَضَرَ]. (A, TA.) — اُغْتَرَضَ الشَّيْءُ He made the thing his غُرْض [i. e. butt, or object of aim, &c.]. (TA.) — اُغْتَرَضَ الْبَعِيرُ: see 1, last sentence.

غُرْض and غُرْضَة The appertenance of a camel's saddle of the kind called رَحْل which is like the حِزَام of the سُرْح (S, K) and the بَطَان of the قَتَب (S); i. e. girth, or fore girth, (تَصْدِير) thereof; (S;) the حِزَام of the رَحْل (A:) pl. of the former, أَغْرَاض [a pl. of pauc.] (S, K) and أَغْرَض [also a pl. of pauc.] (IB) and غُرُوض [a pl. of mult.]: and of the latter, † غُرْض [or rather this is a coll. gen. n.] (S, K,) like as بُرْ is of بُرَة (S,) and غُرْض (S, K.) [Hence the saying of Moḥammad,] غُرْض shall not be bound [upon camels by

pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of El-Medeenah], and the mosque [El-Aḡṣā] of Beytel-Makdis [or Jerusalem]. (TA.) — غُرْض also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) The place of what thou hast left (مَوْضِعٌ مَا تَرَكْتَهُ) not مَا [i. e. not مَا] as written in the S [and K], TA, and not put into it anything: (S, K, TA:) and is said by some to be like the أَمْت [q. v.] in a skin. (TA.) — And A state of folding. (AHeyth, K.) And A man's having folds (غُرُوض) in the body when he has been fat and then has become lean. (Sgh, K.) And you say, طَوَيْتُ الثَّوبَ عَلَى غُرُوضِهِ i. e. غُرُورِهِ [I folded the garment, or piece of cloth, according to its first, or original, foldings.] (Ibn-Abbād, Z, Sgh, K.)

غُرْض: see the next preceding paragraph.

غُرْض A butt, a mark, or an object of aim, at which one shoots, or throws; (S, O, Mṣb, K;) a thing that thou settest up (مَا أَمْسَلْتَهُ) to shoot or throw at: (IDrd:) pl. أَغْرَاض. (Mṣb, K.) It is said in a trad., لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غُرْضًا [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, † اَلنَّاسُ أَغْرَاضُ الْمَيِّتَةِ [Men are the butts of destiny, or of death]: and جَعَلْتَنِي غُرْضًا لِشَيْئِكَ [Thou madest me, or hast made me, a butt for thy reviling]. (TA.) — And hence, † An object of aim or endeavour or pursuit, of desire or wish, or of intention or purpose: (Mṣb:) a scope; or any end which one endeavours, or seeks, or intends, or purposes, to attain: (B:) an object of want, and of desire: (TA:) the advantage, or good, which one seeks, or endeavours, or purposes, to attain, or obtain, from a thing: so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, غُرْضُهُ كَذَا † It is object of aim or endeavour or pursuit, &c., is such a thing: (Mṣb:) or his object of want, and of desire, is such a thing. (TA.) And فَعَلَ † He did, or acted, for a just, or right, object of aim &c. (Mṣb.) And قَبِضْتُ † I understood, or have understood, thine object of aim &c., or thine intention; syn. قَضَدْتُ. (S.) [See another ex. voce غُرْض, of which it is also the inf. n.]

غُرْض, when followed by مِنْ, Vexed, or disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted; or turning away with disgust. (TA.) — Also, when followed by إِلَى, Yearning, or longing: (S, TA:) or yearning, or longing, vehemently, or intensely. (TA.)

غُرْضَة: see غُرْض.

غَرِيض A thing that is fresh, juicy, moist, or not flaccid: (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in three places, in the latter half of the paragraph.] — Fresh, or juicy, dates. (TA.) — Rain-water; as also † مَغْرُوض: (S, K:) because of its freshness. (S, TA.) — Water to

which one comes early in the morning; in the first part of the day. (TA.) — See also اِغْرِض, in two places. — Also Any new, or novel, song. (IB, TA.) — And hence, A singer; because of his performing new, or novel, singing: (IB, TA:) or a singer who performs well, (K, TA,) and is of those who are well known; and so called because of his gentleness, or softness. (TA.)

وَرَدَ الْمَاءَ غَارِضًا † He came to the water early in the morning; in the first part of the day. (S, K.) And أَوْرَدَ إِبِلَهُ غَارِضًا † He brought his camels to the watering-place early in the morning; in the first part of the day. (TA.) And أَتَيْتُهُ غَارِضًا I came to him in the first part of the day. (TA.)

اِغْرِض The spadix of a palm-tree; syn. طَلْع (S, K;) which some call اِغْرِضَة (TA;) as also † غَرِيض: (S, K:) or the spadix of a palm-tree (طَلْع) when it bursts from its كَافُور [i. e. spathe, or envelope]: (IAar:) or what is in the interior of the طَلْعَة [or spathe of a palm-tree]: (Th:) or the thing [i. e. the spathe] from which the spadix of the palm-tree (طَلْع) bursts: (Ks, A:) to which a woman's garment is likened. (A, TA.) — † Anything white and fresh or juicy or moist; as also † غَرِيض: (S, K:) or anything white like milk. (Ks.) — † Hail: (Lth, Th:) as being likened to what is in the interior of the طَلْعَة. (Th.) — † Large rain, or large drops of rain, appearing, when falling, as though it, or they, were arrow-heads, from a dissundered cloud: or the first of what falls thereof. (TA.)

مَغْرَض The part of a camel which is like the مَحْزَم [or place of the girth] (S, O, K) of a دَابَّة (S,) [i. e.] of a horse (O, K) and mule and ass; (O;) which is the sides of the belly, at the lower part of the ribs; for these are the places of the غُرْض, in the bellies of camels: (S:) and † مَغْرَض signifies [the same; i. e.] the place of the غُرْضَة (IKh, TA,) or غُرْض (TA;) and also the belly: (IKh, TA:) or the former signifies the head of the shoulder-blade, in which is the مَشَاش [or prominent part], beneath the cartilage: or the inner part of what is between the arm [and] the place where the شَرَاسِيف [or cartilages of the ribs] end: (TA:) pl. مَغَارِض. (S, TA.)

مَغْرَض: see the next preceding paragraph.

مَغْرُوض: see غَرِيض.

غرضف

غُرْضُوف and غُرْضُوف [A cartilage;] any soft bone, (T, S, O, K, TA,) such as is, or may be, eaten: (T, O, K, TA:) pl. غُرَاضِيف (O, K, TA) and غُرَاضِيف. (O, TA.) The مَارِن (O, K, TA) i. e. [the soft, or cartilaginous, part,] the firm part that is harder than flesh and softer than bone, (TA,) of the nose, (O, K, TA,) is thus called. (O.) And [Any one of] the heads of the

ribs [i. e. of the costal cartilages]. (O, K.) And The رَهَابَة [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قُوف [or helix] of the ear. (O, K.) And The نَغْض [q. v.] of the shoulder-blade. (O, K.) And الغُرُوفَان signifies The borders, or extremities, of the upper parts of the two shoulder-blades of the horse; what is thin, of the hard substance (lit. of the hardness), of the bone. (TA.) And they وَهَبَان [i. e. the الغُرُوفَان] are Two sinews, or the lihe, عَصَبَان, [perhaps, by a somewhat-strained license, applied here to the two tarsal cartilages,] in the borders, or extremities, of the inferior parts of the two eyes. (TA.) — And الغُرُوفَان signifies [also] The two pieces of wood that are bonnd on the right and left between the وَاسِط [or fore part] and the آخِرَة [or hinder part] of the [camel's saddle called] رَحْل. (O, K.)

غرف

1. غَرَفَ الْمَاءَ بِبِيْدِهِ (Msb, K,) or غَرَفَ الْمَاءَ (S, O, TA,) aor. ٢ (S, O, Msb, K) and ٢, (K,) inf. n. غَرَفٌ; (S, O, Msb, K) and اغترفه (Msb, K,) or اغترف منه (S,) or both of these; (O, TA;) He took [or laded out] the water with his hand [as with a ladle]: (K, TA:) and in like manner, غَرَفَ الشَّيْءَ [with the ladle]. (JK.) = غَرَفَ الشَّيْءَ (S, O, K,*) aor. ٢, (TK,) inf. n. غَرَفٌ (TA,) He cut, or cut off, the thing. (S, O, K,*) — And غَرَفَ نَاصِيَتِهِ He clipped his forelock; (S, O, K;) i. e. a horse's. (S, O.) = غَرَفَ الْجِلْدَ (S, O, TA,) inf. n. غَرَفٌ (TA,) He tanned the skin with غَرَفٌ [q. v.]. (S, O, TA.) = غَرَفَ الْبَعِيرَ, aor. ٢ and ٢, (O, TA,) inf. n. غَرَفٌ (TA,) He put upon the head of the camel a rope, or cord, called غُرْفَة [q. v.]. (O, TA.) = See also 7. = غَرَفَتِ الْإِبِلُ, aor. ٢, (S, O, K,) inf. n. غَرَفٌ (S, O,) The camels had a complaint (S, O, K) of their bellies (O, K) from eating غُرَفٌ [q. v.]. (S, O, K.)

5. تَغَرَّقَنِي He took everything that was with me: (K, TA:) so in the Tekmileh. (TA.)

7. انغرف It (a thing) became cut, or cut off. (S, O, K.) — And It bent, or became bent: (Yaqkoob, TA:) and some say, it broke, or became broken: (TA:) [and غَرَفٌ, inf. n. غَرَفٌ, app. has both of these meanings; for] الْغُرْفُ, accord. to IAg, signifies The bending, or becoming bent; and the breaking, or becoming broken. (TA.) انغرف said of a bone means It broke, or became broken: and said of a branch, or stick, or the like, it became broken, but not thoroughly. (TA.) — And He died. (TA.)

8: see 1, first sentence.

غُرْفٌ and غُرْفٌ (S, K,) the latter mentioned by Yaqkoob, (S,) A species of trees, (شَجَرٌ) with which one tans; (S, K;) when dry, [said to be] what are termed ثَمَامٌ: (TA: [but perhaps this statement applies particularly to غُرْفٌ, which see below: and see also ثَمَامٌ:] accord. to A'Obeyd,

called غُرْفٌ and غُلْفٌ [q. v.]: AHn says, the غُرْف is a species of trees from which bows are made; [see عَضَاءُ;] and no one tans with it; but Kz says that its leaves may be used for tanning therewith, though bows be made of its branches: and Aboo-Mohammad mentions, on the authority of As, that one tans with the leaves of the غُرْف, and not with its branches: El-Bühlee says that غُرْفٌ signifies certain skins, not such as are termed قَرَطِيَّة, [i. e. not tanned with قَرَط, but] tanned, in Hejjer, in the following manner: one takes for them sprigs (هَدَب) of the أَرْطَى, and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term غُرْف is applied to that which is laded out, and to every quantity of skin from that mask, to one and to all alike: but Az says, the غُرْف with which skins are tanned is well known, of the trees of the desert (الْبَادِيَّة), and, he says, I have seen it; and what I hold is this, that the skins termed غُرْفِيَّة are thus termed in relation to the species of trees called the غُرْف, not to what is laded out: As says that الغُرْف, with the ر quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.)

غُرْفٌ (O, K, TA,) accord. to AA, (O,) or IAg, (T, TA,) i. q. ثَمَامٌ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAg says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or ثَمَامٌ while green: (K:) or one of the species of ثَمَام, which resembles rushes (أَسَل), of which brooms are made, and with which water-bags of leather are covered to protect them from the sun so that the water becomes cool: (A'Obeyd, TA:) the n. un. is with ة. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَتَّ and طَبَاق, and نَشْر [thus (correctly) in the O, but in the K بِشْر], and عَفَار [in the CK غَفَار], and عَتَم, and حَبِيل, and حَبِيل [or حَبِيل], and صَوْم, and صَوْم [thus in the O and in some copies of the K] or صَوْم [thus in other copies of the K]: every one of these is called غُرْف. (O, K.) — See also غُرْفٌ, in two places. — Also The leaves of trees (K, TA) with which tanning is performed. (TA.)

غُرْفَة A single act of taking [or lading out] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, Mgh, O, Msb, K.) = And A single act of cutting, or cutting off, a thing: or of clipping the forelock of a horse. (K, TA.)

غُرْفَة The quantity of water that is taken [or laded out] with the hand [as with a ladle]; (JK, S, Mgh, O, Msb, K;) as much thereof as fills the hand; (JK;) and غُرْفَة signifies the same: (O, K:) before it is so taken it is not termed غُرْفَة: (S, K:) the pl. is غُرَفَات. (S, Msb, K.) — And [hence, app.,] Somewhat remaining, of milk.

(IAg, TA in art. جَزَع) = Also i. q. عَيْتَة; (S, O, Msb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غُرَبَات and غُرَفَات (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and غُرَفَات and غُرَفَات. (S, O, Msb, K.) — And الغُرْفَة signifies The Seventh Heaven: (S, O, K:) or the highest of the places of Paradise: or it is one of the names of Paradise. (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرْفَة occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عَرَفَة عَرَفَة. (IB, TA.) = Also A lock (خَصْلَة) of hair. (O, K.) — And A rope, or cord, tied with a bow, or double bow, (مَعْقُودٌ) بِأَنْشُوطَةٍ (O, K,) which is put upon the head, (O,) or hung upon the neck, (K,) of a camel: (O, K:) of the dial. of El-Yemen. (TA.)

غُرْفَة A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K.) = And A sandal: pl. غُرَفٌ: (K:) of the dial. of Asad. (TA.) [See also غُرْفِيَّة.]

غُرْفِيَّة applied to a سَقَاء [or skin for water or for milk], (S, O, K,) and غُرْفِيَّة applied to a مَزَادَة [or leathern water-bag], (S, O,) Tanned with the species of tree called غُرْف: (S, O, K:) Aboo-Kheyrh says that the [skins termed] غُرْفِيَّة are of El-Yemen and El-Bahreyn: and accord. to AHn, one says قُرْبَة غُرْفِيَّة and مَزَادَة غُرْفِيَّة; and the pl. غُرْفِيَّات occurs in a verse [in which the ر cannot be quiescent], cited by As. (TA.) — غُرْفِيَّة مَزَادَة signifies also [A leathern water-bag] full: or, as some say, tanned with dates and [the tree called] أَرْطَى and salt. (TA.)

غُرْفِيَّة: see the next preceding paragraph.

غُرَافٌ A certain large measure of capacity; (S, K;) like جِرَافٌ; (S;) also called قُنْقُل [q. v.]. (S, K.) — And pl. of غُرْفَة in the first of the meanings assigned to it above. (S, Msb, K.)

غُرُوفٌ A well (بُئْر) of which the water is taken [or laded out] with the hand. (O, L, K.) — And A large bucket (غُرْب) that takes up much water; (O, K;) as also غُرَيْفٌ; (K;) and غُرَيْفَة is applied [in the same sense] to a [bucket termed] دَلْو. (Lth, TA.)

غُرَيْفٌ: see what next precedes. = Also i. q.

قَصَبَات [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] حُلْفَاء [q. v.]: and i. q. غِيْضَة [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غِيْضَة, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غِيْضَة, a mistranscription:] and water [in such a collection of trees, &c., i. e.,] in an أَجْمَة; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning

in a verse (S, O, TA) of El-Aqshā; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also غَرِيفَةٌ (ISd, K:) or a dense collection (أَجْمَةٌ) of papyrus-plants and of reeds, حُلُقَاءُ [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] ضَال and سَلَم: (AHn, K, TA:) pl. غُرُق. (O.)

غَرِيفٌ A species of trees, (Aboo-Nasr, S, O, K,) of a soft, or weak, kind, (Aboo-Nasr, O, K,) like the غَرَب: (Aboo-Nasr, O:) or the papyrus-plant. (AHn, O, K.)

غَرَاة: see غُرَّة, first sentence.

غُرَّة A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] قِرَاب of a sword, dangling; and [sometimes] it has notches cut in it, and is ornamented. (S, O, K.) — And A sandal, (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غُرَّة:] or an old and worn-out sandal. (Lh, K.) = See also غَرِيف.

غَرَّاف A river, or channel of running water, having much water. (O, K.) — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there عَرَّاف [q. v.]. (TA.) — And A horse *ride in step; that takes much of the ground with his legs.* (AZ, O, K.°)

غَارِفة, applied to a she-camel, Swift; pl. غَوَارِف: and one says also خَيْلٌ مَغَارِف [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَانَتْهَا تَغْرِفُ الْجَرَى and فَارِسٌ مَغْرِفٌ [A swift horseman]. (O, K.) = الغَارِفة which is forbidden by the Prophet is a word of the measure فَاعِلَةٌ in the sense of the measure عِيشَةٌ (O, K,) like رَاضِيَةٌ in the phrase رَاضِيَةٌ, (O,) and means *What a woman cuts, and makes even, or uniform, fashioned in the manner of a طَرَّة* [q. v., but for مُطَرَّرَةٌ, the reading of the K given in the TA, the CK and my MS. copy of the K have مُطَرَّرَةٌ, and thus too has the O but without the teslheed], upon the middle of her جَبِين [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning the غَرْف, like اللَّاعِيَّة (O, K, TA) and الرَّاعِيَّة and النَّاعِيَّة; (O, TA;) or, accord. to Az, it is a subst. similar to رَاعِيَّة and لَاعِيَّة; and the meaning is, the clipping of the front hair, fashioned in the manner of a طَرَّة (مُطَرَّرَةٌ), upon the جَبِين: or, accord. to El-Khattābee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.)

مَغْرِفٌ, and the pl. مَغَارِف: see the next preceding paragraph, first sentence.

مَغْرِفَةٌ [A ladle; i. e.] the thing with which is performed the act of lading out (يَه) مَا يَغْرِفُ بِهِ, S,

O, Mgh, K) [water &c., or] food: pl. مَغَارِف. (Mgh.)

غرق

1. غَرَّقَ, (S, Mgh, O, Mgh, K,) aor. ٤, (Mgh, Mgh,) inf. n. غَرَّقَ, (S, Mgh, O, Mgh,) *He, or it, (a thing, Mgh,) sank, syn. غَارَ, (Mgh,) or رَسَبَ, (TA,) in the water, or in the water*: (S, Mgh, O, Mgh:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — [Hence,] غَرَّقَ فِي الْبِلَادِ inf. n. as above, † *He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land.* (TA.) = غَرَّقَ, (thus in the O,) or غَرَّقَ, like فَرَحَ, (thus accord. to the K,) *He drank a draught such as is termed* غُرَّة: (O, K:) so says IAqr. (O.) And غَرَّقَتْ مِنَ اللَّبَنِ غُرَّةً (O, and thus in copies of the K, in the CK) or غَرَّقَتْ غُرَّةً مِنَ اللَّبَنِ غُرَّةً (TA,) *I took a draught such as is termed* كُثْبَةٌ of the milk: (O, K, TA:) so says Ibn-Abbād. (O, TA.) = And غَرَّقَ *He was, or became, without want, or need.* (IAqr, O, K.) = غَرَّقَا used in the sense of إِغْرَقَا, see under 4.

2: see 4, first sentence. — Hence تَغْرِيقُ became used to signify † *Any killing*: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or a female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَّقَتْ الْقَابِلَةَ الْوَدَّ meaning † *The midwife was ungentle with the child [at the birth] so that the [fluid called] سَابِيَاءَ entered its nose and killed it*: or, accord. to the A, غَرَّقَتْ الْقَابِلَةَ الْمَوْلُودَ means *the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it.* (TA.) Hence the saying of Dhu-r-Rumme,

• إِذَا غَرَّقَتْ أَرْبَاعَهَا ثِنَى بَكَرَةٍ •
• بَتِيهَا لَمْ تُصْبِحْ رَوْوَمَا سَلَوْنَهَا •

i. e. *When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her*: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the fetus becomes drowned in the fluid of the سَابِيَاءَ, and she casts it. (TA.) — غَرَّقَ, said of a bridle, [and of the scabbard of a sword, as also غَرَّقَ, (see مَغْرَقَ,)] signifies † *It was ornamented, or was ornamented in a general manner, with silver.* (TA.) — See, again, 4. = غَرَّقَ الْبَيْضَةَ *He removed the egg* [q. v.] of the egg. (TA.)

3. غَارَقَنِي كَذَا: *Such a thing was, or became, near to me; drew near to me; or approached me.*

(TA.) And غَارَقَنِي الْمَنِيَّةُ † *Death became near to him.* (TA.) — And حَارَقَتِ الْوَقْعَةُ † *The onslaught was, or became, obligatory.* (TA.)

4. إِغْرَقَ, (S, O, Mgh, K, TA,) inf. n. إِغْرَاقٌ; (TA;) and غَرَّقَ, (S, Mgh, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, *He drowned him*: (see 1, first sentence:) generally expl. as meaning] *he sank him, or it, (TA, [see again 1, first sentence,]) in the water, or in the water*. (S, O, Mgh, K, TA.) — [Hence,] † *He annulled his [good] works, by the commission of acts of disobedience.* (TA.) — And اغْرَقَهُ النَّاسُ † *The people multiplied against him and overcame him*: and in like manner, † *اغْرَقَتُهُ السَّبَاعُ* [The beasts of prey multiplied against him &c.]: so says IAqr. (TA.) — The saying of Lebced, describing a horse,

يَغْرِقُ الثَّغْلَبَ فِي شِرْتِهِ

is said to mean † *He outstrips the ثَغْلَبَ [i. e. the fox] in his sprightliness, and leaves him behind*: [see also 8:] or *he causes the part of the spear-shaft that enters into its iron heul to disappear in him who is pierced therewith by reason of the vehemence of his running.* (O, TA.°) — اغْرَقَ

كَأْسُ means † *He filled the كأس [or wine-cup].* (O, K, TA.) — See also 2, near the end. — † *He (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Mgh) drew the bow to the full*: (S, O, Mgh, K:) accord. to ISh, الإغْرَاقُ signifies *the sending the arrow far by vehement drawing [of the bow]*: accord. to Useyd El-Ghanawee, *the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand*; which is termed الرِّصَافُ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرِبَ; and one says of him who does so, غَرَّقَ, also, signifies the same, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غَرَّقَ النَّبِيلَ, meaning *he drew the bow with the arrows to the utmost extent.* (TA.) In the saying in the Kur [lxxix. 1], † وَالنَّازِعَاتِ غُرُقًا, the last word is put in the place of the proper inf. n. of أَغْرَقَ, for إِغْرَاقًا; (Fr,° Az, O, K;°) the meaning being *By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling.* (Fr, O.) — Hence, i. e. from السَّهْمُ اغْرَقَ [or اغْرَقَ فِي الْقَوْسِ], one says, اغْرَقَ فِي الْقَوْلِ, (TA,) or فِي الشَّيْءِ, (Mgh,) † *He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate*; (Mgh, TA;) in the saying, (TA,) or in the thing. (Mgh.) [See also 10.]

8. اغْتَرَقَ الْخَيْلَ † *He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them.* (S, O, K, TA.) And اغْتَرَقَ حَلْبَةً † *He (a horse) outstripped, or outwent, the collection of horses started together for a nager*

that were preceding. (AO, TA.) And [hence] one says, *خَاصَمْنِي فَأَغْتَرَقْتُ حَلْبَتَهُ*, meaning † [He contended with me in an altercation, or he disputed, or litigated, with me, and] I overcame him in the altercation, &c. (TA.) — *اغترق* *التصدير* (O, K, TA,) or *البطان* (O, TA,) † He (a camel), his belly being large, (O, K, TA,) and his sides being swollen, (O, TA,) took up the whole of the breast-girth, (O, K, TA,) or the belly-girth, (O, TA,) so that it was too strait for him; as also † *استغرقه*. (O, K, TA.) — And *اغترق النفس* † He took in the whole of the breath in drawing it in, or back, with vehemence. (S, O, TA.) Accord. to the copies of the K, *اغترقت النفس*, meaning *استوعبت*: but this is a mistake: the correct phrase is *اغترق النفس*, the latter word *محرّكة* [and in the accus. case]; and the explanation, *استوعبه في الرّبيع*. (TA.) — And *تغترق* *نظرفهم*, said of a woman, † [She engrosses their look; i. e.] she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty: (O, K, TA:) and in like manner one says, *تغترق الطرف* † [she engrosses the look]. (O, TA.) [See also what next follows.]

10. *استغرق* † He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. *استوعب*. (S, O, K, TA.) Hence the phrase of the grammarians, *لا تستغرق الجنس* † [denoting the universal inclusion of the genus]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. — *استغرق في الضحك* is like, (O, TA,) or syn. with, (K,) *استغرب* † [He exceeded the usual bounds, or degree, in laughing; was immoderate in laughing]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.]

12. *اغرورقت عيناه* His eyes shed tears (S, O, K, TA) as though they were drowned therein: (O, K, TA:) or *اغرورقت عيناه بالدموع* his eyes filled with tears but did not overflow. (ISk, Az, TA.)

Q. Q. 1. *غرقات*, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art. *غرقا*.

غَرِقَ and *غَارِقٌ* and *غَرِيقٌ* part. ns. of *غَرِقَ*, (S, O, Mgh, K,) the first and second signifying [Drowning; or] sinking in water without dying; (S, * Mgh;) and the third, [drowned; or] dead by sinking in water; (Kh, Mgh;) i. q. *مُغَرَّقٌ* or *مُغَرَّقٌ*; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Mgh;) [see an instance of its usage in the former sense voce *تَغَمَّرَ*; and the first is sometimes used in the latter sense; for] it is said in a trad. that the *غَرِقَ* is of those who are [reckoned as] *شهداء* [or martyrs: see *شَهِيدٌ*]; (O, TA;) though it is said that *غَرِقَ* sig-

nifies sinking in water [like as does *غَارِقٌ*]; and *غَرِيقٌ*, dead therein; or, accord. to Aboo-Adnán *غَرِيقٌ* signifies overcome by the water but not having yet sunk; and *غَرِيقٌ*, having sunk [therein]: (TA:) the pl. of *غَرِيقٌ* is *غَرَقَى*. (Mgh, O, Mgh, K, *) — It is said in a trad., *يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ أَحَدٌ إِلَّا مَنْ دَعَا دَعَاءَ الْغَرِيقِ* [A time will come upon men in which no one will become safe but he who prays with the praying of the drowning]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) — And *مَاتَ غَرَقًا فِي الْخَمْرِ*, in another trad., means † He died going to the utmost point, or degree, in the drinking of wine. (TA.) — *أَرْضٌ غَرَقَةٌ* means Land in the utmost state of irrigation. (IF, A, O, K.) — *غَرِقَ* and *غَرِيقٌ* also signify † A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — And one says, *إِنَّهُ لَغَرِيقُ الصَّوْتِ*, meaning † Verily he is frightened so that his voice is stopped short. (Ibn-Abbād, O, K.)

غَرَقَةٌ A single draught (*شُرْبَةٌ* [in the CK *شُرْبَةٌ*]) of milk, &c.: (A'Obeyd, S, O, K:) or a small quantity of milk, and of beverage, or peculiarly of the former: (TA in art. *عَرَقَ*:) pl. *غَرَقٌ*. (A'Obeyd, S, O, K.)

غَرِيقٌ: see art. *غرقا*: its hemzeli is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hāk [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no probable reason for this, either on the ground of analogy or of derivation. (TA.)

غَرِيقٌ: see *غَرِقَ*, in two places. — One says also, *أَنَا غَرِيقُ أَيْادِيكَ*, meaning † [I am the drowned in the flood] of thy favours. (TA.)

غَرِيَاً A certain bird: (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.)

غَارِقٌ: see *غَرِقَ*, first sentence.

أَغَارِيقُونَ, (Mgh, K,) or *أَغَارِيقُونَ*, (K,) an ancient Greek word, [*ἀγαρικών*], (TA,) A certain medicine; a thing [or substance] resembling *أَنْجَدَان*; [see *حَلْتَيْت*]; male and female; in the bitterness of which is a sweetness: (Mgh:) or the root, or stem, (*أَصْلٌ*) of a certain plant: or a certain thing [or substance] which originates in worm-eaten trees; an antidote to poisons, (K, TA,) an attenuant of turbid humour, exhilarant, (K, * TA,) and good for sciatica; and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.)

مُغَرَّقٌ: see *مُغَرَّقٌ*.

مُغَرَّقٌ, [as though *مُغَرَّقٌ*, but I think it more probable that it is correctly *مُغَرَّقٌ*,] applied to a she-camel, *That casts her young one, in a perfect state or otherwise, and will not be made to incline to it, or to affect it, nor will be milked; not such*

as yields her milk copiously, nor [such as is termed] *خَلِيفَةٌ* [q. v.]. (TA.)

مُغَرَّقٌ, applied to a bridle, † Ornamented, (S, O, K,) or ornamented in a general manner, (TA,) with silver; (S, O, K, TA;) as also † *مُغَرَّقٌ*: (K:) and likewise applied to the scabbard of a sword. (TA.)

مُغَرَّقٌ: see *مُغَرَّقٌ*.

رَمَازَانُ مُغَارِقٌ [The observance of *Ramādīn* is obligatory]. (TA.)

غرقا

Q. 1. *غرقات*, said of an egg (*بَيْضَةٌ*), *It came forth having upon it [only] its thin integument [or pellicle, called غَرَقِي]*. (K.) — And, said of a hen, [in the K in art. *غَرِقَ* (in which the hemzeli is said to be augmentative) *غرقات بيضها*] *She laid her eggs in the state described above.* (K.) [But see what follows.]

غَرَقِي The integument [or pellicle] (S, K) that is beneath the *قَيْض* [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says it is augmentative, for it is from *الغَرَقَ*. (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.)

غرقد

غَرَقْدٌ A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed *عُضَاه*, (L,) said by some to grow in the ground termed *قَفَق*: (O, L:) or the species of tree called *عَوْسَج* [or box-thorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with *ة*. (L, O, K.) — It is said in the K to signify also The white of an egg: but as thus expl., it is app. a mistake for *غَرَقِي*. (TA.)

غرقل

Q. 1. *غَرَقَلَتِ الْبَيْضَةُ* The egg became rotten; (S, O;) the interior of the egg became corrupt: and thus *غَرَقَلٌ* signifies said of the *بَطِيخ* [i. e. melon, or water-melon]: (K:) or, said of the *بَطِيخ*, it became hard. (O.) — And *غَرَقَلَ* He poured water upon his head at once; (IAar, O, K, TA;) inf. n. *غَرَقْلَةٌ*. (TA.)

غَرَقِلٌ The white of an egg; as also † *غَرَقِيلٌ*. (Az, TA.)

غَرَقِيلٌ: see what next precedes.

غرل

1. *غَرَلَ*, aor. *غَرَلٌ*, inf. n. *غَرْلٌ*, He was uncircumcised. (Mgh.)

غَرْلٌ A man flaccid, lax, or uncompact, in make. (S, O, K.) — And A long, (K,) or an excessively long, (TA,) spear. (K, TA.)

غُرْلَة *The قُلْفَة [or prepuce].* (S, O, Msh, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَجَبَ الْخَبَلِ عَلَى غُرْلَتِهِ, meaning *He rode horses when he was small in age, before he was circumcised.* (TA.)

غُرْلِيْن and **غُرْلِيْن** signify the same; (AA, AZ, Ag, S, O, K;) [*Silt, or alluvial deposit, left upon the ground by a torrent;*] i. e. (S, O) *earth, or mould, borne by a torrent, and remaining upon the ground,* (AZ, S, O, K,) *much cracked,* (K,) *whether moist or dry:* (AZ, S, O, K;) *or fine earth or mould, which is seen to have dried upon the ground,* (Ag, S, O, TA,) *and become much cracked,* (Ag, TA,) *when a torrent has come and remained some time upon the ground, and then sunk in and disappeared:* (Ag, S, O, TA;) or, accord. to AA, (S, O, TA,) *what remains of, or from, water,* (S, O,) *or of earth, or mud,* (TA,) *in a watering-trough:* (S, O, TA;) *and a pool of water left by a torrent, in which remain [animals termed] دَعَامِيص [pl. of دَعْمُوص, q. v.], and which one cannot drink.* (AA, S, O, K, TA.) And *The sediment remaining in the bottom of a flask, or bottle:* (AA, S, O, K, TA;) and *the sediment of a dye.* (TA.) And (the former) *Dust;* syn. **غَبَارٌ**. (O, K.) And *The mucus of the nose of a solid-hoofed animal of any kind.* (O, K.)

أُغْرِلَ, with which **أُغْرِلَ** is syn. in all of the following senses, (TA,) applied to a boy, (S, O,) i. q. **أَقْلَفَ** [i. e. *Uncircumcised*]: (S, O, Msh, K;) fem. **غُرْلَا**: and pl. **غُرْلٌ**. (Msh.) — And **عَيْشٌ أُوغْرِلَ** *A life ample in its means, or circumstances.* (S, O, K.) And **عَامٌ أُوغْرِلَ** *A fruitful, or plentiful, year.* (K.)

غرم

1. **غَرِمَ**, (JK, S, Msh, K,) *nor. z.*, (JK, K,) inf. n. **غَرَمٌ** (JK, Msh, TA) and **غَرَامَةٌ** (Msh, TA) and **مَغْرَمٌ**, (TA,) *He paid, or discharged,* (JK, S, Msh, K,*) *a thing that was obligatory upon him,* (JK,) *or a bloodwit,* (S, Msh, K,) *and a responsibility, and the like thereof, after it had become obligatory upon him:* (Msh;) [or, accord. to an explanation of **الْغَرَامَةُ** in Har p. 36, *he gave property against his will:* i. e. the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, *he took upon himself to pay, or discharge, a bloodwit, &c.:* for, sometimes,] **غَرِمَ** and **مَغْرَمٌ** and **غَرَامَةٌ** signify the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of **مَغْرَمٌ** in lii. 40:) [or the taking upon oneself a fine or the like: for, sometimes,] **مَغْرَمٌ** signifies **الْتِزَامٌ غَرِمَ**. (Bd in lii. 40. [See also 5, and 8.]) And you say, **غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنِّي**, *I paid for him, i. e., in his stead, what was obligatory upon him, of the bloodwit.* (Msh in art. عقل.) — And **غَرِمَ فِي تَجَارَتِهِ** *He lost, or suffered loss, in his traffic;* i. q. **خَسِرَ**; *contr. of رَبَحَ*. (Msh.) — **غَرِمَ أُنْفًا**: see **رَغِمَ** [from which it is upp. formed by transposition].

2. **غَرِمَهُ** i. q. **اَغْرَمَهُ**, q. v. (S, Mgh, &c.) — [Hence, app.,] **غَرِمَ السَّحَابُ** + *The clouds rained:* [as though they were made to discharge a debt that they owed:] Aboo-Dhu-cyb says, describing clouds,

وَهِيَ خَرَجُهُ وَاسْتَحِيلَ الرَّبَا

بُ مِنْهُ وَغَرِمَ مَا صَرِيحًا

† [The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it might be seen whether they moved, and they discharged clear water]. (TA.)

4. **اَغْرَمْتَهُ** and **غَرَمْتَهُ**, (S, Msh, K,) inf. n. [of the former **اِغْرَامٌ** and] of the latter **تَغْرِيمٌ**, (TA,) both signify the same; (S, Msh, K;) i. e. *I made him to pay, or discharge, [a bloodwit, and a responsibility, and the like, (see 1,)] after it had become obligatory upon him:* (Msh, K:*) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the former more so) may be, *I made him to take upon himself to pay, or discharge, a bloodwit, &c.:* for, sometimes,] **اَغْرَمَهُ** and **غَرَمَهُ** signify *he made him to incur the taking upon himself that which was not obligatory upon him:* (Mgh;) [and sometimes the inf. ns.] **اِغْرَامٌ** and **تَغْرِيمٌ** signify *the making to be fined; and, to be indebted:* (PS:) **اَغْرَمْتَهُ** in the copies of the K is a mistake for **اَغْرَمْتَهُ** **اِثْبَاهُ**. (TA.) — **اِغْرَامٌ** also signifies *The throwing [one] into destruction.* (KL.) — And *The rendering [one] eagerly desirous [of a thing; fond of it; or attached to it].* (KL.) You say, **اَغْرِمَ بِالشَّيْءِ** *He became eagerly desirous of the thing; fond of it; or attached to it;* syn. **اُولِعَ بِهِ**. (S, Msh, TA.)

5. **تَغَرَّمَ** [app. *He took upon himself an obligation, such as the payment of a fine, &c.*] (Ham p. 707. [See also 1, and 8.])

8. **اِغْتَرَامٌ** *The making obligatory upon oneself what is termed غَرَامَةٌ, which signifies difficulty or trouble, and damage or detriment or loss, and the giving of property against one's will.* (Har p. 36. [See also 1, and 5.])

غَرَمٌ an inf. n. of **غَرِمَ** [q. v.]. (JK, Msh, TA.) — And *A thing that must be paid, or discharged;* (K, TA;) and so **غَرَامَةٌ**, and **مَغْرَمٌ**, (S, K, TA,) and **مَغْرَمٌ**: (S, TA;) accord. to Er-Rāghib, *a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment:* (TA:) *a debt:* (S, TA:) *a fine, or mulct:* (MA:) the pl. of **مَغْرَمٌ** is **مَغَارِمٌ**, agreeably with analogy; or this is pl. of **مَغْرَمٌ**, anomalously, like as **مَحَاسِنٌ** is of **حَسَنٌ**. (TA.) [See exs. voce **غَلِقَ**: and see also **غَنِمَ**.]

غَرِمَتْ *A woman heavy, or sluggish;* syn. **ثَقِيلَةٌ**: (K:) or, accord. to IAr, i. q. **مَغَاضِبَةٌ** [that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity]. (TA.) — It is

also syn. with **أَمَّا**, as a word denoting an oath [or used in swearing]: one says **وَجَدْتُكَ وَغَرِمِي** [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says **أَمَّا وَجَدْتُكَ**: (AA, K, TA:) and **وَعَرِمِي** and **وَعَرِمِي** are dial. vars. thereof. (TA.)

غَرَامٌ *A thing from which one is unable to free himself: [a thing] such as cleaves fast.* (Bd and Jel in xxv. (M).) *Lasting evil.* (IAAr, S, K.) *Perdition:* (K:) in the Kur xxv. (M), (S, Ksh,) accord. to AO, (S,) it means *perdition*, (S, Ksh,) *persistent*, (Ksh,) and *such as cleaves fast.* (S, Ksh.) And *Punishment, or torment:* (S, K:) or, accord. to Zj, *the most vehement punishment or torment:* and accord. to Er-Rāghib, *hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man.* (TA.) — Also *Eager desire [وَشْيٌ for a thing]; fondness [for it]; or attachment [to it];* syn. **وَلَوْعٌ**: (S, K:) or *love that torments the heart.* (Har p. 36.) [See 4, last sentence.]

غَرِيمٌ *A debtor:* (S, Msh, K:) one says, **خُذْ مِنْ غَرِيمِ الشَّيْءِ مَا سَنَحَ** [Take thou from the evil debtor what has become easy of attainment]: (S:) and **غَرِيمٌ** signifies the same as **غَرِيمٌ**; or one upon whom lies the obligation of a bloodwit or the like; or [it virtually signifies thus, but properly] it is a possessive epithet signifying **دُو غَرَامٍ** [or **غَرَامَةٌ**] or **تَغْرِيمٌ**. (TA.) And (sometimes, S) it signifies *A creditor also:* (S, Msh, K:) thus having two contr. meanings: (K:) Kutheiyir says,

قَضَى كُلُّ ذِي دَيْنٍ نَوَاقِي غَرِيمَةٍ
وَعَزَّةٌ مَمْطُولٌ مَعْنَى غَرِيمَتِهَا

[Every debtor has paid, and fully rendered to his creditor; but as to 'Azze, her creditor is put off, and nearied]. (S.) The pl. of **غَرِيمٌ** is **غَرَامَةٌ** (IAAr, Msh, TA) and **غَرَامٌ**, which is a strange [i. e. an anomalous] pl.; (IAAr, TA;) or this is pl. of **غَرَامٌ** as syn. with **غَرِيمٌ** [and thus is agreeable with analogy]; or it is pl. of **مَغْرَمٌ** [signifying "burdened with debt"], formed by the rejection of the augmentative letter [of the sing.]. (TA.) — And hence, *An adversary in contention, dispute, or litigation; an antagonist; a litigant;* because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Msh.)

غَرَامَةٌ: see **غَرِمَ**.

غَارِمٌ: see **غَرِيمٌ**, in two places.

مَغْرَمٌ: pl. **مَغَارِمٌ**: see **غَرِمَ**, in two places.

مَغْرَمٌ *Shackled, (K,) or burdened, (TA,) with debt;* (K;) an epithet applied to a man from **الْغَرَمُ** and **الدَّيْنُ**. (S.) See **غَرِيمٌ**. — And *A captive of love;* (K, TA;) i. e., *of the love of women:* (TA:) or one to whom love cleaves: (Ham p. 558:) or you say **رَجُلٌ مَغْرَمٌ بِالنِّسَاءِ** [a man to whom love cleaves, or clung to by love]; from the love of women: (S:) and **هُوَ مَغْرَمٌ بِالنِّسَاءِ** *He is one who clings to women, like as does the غَرِيمُ* [or

“creditor” to the debtor]. (Er-Rághib, TA.) And **مُغْرَمٌ بِشَيْءٍ** *Eagerly desirous of a thing; fond of it; or attached to it; syn. مَوْنَعٌ بِهِ* (Msb, K, TA;) and **حَرِيصٌ عَلَيْهِ**; (Har p. 585;) *not having patience to refrain from it.* (TA.) = See also **غُورٌ**.

غرم

غُرْمُولٌ The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the **غُرَامِيلُ** of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.)

غرني

غُرْنَقَةٌ An amorous playing with the eyes. (Ibn-Ablád, O, K.)

غُرْنَقٌ: see **غُرْنَقٌ**, last sentence.

غُرْنُوقٌ is held by the author of the K to be wrongly mentioned by J in art. **غُرُق**, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned **غُرْنَقٌ** among quadriliteral-radical words: but there is a difference of opinion on this point; for AHei asserts that the ن in **غُرْنُوقٌ** and in all its dial. vars. is augmentative. (TA.) — See **غُرْنَقٌ**, in two places. — Also sing. of **غُرَانِقٌ**, which signifies † *Certain trees*: (Abou-Ziyád, O, K:) or, as also **غُرَانِقٌ**, sing. of **غُرَانِقٌ**, which signifies the *tender sprouts at the root, or lower part, of the عَوْسَج* [or *box-thorn*]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or **غُرْنُوقٌ** signifies a *tender and concealed plant*; (K, TA;) or, accord. to one copy [of the K], a *tender, spreading plant*: mentioned by AHu. (TA.) — And † *A lock of hair much twisted*: (Lth, O, K:) or, accord. to IAr, a *forelock*: so in the phrase **جَذَبَ غُرْنُوقَهُ** [He pulled his forelock]: and **نُغْرُوقٌ** signifies the “hair of the back of the neck.” (O, TA.)

غُرْنُوقٌ: see the next paragraph, in two places.

غُرْنَقٌ (S, K) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, *ardea ciconia*; or, accord. to some, the black stork, *ardea nigra*:] or, accord. to IAmh, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the **كُرْكِي** [or *Numidean crane, ardea virgo*]: (As, O, K, TA:) or a certain bird resembling this: (ISK, O, K, TA:) pl. **غُرَانِقٌ**. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (lii. 19 and 20), “Have ye considered El-Lút, and El-Ozzá, and Menáh, the other third?”] the Devil put into his mouth the saying **تِلْكَ الْغُرَانِقُ الْعُلَى** [Those are the most high غُرَانِق, as though meaning cranes, for the Numi-

dian crane is remarkable in the East for its superlatively-high flight]; referring, as IAr says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA:) or **غُرَانِقٌ** may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — **غُرْنَقٌ** (O, K, TA, and so in copies of the S) and **غُرْنِقٌ** (IJ, TA, and so in some copies of the S in the place of the former) and **غُرْنُوقٌ** and **غُرْنُوقٌ** (S, O, K, TA) and **غُرْنِقٌ** (K) and **غُرْنَقٌ** and **غُرْنُوقٌ** (O, K) and **غُرَانِقٌ** (S, K) signify † *tender youth*; (S;) or a *white, or fair, and comely, or beautiful, youth*; (O, K;) or a *youth white, or fair, tender, having beautiful hair, and comely*: (TA:) pl. **غُرَانِقٌ** and **غُرَانِقَةٌ** (S, O, K) and **غُرَانِقٌ** (S, K,) which last may be pl. of **غُرَانِقٌ**, agreeably with analogy, (IAmh, TA,) or it may be a contraction of **غُرَانِقٌ**, as such used by a poet. (TA.)

غُرْنَقٌ and **غُرْنِقٌ**: see the next preceding sentence.

غُرَانِقٌ, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) *Perfect, or without defect.* (K, TA.) And, applied to a woman, as also **غُرَانِقَةٌ**, *Youthful and plump.* (K.) — See also **غُرْنَقٌ**, last sentence. — **لَبَّةٌ غُرَانِقَةٌ** and **غُرَانِقِيَّةٌ** [Hair descending below the lobe of the ear, or descending upon the shoulders,] *such, such as the wind puts in motion.* (Sh, O, K.) — See also **غُرْنُوقٌ**.

غُرْنُوقٌ: see **غُرْنَقٌ**, last sentence.

لَبَّةٌ غُرَانِقِيَّةٌ: see **غُرَانِقٌ**.

غرو

1. **غَرَا الْجِلْدُ**, (K,) first pers. **غَرَوْتُ**, (S, Msb,) aor. 2, (Msb, TA,) inf. n. **غَرَوْ**, (TA,) *He glued the skin; i. e., made it to adhere with غَرَا*. (S, Msb, K.) And **غَرَيْتُ السَّهْمَ** signifies the same as **غَرَوْتُ** [i. e. *I glued the feathers upon the arrow*: see the two pass. part. ns.]. (TA.) [And accord. to present usage, **غَرَا**, inf. n. **تَغْرِيةٌ**, signifies *He glued it*.] — **غَرَا السَّيْمَنَ قَلْبَهُ**, (K, TA,) aor. and inf. n. as above, (TA,) *Fatness adhered to his heart, and cocced it*: (K, TA:) mentioned by ISd. (TA.) = **غَرَى بِهِ** *It adhered to it [as glue or the like]*. (Ksh and Bñ in v. 17. [And used in this sense in the S and K as an explanation of (لُزَجَ بِهِ)] — And [hence], aor. **يَغْرِى**, (S, Msb, K,) inf. n. **غَرَا** (Abu-l-Khattáb, Msb, K, TA) and **غَرَا**, (K, TA,) like **كَسَا**, but in the M like **سَحَابَ** [i. e. **غَرَا**], which J [in the S] pronounces to be a subst., (TA,) *He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; syn. أُلِيعَ بِهِ; (Msb, K, TA;) and **لَزِمَهُ**; (TA;) *without his**

being incited thereto by another; (Msb, TA;) and **بِهِ** **أُغْرِى** signifies the same, (Msb, K, TA,) as also **بِهِ** **غَرَى**, (K, TA,) each with **دَانِم**, (K,) and the latter with **تَشَدُّدٌ**, as is stated in the M. (TA.) — See also 3. — And **غَرَى فُلَانٌ** *Such a one persisted, or persevered, in his anger.* (S, TA.) — **غَرَى** said of what is termed **عَدٌّ**, [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a **غَدِيرٌ**, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right,]) *It became cold, or cool*, (M, TA,) or *its water became cold, or cool.* (K.) = **غَرَوْتُ**, (inf. n. **غَرَوْ**, S, Msb,) also signifies *I wondered.* (S, Msb, TA.) [See **غَرَوْ**, below.]

2. **غَرَا**: see 1, third sentence. — [The inf. n.] **تَغْرِيةٌ** is *syn. with تَطْلِيَةٌ* [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with **غَرَا** i. e. glue]. (K.) — **غَرَا بِهِ**: see 4.

4. And **غَرَى بِهِ**: see 1, latter half.

3. **غَرَا**, (S, K,) inf. n. **غَرَا**, (S,) *He made no interruption between the two things*: (S, K:) mentioned by A'Obeid, from Khálid Ibn-Kulthoom: and hence the saying of Kuthayyir,

• إِذَا قُلْتَ أَسْلُو فَاصْتَ الْعَيْنَ بِالْبَكَا •
• غَرَا وَمَدَّتْهَا مَدَامِعُ حَقْل •

[When thou sayest, “I will be forgetful,” or “unmindful,” the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from **غَرَيْتُ بِالشَّيْءِ**. (S, TA.) — And **غَرَا**, (TA,) inf. n. **مُغَارَاةٌ** and **غَرَاةٌ**, (K, TA,) *He wrangled, quarrelled, or contended, with such a one*: (K, TA:) mentioned on the authority of AHeyth, who disallowed **بِهِ** **أُغْرِى**, inf. n. **غَرَا**. (TA.) [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]

4. **أَغْرَاهُ** *He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it*: (Msb, K;) *syn. وَلَعَهُ*: (K:) one should not say **بِهِ** **أُغْرِى**. (TA.) [But one says **بِهِ** **أُغْرِى**: see 1.] — **أُغْرِى بِهِ**: see 1. — *He incited, urged, or instigated, him to do it.* (MA, and Har p. 355.) You say, **أُغْرِيتُ الْكَلْبَ بِالصَّيْدِ** (S) *I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase.* (Kull.) — And **أَغْرَاهُ بِهِمُ** *He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them.* (Jel in xxxiii. 60.) — **أَغْرَى بَيْنَهُمُ الْعَدَاوَةَ**: *He occasioned enmity between them*: (Jel in v. 17:) *he cast enmity between them, as though he made it to cleave to them*: (K, TA:) a tropical phrase. (TA.) And **أُغْرِيتُ بِهِمُ** [in which an objective complement is understood] (S, Msb) *i. q. أَفْسَدْتُ* [meaning † *I excited disorder, disturbance, dis-*

agreement, discord, dissension, strife, or quarrelling, or *I made, or did, mischief, between them, or among them*. (Msb.) = اغرى الشيء, said of God, *He made, or rendered, the thing goodly, or beautiful*. (IKtt, TA.)

6. هُمَا يَتَغَارِيَانِ فِي الْغَضَبِ [app. *They two wrangle, quarrel, or contend, in anger*]. (JK. [See 3.])

لَا عَجَبَ لَا signifying لَا عَجَبَ [meaning *There is no case of wonder*], (Msb, K, and Ham p. 603,) the enunciative of لَا being suppressed, as though the saying were لَا عَجَبَ فِي الدُّنْيَا [there is no case of wonder in the present world] or مَوْجُودٌ [existing]; (Ham;) as also لَا غُرُوِيَّ (K:) or لَا يَعْجَبُ [meaning *it is not a case of wonder*]. (S.) One says, لَا عَجَبَ لَا i. e. عَجَبَ [meaning *There is no case of wonder arising from such a thing, or, using غُرُو as an inf. n., (see 1, last signification,) there is no wondering at such a thing*]. (Har p. 488.) And the saying

وَلَا غُرُوَانُ يَحْدُو الْغَتَّى حَذْوًا وَلَدَةً *
means *And it is not a case of wonder (لَيْسَ بِعَجَبٍ), i. e. there is no wondering (لَا عَجَبَ), that the [young] man should follow the example of his father, doing the like of his deed*. (Har p. 86.)

غُرُو: see غُرَا, in two places. — Also The غُرُو [q. v.] that descends [from the womb] with the child. (TA.) — And The young one of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual غُرَوَانِ: and pl. أَغْرَا. (TA.) It is also applied to The young camel when just born: and, some say, it signifies a youngling that is very sappy or soft or tender: (TA:) and anything brought forth (K, TA) until its flesh becomes firm, or hard. (TA.) — And (K, TA) [hence], by way of comparison, (TA,) as also غُرَا, † Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. أَغْرَا. (K, TA.) Hence the trad., لَا حَتَّى يَكْبُرَ † [Do not ye slaughter it while very lean, &c., until it become full-grown]. (TA. [See 4 in art. فَرَع.]) = Also Goodliness, or beauty. (S, K. [See غُرُو.])

غُرَا [Excitement of disorder, disturbance, disagreement, &c.;] the subst. from اغرى يَغْرِهُ [q. v.]. (S.) = See also غُرَا, in two places.

غُرُوِيَّ: see the next paragraph: — and see also غُرُو.

غُرَا [A state of attachment, or fondness, &c.;] the subst. from اغرى يَغْرِهُ [q. v.] as meaning اُولُوع [q. v.]. (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is غُرُوِيَّ. (TA.)

غُرَا and غُرَا (S, Mgh, Msb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Msb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from

fish: (Msb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce صَنَعَ, q. v.:] and it is said that the trees [app. that produce the mucilage termed غُرَا, otherwise I know not what can be meant thereby,] are [called] غُرُوِيَّ [or غُرَا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) = رَجُلٌ غُرَا means *A man who has not a beast [to carry him]*. (K.)

مُلَصَّقٌ غُرُوِيَّ (TA voce غُرُوِيَّ) Made to adhere; syn. مُلَصَّقٌ. (TA voce غُرُوِيَّ) — [And hence, † An adherent. (See غُرُوِيَّ.)] — Hence also, Daubed, smeared, or rubbed over; as will be shown in the course of this paragraph. (See also مَغْرُو.) — And The goodly, or beautiful, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the goodly, or beautiful, of others than mankind: and [particularly] a goodly building: (K, TA:) and hence, — الْغُرَيَّانِ Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thawceeyeh, where is the tomb of Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heerah: (TA:) or two tall buildings, said to be the tombs of Malik and Akeel, the two cup-companions of Jedheemeh El-Abrash; thus called because En-Noqman Ibn-El-Mundhir used to smear them (كَانَ يُغْرِبُهُمَا) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known]. (S, TA.) — الْغُرُوِيَّ is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللَّاتُ is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — And غُرُوِيَّ signifies also A certain red dye. (TA.)

الْغُرَاوِيَّ [i. c. Froth]: (K, TA:) app. formed by transposition; for غُرَاوِيَّ has been mentioned [in art. رَغُو] as syn. with رَغُو: (TA:) pl. with fet-h [i. c. غُرَاوِيَّ]. (K, TA.)

أَغْرَاهُ بِهِ, from هُوَ مُغْرُوِيَّ بِهِ, *He is made to become attached to it, or fond of it; &c.* (TA.)

مَغْرُو [pass. part. n. of غُرَا, q. v.; Glued, &c.] — Hence, for سَهْمٌ مَغْرُو, lit. A glued arrow, meaning an arrow having the feathers glued upon it, i. e. a feathered arrow. (Meyd in explanation of what here follows.) It is said in a prov., أَدْرِخْنِي وَلَوْ بِأَحَدِ الْمَغْرُوَيْنِ, meaning [Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, with an arrow or with a spear: (S:) El-Mufaddal says, there were two brothers, of the people of Hejer, a people to whom the Arabs ascribe stupidity, and one of

those two rode an intractable she-camel, and the one that did not ride had with him a bow, and his name was Huneyn; so the one that was riding called to him, and said, يَا هُنَيْنُ وَيْلَكَ, [in which انزننى seems to be a mistranscription for ادركنى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the utter failing of stratagem. (Meyd.) One says also قَوْسٌ مَغْرُوَّةٌ [A ghued bow] (S, Msb, K) and مَغْرِيَّةٌ. (S, K.)

قَوْسٌ مَغْرِيَّةٌ: see what next precedes.

غُرِي

1. غُرِيْتُ السَّهْمَ: see 1 in art. غُرُو.

قَوْسٌ مَغْرِيَّةٌ: see مَغْرُو (last sentence) in art. غُرُو.

غُر

1. غَزَرُ, aor. ز, inf. n. غَزَارَةٌ (S, Mgh, Msb, K) and غَزُرُ (Mgh, L, Msb, K) and غَزُرُ (L, K,) or غَزُرُ is a simple subst., (S, L, TA,) *It (a thing, S, K, or water, Mgh, Msb) was, or became, much, abundant, or copious*. (S, Mgh, Msb, K.) — غَزَرَتْ She (a camel, S, Msb, or a beast, K) had much milk; abounded in milk; became abundant in milk; (S, Msb, K;) غَزَرَتْ عَنِ الْكَلَا *from the herbage*; (TA;) or عَلَيْهِ [by feeding] upon it; (K;) as also أَغْزَرَتْ (IKtt:) and it (a well, and a spring,) abounded in water: and it (an eye) abounded in tears. (K.)

2. تَغْزِيرٌ signifies The omitting a milking between two milkings, when the milk of the camel is backward. (S, K, TA.) A similar meaning is mentioned in art. غَزَز: see 2 in that art. (TA.)

3. مَغَازَرَةٌ, inf. n. غَازَرُهُ, *He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave*. (IAar, TA: but only the inf. n. is mentioned.)

4: see 1. = أَغْزَرَ اللَّهُ مَالَهُ [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — اغزر المَعْرُوفُ *He made the beneficence to be abundant*. (K.) = اغزر القَوْمُ *The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk*. (S, K, TA.) — And The people became in the state of having much rain. (IKtt.)

غَزْرٌ [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غَزَرَتِ الشَّاةُ: pl. غَزْرٌ; like as جَوْنٌ is pl. of جَوْنٌ, and حَشْرٌ of حَشْرٌ. (S.) = Also A vessel made of [the coarse grass called] حَلْفَاءَ and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.)

أَغْزُرُ [as though fem. of أَغْزَرُ] is applied to a she-camel by Honeyf-El-Hanátim [as meaning

Surpassingly abundant in milk. (IAar in TA in art. **بهي**.)

[**غُزْرَانُ** mentioned by Freytag as an epithet applied to camels, meaning *Abounding in milk*, on the authority of the **K**, is a mistake; it is mentioned in the **K** only as the name of a place.]

غُزِيرٌ, and the fem. **غُزِيرَةٌ**, *Much; abundant; copious*: (**S**, **Msb**, **K**;) applied to water, (**Msb**;) and rain, (**K**;) and beneficence, (**S**;) and knowledge, (**TA**;) and anything. (**S**, **K**;) — A she-camel, (**S**, **Msb**, **K**;) and a sheep or goat or other beast, (**TA**;) *having much milk; abounding in milk*: (**S**, **Msb**, **K**;) a well, and a spring, (**K**;) and a subterranean channel for water, (**Msb**;) *abounding in water*: (**Msb**, **K**;) and an eye *abounding in tears*: (**K**;) pl. **غُزَارٌ**. (**S**, **Msb**.)

قَوْمٌ مُغْزَرٌ لَهُمْ, in the pass. form, *A people having abundance of milk; whose camels abound in milk*. (**K**.)

مُغْزَرَةٌ, (as written in the **L**, [and so agreeably with analogy, as meaning *A cause of abounding in milk*; similar to **مُبْخَلَةٌ** and **مُجَبَّنَةٌ** &c.];) or **مُغْزَرَةٌ**, (accord. to the **K**;) *a thing [from the feeding of a beast] upon which the milk becomes abundant*. (**L**, **K**;) — And, (**K**, **TA**;) hence, (**TA**;) *A certain plant, the leaves of which are like those of the حَرْفٌ [q. v.], (**K**, **TA**;) dust-coloured, and small, and which has a red blossom, like that of the pomegranate*: (**TA**;) *it pleases the cows (**K**, **TA**) much, (**TA**;) and they become abundant in milk [by feeding] upon it*: (**K**, **TA**;) *it is of the [season called] ربيع*; and is mentioned by **AHn**, who says that all cattle pasture upon it. (**TA**.)

مُغْزَارٌ [*Abounding much in milk*; applied to a she-camel &c.]. (The Lexicons passim.)

أَرْضٌ مُغْزَوْرَةٌ *Land upon which much rain has fallen*. (**K**.)

مُسْتَغْزِرٌ and **مُغْزِرٌ** *One who gives a thing in order that he may obtain in return more than he gives*. (**K**.) One of the **Tābi'ees** says **الْجَانِبُ الْمُسْتَغْزِرُ يَنْتَابُ مَنْ هَبْتَهُ** *The stranger who seeks to obtain more than he gives shall be rewarded for his gift*: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (**TA**.)

مُسْتَغْزِرٌ: see **مُغْزِرٌ**, in two places.

غزل

1. **الْكُتَانُ**, (**S**, **MA**, **O**, **K**;) and **غَزَلَتِ الْقُطْنُ**, (**S**, **O**, **Msb**, **K**;) inf. n. **غَزَلَ**, (**S**, **MA**, **O**, **KL**;) *She spun the cotton, (**MA**, **KL**, **PS**;) and the flax, &c., (**TA**;) or the wool, and the like*; (**Msb**;) and **اغْتَزَلَتْهُ** signifies the same. (**S**, **K**;) = **غَزَلَ**, (**S**, **O**, **K**, **TA**;) aor. -, (**K**, **TA**;) inf. n. **غَزَلَ**, (**S**, **O**, **TA**;) *He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غَزَلَ [meaning as expl. below, i. e.*

the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (**S**, **O**, **K**, **TA**;) = And **غَزَلَ** is also said of a dog, meaning *He flagged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it*, (**S**, **O**, **K**, **TA**;) and became diverted; (**S**, **O**, **TA**;) or, as **IAar** says, *when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away*: (**TA**;) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see **أَغْزَلَ**, below.)

3. **مُغَازَلَةٌ**, (**S**, **MA**, **TA**;) inf. n. **مُغَازَلٌ**, (**S**, **O**, **K**, **TA**;) *He talked with her, (**S**, **O**, **K**, **TA**;) and acted in an amatory and enticing manner with her*; (**S**, **TA**;) and in like manner one says of a woman with a man: (**S**;) or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her. (**MA**;) — [Hence,] one says, **أَطْيَبُ مِنْ أَتْفَاسِ الصَّبَا إِذَا غَازَلَتْ رِيَاضَ الرِّبَا** [More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of the **رَبَا**, (app. **الرَبَا**, the name of a place, mentioned in the **K** in art. **رَبُو**, there written **الرَّبِي**, and in the **TA** in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (**K**.) And **هُوَ يُغَازِلُ رَغْدًا مِنَ الْعَيْشِ** [app. meaning *He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence*]. (**TA**;) — And **غَازِلُ الْأَرْبَعِينَ** + *He approached [the age of] forty [years]*. (**Th**, **K**.)

4. **اغْزَلَ**, (**K**;) or **اغْزَلَتْ**, (**S**, **O**;) *He, or she, turned round, or made to revolve, [or rather twirled,] the مِغْزَلُ [or spindle]*: (**S**, **O**, **K**;) [or so **اغْزَلْتُ**, or **اغْزَلْتُهُ**, for] one says of the **مِغْزَلُ** [or spindle], **أَغْزَلْتُ**, i. e. *it was turned round [or twirled]*. (**Fr**, **S**;) = **اغْزَلْتُ** *She (a gazelle) had a young one*. (**S**, **O**. [See **غَزَالٌ**].)

5. **تَغَزَلَ** *He affected, or attempted, as a self-imposed task, (تَكَلَّفَ) what is termed غَزَلَ [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.].* (**S**, **O**, **K**, **TA**;) — And sometimes it means *He made mention, or spoke, [generally in verse,] of what is termed غَزَلَ*. (**TA**;) [See also **تَشَبَّهَ**, inf. n. **تَشَبَّهٌ**; and **نَسَبَ**, inf. n. **نَسَبٌ**.] One says, **تَغَزَلَ بِالْمَرْءَةِ** meaning *He mentioned the woman [in amatory language, as an object of love,] in his poetry*. (**TA** in art. **غَنِ**.)

6. **تَغَازَلُوا** [*They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another*: see 3]: (**S**, **O**;) from **الْغَزَلُ** [q. v.]. (**TA**.)

8: see 1, first sentence.

غَزَلَ, applied to cotton, (**S**, **O**, **K**, **TA**;) and flax, &c., (**TA**;) or wool, and the like, (**Msb**;) i. **مُغْزُولٌ** [i. e. *Spun*]: (**S**, **O**, **Msb**, **K**, **TA**;) [or rather *spun thread, or yarn of any kind*; for] it is an inf. n. used as a subst.: (**Msb**;) of the masc. gender: pl. **غُزُولٌ**. (**TA**;) — And accord. to **ISd**, *The web of the spider*. (**TA**;) — And **غَزَلَ الْبَنَاتُ** is applied in Egypt to *The sort of food called إِطْرِيَّة*. (**TA** in art. **طَرُو**, q. v.)

غَزَلَ نِسَاءً *A follower and lover of women*; as also **غَزِيلٌ** + **نِسَاءً** (**JK**;) [or both may be rendered *one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or wantons, and holds amorous talk; with women*:] **غَزِيلٌ** is of the measure **فَعِيلٌ** in the sense of the measure **مُفَاعِلٌ**; like **حَدِيثٌ** and **كَلِمٌ**. (**TA**.)

غَزَلَ, as expl. by 'Abd-El-Muttalib El-Bagh-dādee, in his Exposition of the **نَقْدُ الشَّعْرِ** of **Kudāmeh**, signifies *The talk, and actions, and circumstances, occurring between the lover and the object of love*; differing somewhat from **تَشَبُّهٌ**, which is a celebrating of the person and qualities of the beloved; and from **نَسَبٌ**, which is a mentioning of the state, or condition, of the **نَاسِبٌ** [himself], and of the object of the **نَسَبِ**, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of **تَشَبُّهٌ**, and being a mentioning of **غَزَلَ**: accord. to **Kudāmeh**, it signifies *an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women*: (**TA**;) or it is the subst. from 3 [as such signifying *talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women*]; (**S**, **K**;) as also **مُغْزَلٌ** (**K**;) or *play, sport, or diversion, with women*: (**ISd**, **TA**;) or the talk of young men and [or with] young women: (**Msb**;) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like **نَسَبٌ**, *praise of what are apparent of the members of the object of love: or the mention of the days of union and of disunion: or the like thereof*. (**MF**.)

غَزَلَ [is, by rule, the part. n. of **غَزَلَ**, as such signifying *Talking, and acting in an amatory and enticing manner, with a woman, or with women*; &c.: but it is said that it] signifies **غَزَلَ صَاحِبٌ**: (**S**, **O**;) or **مُتَغَزِلٌ بِالنِّسَاءِ** (**K**, **TA**;) by which is here meant *making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غَزَلَ [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غَزَلَ, because this differs in meaning from تَغَزَلَ,] i. e. it signifies [properly] **دُوْ غَزَلَ**: (**TA**;) or it means *displaying amorous gestures or behaviour, and foolish and**

given as an ex.; mentioning the day of **الْمَغْزِلِ**, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.]]

مَغْزَلِي: see **مَغْزَلِي**.

غزو

1. **غَزَاهُ**, [aor. **غَزَا**,] inf. n. **غَزُو**, *He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ*; [the first of which is often used in the same senses as the second and third;] as also **غَزَاهُ**; (**K**, **TA**;) this last mentioned by **ISd** as syn. with **قَصَدَهُ**. (**TA**.) One says, **عَرَفْتُ مَا يَغْزِي مِنْ هَذَا الْكَلَامِ** i. e. [*I knew, or, emphatically, I know, what is willed or desired (ما يُرَادُ) [from this speech].*] (**S**.) And **غَزَوِي** *My aim, or intention, or meaning, is such a thing.* (**K**.) — [Hence, app.,] **غَزَا الْعَدُوَّ**, inf. n. **غَزُو** (**S**, **Mgh**, **Msb**, **K**) and **غَزَوَان** (**K**, **TA**;) or, as some say, **غَزَوَان**, mentioned by **Sb**, (**TA**;) and **غَزَاوَةً** (**K**;) [but see what is said of this last at the close of this paragraph,] *He went forth, (Er-Rāghib, **TA**;) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rāghib, **TA**;) or to fight, (Mgh,) with the enemy; (Er-Rāghib, **Mgh**, **TA**;) or he went to fight with, and plunder, the enemy; (**K**, **TA**;) in the country of the latter. (**Msb**.)* [And **غَزَا** alone, the objective complement being understood, often signifies the same; or *He engaged in a warring, or warring and plundering, expedition, or in such expeditions.*] — And **غَزَا إِلَيْهِ**, inf. n. as above, *He tended, repaired, betook himself, or went, to, or towards, him, or it; syn. قَصَدَهُ*. (**TA**.) — **غَزَاوَةً**, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is **غَزَوَ**, meaning **غَزَوُهُ** [i. e. *Excellent, or how excellent, is his engaging in a warring, or warring and plundering, expedition, or in such expeditions!*]; and to be similar to **ضَرَبْتُ يَدَهُ**, and **جَادَ قَصَاهُ** meaning **جَادَ ضَرْبَهَا**. (**TA**.)

2: see what next follows.

4. **اغْزَاهُ** *He fitted him out, equipped him, or furnished him, (**S**;) or he sent him, (**Mgh**, **Msb**;) or he urged, or incited, him, (**K**;) to engage in a warring, or warring and plundering, expedition, (**S**, **Mgh**, **Msb**, **K**;) in the country of the enemy; (**Msb**;) and **غَزَاهُ** signifies the same. (**K**.) — **اغْزَتْ**, said of a woman, (**Mgh**, **K**;) *Her husband was absent [engaged in a warring, or warring and plundering, expedition, in the country of the enemy]; (**Mgh**;) or her husband went [or had gone] to fight with, and plunder, the enemy. (**K**.)* — And, said of a she-camel, *Her impregnation was, or became, difficult. (**S**, **K**.)* — And **اغْزَاهُ** *He granted him some delay, and deferred [the exacting of] the debt that he owed. (**S**, **K**.)**

8. **اغْتَزَاهُ**: see 1, first sentence. — **اغْتَزَى بِفُلَانٍ**

*He had such a one peculiarly to himself from among his companions: (**K**, **TA**;) like اغْتَزَى بِهِ. (**TA**.)* A poet says,

قَدْ يَغْتَزِي الْبَحْرَانِ بِالتَّجَرَمِ

[Sometimes, or often, the cutting off from friendly intercourse has the accusation of that which is a crime, or a fault, or an offence, peculiarly assigned to it (as the cause):] **التَّجَرَمِ** here meaning **إِدْعَاءُ الْجَرَمِ**. (**TA**.)

غَزَا: see the next paragraph, in three places.

غَزَوَةُ The act of [**الغزو** i. e.] *repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also غَزَاةُ, and غَزَاةُ: (**Mgh**;) or the first signifies a single time [or act] of **الغزو** [i. e. a single warring, or warring and plundering, expedition]; (**Th**, **Msb**, **TA**;) as also **مَغْزَاةُ**: (**Msb**;) and **غَزَاةُ** is the subst. from **غَزَوْتُ** [as such meaning as expl. above, i. e. the act of **الغزو**]: (**S**, **TA**;) or this signifies [a campaign, i. e.] the work [or operations] of a year: (**Th**, **TA**;) the pl. (of **غَزَوَةُ**, **Msb**, [and of **مَغْزَاةُ**, for this is originally **غَزَوَةُ**]) is **غَزَوَاتُ**, and (of **مَغْزَاةُ**, **Msb**) **مَغْزَاةُ** (**Mgh**, **Msb**;) which latter pl. is applied to the **غَزَوَاتُ** of **Mohammad**. (**TA**.)*

غَزَوَةُ i. q. **طَلَبَةُ** [app. as meaning *A mode, or manner, of seeking, &c.*] (**TA**.)

أَبُو غَزَوَانٍ [or **غَزَوَانٍ**?] *The cat: because it is ever making war upon the mouse. (يَغْزُو الْفَأْرَ أَبَدًا).* (**Har** p. 663.)

غَزَوِي, accord. to [many, app., of] the copies of the **S**; or **غَزَوِي**, accord. to **ISd**, [and so in some copies of the **S**,] said by **ISd** to be altered from the regular form [which is **غَزَوِي**]; (**TA**;) *Of, or relating to, **الغزو** [or the making a warring, or warring and plundering, expedition].* (**S**, **ISd**, **TA**.)

غَزِي: see **غَاظِي**.

غَزَاةُ One who engages much, or often, in warring, or warring and plundering, expeditions; syn. **كَثِيرُ الْغَزْوِ**. (**TA**.)

غَاظِي One going, or who goes, to fight with, and plunder, the enemy, (**S**, **Mgh**, **Msb**, **K**;) in the country of the latter; (**Msb**;) [one engaging, or who engages, in a warring, or warring and plundering, expedition: and a warrior, in a general sense:] pl. **غَزَاةُ** (**S**, **Mgh**, **Msb**) and **غَزَاةُ** (**S**, **Msb**, **K**, **TA**, in the **CK** **غَزَاةُ**) and **غَزَاةُ** (**S**) and **غَزَاةُ** (**K**;) [originally **غَزَوِي**,] of the measure **غَزَاةُ**, (**TA**;) and **غَزَاةُ** is pl. of [the pl.] **غَزَاةُ** (**S**, **Msb**;) or [rather] a quasi-pl. n.; (**K**;) and **غَزَاةُ** signifies a company, or body, of **غَزَاةُ**. (**TA**.)

غَاظِيَةٌ: see what immediately precedes.

المَغْزَى and **الْأَغْزَاةُ** [app. **الْأَغْزَاةُ** and **المَغْزَى**]

the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like **الْمَرْجُلُ** from **الرَّجُلُ**,] *The offspring* (**نَتَائِجُ** [more properly **نِتَاجُ**, which agrees with the context,]) of the [season called] **صَيْفُ**, on the authority of **IAqr**, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (**TA**.)

مَغْزَى The intended sense of a saying; the meaning thereof; syn. **مَقْصَدُ** [as an inf. n. used in the sense of the pass. part. n. of its verb]. (**S**, **K**; in the **CK** written **مَقْصِدُ**.) — See also **مَغْزَاةُ**. — And see the paragraph next preceding this.

مَغْزِيَةٌ [act. part. n. of 4, q. v.] — **مَغْزِيَةٌ** A woman whose husband is absent; (**Mgh**;) [meaning] one whose husband has gone to fight with, and plunder, the enemy. (**S**, **TA**.) See an ex. in a trad. mentioned voce **كَايَرُ**. — Also, **مَغْزِيَةٌ**, A she-camel that has exceeded the year [from the time when she was covered] without bringing forth; like **مِثْرَاجُ**: (**El-Umawee**, **S**;) or a she-camel that has exceeded the year by a month, (**K**, **TA**;) or the like thereof, (**TA**;) in pregnancy: (**K**, **TA**;) so in the **M**. (**TA**.) And A she-ass that is late in bringing forth, but does then bring forth. (**S**.) **المَغْزِي مِنَ الْغَنَمِ** means *Those that are late in bringing forth, by a month, or two months, after the others, of the sheep or goats, because of their having conceived at a late period.* (**TA**.) — And **مَغْزِي** signifies A she-camel whose impregnation is difficult: mentioned by **Az**. (**TA**.)

مَغْزَاةُ: see **غَزَوَةُ**, in three places. — Also A place of **غَزُو** [meaning making a warring, or warring and plundering, expedition]: pl. **مَغْزَاةُ**. (**TA**.) — And **المَغْزَاةُ** signifies also *The memorable deeds of the **غَزَاةُ** [meaning those who engage in warring, or warring and plundering, expeditions, pl. of **غَاظِي**]: (**K**, **TA**;) in which sense, some say, it has no sing., but others say that its sing. is **مَغْزَاةُ** or **مَغْزِي**. (**TA**.)*

مَغْزِي [as pass. part. n. of **غَزَا**] was used as an epithet applied to a man: it is properly with **و** [i. e. **مَغْزُو**]; but there are many instances of the former kind. (**TA**.)

عسق

1. **عَسَقَ**, said of the night, aor. **عَسَقَ**, (**S**, **O**, **K**;) inf. n. **عُسُوقُ** (**O**, **K**, **TA**;) and **عَسَقَ** and **عَسَقَانُ** (**K**;) *It became dark*; (**S**, **O**;) as also **عَسَقَ**, (**Th**, **O**;) said by **Z** to be of the dial. of the **Benoo-Temeem**: (**TA**;) or both signify it became intensely dark. (**K**.) Hence, in a trad., **عَسَقَ** **النَّيْلُ عَلَى الطُّرَابِ** i. e. *The night poured down upon the small mountains and covered them with its darkness.* (**TA**.) — And, said of the moon, *It lost its light, and became black and dark.* (**TA**.) — And **عَسَقَتْ عَيْنُهُ**, (**S**, **O**, **K**;) aor. **عَسَقَ**; (**O**, **K**;) and **عَسَقَتْ**, aor. **عَسَقَ**; (**K**;) inf. n. **عُسُوقُ**, (**S**, **O**;) or

غُسُقُ, (K,) or both, (TA,) and غَسَقَانُ; (K, TA;) † *His eye became dark*: (S, O, K, TA:) or † *shed tears*: (K, TA:) or † *poured forth [tears]*: (TA:) or غَسَقَتِ الْعَيْنُ means † *the eye overflowed with water*. (AZ, TA.) — And غَسَقَ الْجُرْحُ, inf. n. غَسَقَانُ (S, O, K) and غَسَقٌ also, (TA,) *The wound had yellow water flowing from it*; (S, O, K;) and so غَسَقٌ. (K, by implication.) And غَسَقَتِ السَّمَاءُ, (O, K, TA,) aor. -, inf. n. غَسَقٌ and غَسَقَانُ, (K, TA,) *The sky rained; or let fall a little rain, such as is termed رَشٌّ*: (O, K, TA:) and [the rain] *poured forth*; syn. انْصَبَتْ: (TA:) [and in this latter sense غَسَقٌ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانُ is syn. with انْصَابٌ. (O, K, TA.) [Hence,] غَسَقٌ غَسَقَ الْبَيْتُ, (K,) inf. n. غَسَقٌ (TA) [and app. غَسَقَانُ], *The milk poured forth from the udder*. (TA.)

4. اغسق: see 1, first sentence. — Also *He entered upon the غَسَقُ*, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مؤذن, *He delayed, or deferred, the [call to prayer of] sunset to the غَسَقُ of the night*. (S, O, K.)

غَسَقُ The beginning of the darkness of night: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the شَفَقُ [or redness in the horizon after sunset] disappears: or the time of the blending of the عَشَاءُ, [see عَشَاءٌ, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) — Also *Refuse that is found among wheat, such as زَوَانُ* [or darnel-grass, &c.], and the like. (Fr, O, K.)

غَسَقٌ and غَسَقٌ, (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) *The ichor, or watery matter, (O, TA,) and thick purulent matter, (TA,) that will flow and drip (O, TA) from the skins of the inmates of the fire [of Hell]: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.)*

غَسِقَاتٌ Intensely red; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Šakhr (?) El-Hudhalee. (TA.)

غَسَقٌ: see غَسَقٌ: — and see also the paragraph here following, near the end.

الغاسقُ signifies *The night*; (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ [in the Kur [cxiii. 3], S, O] means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to

El-Hasan (S, O) El-Bagree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شَفَقُ [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغاسقُ signifies [also] the cold (الباردُ) [like الغسقُ]: (TA:) or what is meant in the verse of the Kur-án cited above is the accident in the night: (Er-Rághib, TA:) or الغاسقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-án; (S, TA;) so the Prophet is related to have said to 'Aisheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, TA:) or what is meant in that verse is, الثَّوْبَةُ [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثَوْبَةٌ)], because diseases and pestilences are frequent at that period, (O, K, TA,) and become removed at the period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad.: (TA:) or the sun when it sets: or the day when it enters upon the night: or the serpent called الأَسَدُ when it smites, or turns over: or, accord. to Suh, Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذَكَرُ when it becomes erect; (K, TA;) a strange explanation: and غَسَقٌ is like الغاسقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — غَسَقٌ also signifies *Flowing*; applied by a poet in this sense to a source, or spring; and having no relation to darkness. (Sh, TA.)

غسل

1. غَسَلَهُ, (S, MA, O, Mgh, K,) aor. -, (Mgh, K,) inf. n. غَسَلَ, (S, MA, Mgh, O, Mgh, K,) and غَسْلٌ is the subst., (S, Mgh,) or a subst. (Mgh, K, TA) from الْإِغْسَالُ, (Mgh, TA,) or, as some say, the latter is the inf. n. and the former is the subst., (MF, TA,) *He washed it; with water* (بِالْمَاءِ): (MA:) غَسَلَ الشَّيْءُ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلَ الْجِلْدَ كُلَّهُ [He washed the skin, all of it], and الْمَيِّتَ [the dead body]: and غَسَلَ has the like, but an intensive, meaning. (Mgh.) See also 10. — وَأَغْسِلْنِي بِمَاءِ الثَّلْجِ وَالْبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means † and cleanse Thou me from sin. (TA.) And one says, غَسَلَ اللَّهُ حَوْبَتَكَ i. e. † May God cleanse thee from thy sin. (TA.) — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الْجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا تَخَلَّصُوا وَمَا فَرَّغُوا [i. e., app., † they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of 'Aisheh)]. (TA.) — And one says of a horse, غَسِلَ, like غَسِلَ, meaning *He sweated*; [or became suffused

with sweat;] (Sh, O, K;) as also † اغْتَسَلَ. (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — غَسَلَ الْبَرَاءَةَ signifies † *He compressed the woman* (جَامِعًا); (Az, Mgh, O, TA;) like غَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and † غَسَلَهَا signifies the same: (Mgh, O, TA:) or both signify *he did so much*. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَأَغْتَسَلَ, as some relate it, or, as others relate it, غَسَلَ وَأَغْتَسَلَ; the latter of which is said to mean *Whoso compresses his wife [before his going to the mosque]*; (Mgh, O;) and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without tesheed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning accord. to the reading of غَسَلَ is, *whoso performs the [ablution termed] وَضُوٌ fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday*; (Mgh;) and accord. to I'Ab, it means *whoso washes himself after الجمعة and then washes himself for the [prayers of] Friday*: (O:) accord. to the K, † التَّغْيِيلُ signifies *the exceeding the ordinary bounds in washing the members*: (TA:) he who explains it as meaning *the causing a woman to become under the obligation of performing a total ablution, بَأْنٍ*, says what is improbable, and departs from the authorities respecting it. (Mgh.) — One says also, غَسَلَ الْفَحْلُ الثَّاقَةَ, meaning † *The stallion covered the she-camel much*. (K, TA.) [See also 4.] — And غَسَلَ, aor. -, (K, TA,) inf. n. غَسَلَ, (TA,) † *He beat, and caused to suffer pain*, (K, TA,) بِالْأُتُوتِ [with the whip]. (TA.)

2: see the preceding paragraph, in four places.

4. اغسل [said of a stallion, and intrans.,] † *He covered much, or often*; syn. أَكْثَرَ الصَّرَابِ. (Fr, O, K.) [See also 1, last explanation but onc.]

7. غَسَلَ said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies *It became washed, or washed off*]. (O, TA.) [See غَسِلَ.]

8. اغتسل (S, O, Mgh, Mgh, K) *He washed [himself, i. e.] his whole person*, (Mgh,) بِالْمَاءِ [with water]. (S, Mgh, O, K.) And اغتسل لِلْجُمُعَةِ [He washed himself for the prayers of Friday]. (I'Ab, O.) — And اغتسل بِالطِّيبِ *He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (تَضَمُّعٌ, Lh, TA,) or he sprinkled himself, (تَنْصَحٌ, K,) with perfume*. (Lh, K.) — اغتسل said of a horse: see 1.

10. It is said in a trad., أَتَغْسِلْتُمْ الْعَيْنَ حَقَّ نَازِدًا اسْتَقْسَلْتُمْ. [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to

the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed *دَاخِلَةُ* [expl. in art. *دَوَّلَ*]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.)

غُسْلٌ inf. n. of *غَسَلَ*: (S, MA, Mgh, O, Mṣb, K:) or, accord. to some, this and *غُسْلٌ* have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Mṣb:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph.

غُسْلٌ the subst. from *غَسَلَ* [i. e. a subst. signifying *A washing*]: (S, Mṣb:) or a subst. (IKoot, Mgh, Mṣb, K, TA) from *الِغْتِسَالُ* (IKoot, Mgh, Mṣb, TA,) and [as such] signifying *a complete washing [of oneself, i. e.] of the whole person*: (IKoot, T, Mgh, Mṣb, TA:) it is in consequence of *جَنَابَةٌ* [q. v.], and of child-birth, and for [the prayers of] Friday, and is the *washing* of the dead; but in other cases, the word *غُسْلٌ*, with fet-h, is used: (Ham p. 30:) and one says *غُسْلٌ* as well as *غُسْلٌ*, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass,

- تَحْتَ الْأَلَاةِ فِي نَوَعَيْنِ مِنْ غُسْلٍ
- بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقْطَارٍ

[Beneath the (tree called) *الْأَلَاةُ*, in two sorts of *washing* that continued during the night upon him with much pouring and much dropping]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of *غُسْلٌ* is *أَغْسَالٌ*. (Mṣb.) See also *غُسْلٌ*. — And see *غُسْلٌ*

غُسْلٌ A preparation for washing the head, consisting of *غَطِييٌ* [or marsh-mallows] and other things (S, Mgh, O, Mṣb, K) of a similar kind, (Mgh, Mṣb, K,) [with water,] as [leaves of] the [species of lote-tree called] *سِدْرٌ*, (Mṣb,) and *طِينٌ*, (TA,) or *طِينَةُ الرَّأْسِ*, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and *أَشْنَانٌ* [or potash]: (TA:) [and app. any wash for the head:] and *غُسْلَةٌ* signifies the same: (Mgh, K:) and also

(this latter) *leaves of the myrtle: and perfume*; syn. *طِيبٌ*: and *what a woman puts into her hair on the occasion of combing and dressing it*: (K:) *غُسْلَةٌ مُطَرَّةٌ* being *myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair*: one should not say *غُسْلَةٌ*. (S, O.) IḤar cites the following verse (S, O) of 'Abd-er-Rahmān Ibn-Dārah El-Ghatafānee, (O.)

- يَا لَيْلَ إِنَّ الْغِسْلَ مَا دُمَّتِ أَيْتَا
- عَلَى حَرَامٍ لَا يَمْسُحُ الْغِسْلَ

[And, O Leylā, (*لَيْلٌ* being a contraction of *لَيْلَتِي*, but in the O it is *يَا جُمْلٌ* O Jum!,) verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my *جَمَاعٌ* of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — See also *غُسْلٌ*. — And see also *غُسْلَةٌ*.

غُسْلٌ + *رَجُلٌ* A man who compresses his wife much. (TA.) [See also *غُسْلَةٌ*.]

غُسْلَةٌ: see *غُسْلٌ*.

غُسْلٌ: see *غُسْلٌ*.

غُسْلَةٌ [A single act of washing: pl. *غُسْلَاتٌ*]. — [Hence,] one says, *بَنَوْا هَذِهِ الْمَدِينَةَ بِغُسْلَاتٍ* + *أَيْدِيهِمْ* [They built this city] by means of their earnings. (TA.)

غُسْلَةٌ: see *غُسْلٌ*: — and see also *غُسْلٌ*. — *غُسْلَةٌ* عَلَى وَجْهِهِ *غُسْلَةٌ* means *His face is beautiful, with no fat, or fatness, upon it*. (TA.) — *أَبُو غُسْلَةٍ* is an appellation of *The wolf*: (O, K:) and so *أَبُو غُسْلَةٍ*, with ع. (TA.)

غُسْلٌ (S, Mgh, O, K) and *غُسْلٌ* and *غُسْلٌ* (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], *That covers much*: (Fr, Mgh, O, K, TA:) or *that does so much without impregnating*: (Ks, S, K, TA:) and in like manner applied to a man. (K.) [See also *غُسْلٌ*.]

الْغُسْلِينُ: see *الْغُسْلَانَةُ*. — *الْغُسْلِينُ* (in the Kur [ix. 36], TA) *What is washed off of the flesh and the blood of the inmates of the fire [of Hell]*; (Akh, S, O;) [for] *what comes forth from any wound, or sore, when it is washed, is termed* *غُسْلِينٌ*: (TA:) *what is washed off from the bodies of the unbelievers, in the fire*: (Mṣb:) or *what flows from the skins of the inmates of the fire*, (K, TA,) *such as thick purulent matter &c.*; thus expl. by Fr and Seer; (TA;) as though it were washed from them: (Sb, TA:) accord. to Mujāhid, *a certain food of the inmates of the fire*; and El-Kelbee says that it is *what the fire has cooked, of their flesh, and has fallen off, and is eaten by them*: (TA:) and, (K,) accord. to

Ed-Dahhāk, (O, TA,) *a species of trees in the fire*; (O, K, TA;) and so he says of *الضَّرِيعُ*: (O, TA:) and, (K,) accord. to Lth, (O, TA,) *what is intensely hot*: (O, K, TA:) the *ي* and *ن* are augmentative. (S, O, Mṣb.)

غُسْلٌ (S, O, K) and *غُسْلٌ* (O, K) and *غُسْلٌ* (Mgh, K) and *غُسْلٌ* and *غُسْلَةٌ* (IAth, K) *Water with which one washes himself*; (S, Mgh, O, K;) as also *مُغْتَسِلٌ*, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify *water little in quantity, with which one washes himself*: (TA:) and *غَطِييٌ* [or marsh-mallows], (K, TA,) and *أَشْنَانٌ* [or potash (see also *غُسْلٌ*)], and *the like thereof*, and certain of the [plants termed] *حَمِضٌ*: (TA:) or *غُسْلٌ* signifies *a thing [or substance] with which the hand is washed, such as* *أَشْنَانٌ* &c.: (Har p. 86:) or, accord. to the M, *anything with which one washes a head or a garment and the like*. (TA.) [See also the pl. *غُسْلَاتٌ* voce *دَلُوكٌ*.]

غُسْلٌ i. q. *مُغْسُولٌ* [i. e. *Washed*]; (S, O, Mṣb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Mṣb, TA;) and the former is also applied as an epithet to a fem. n., as is also *غُسْلَةٌ*; (S, O, K;) or this last is used after the manner of substs., like *نَطِيعَةٌ* and *ذَبِيحَةٌ*; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of *غُسْلٌ* is *غُسْلِيٌّ* and *غُسْلَاتٌ*; (Lh, K, TA;) and the pl. of *غُسْلَةٌ* [and app. of *غُسْلِيٌّ* used as a fem. epithet] is *غُسَالِيٌّ* or *غُسَالِيٌّ*. (K accord. to different copies.) Handhaleh Ibn-er-Rāhib was called *غُسْلِيٌّ الْمَلَائِكَةِ* [The washed of the angels], because he died a martyr on the day of Oḥod, and the angels washed him, (S, O, Mṣb,) accord. to the Prophet, who said that he saw them washing him. (O.) — See also *غُسْلَةٌ*. — [It is now used as meaning *Clothes, or the like, put together to be washed*.]

الْغُسْلَانَةُ (S, O, Mṣb,) or *الْغُسْلَانَةُ* (K,) *That with which one has washed the thing*: (S, O, Mṣb:) or *the water with which the thing is washed*. (K.) [Hence the latter often signifies *The infusion of the thing*; i. e. *the liquid in which the thing has been steeped, and which is impregnated with its virtues*.] — Also, the latter, *What is extracted from the thing by washing*. (K.) — And *الْغُسْلَانَةُ* also signifies *What is washed from the garment and the like*; and so *الْغُسْلِينُ*. (K.)

غُسْوِيٌّ A certain plant, growing in places that exude water and produce salt: (O, K:) said by IDrd to be a species of trees. (O.)

غُسَالٌ [A washer of clothes, and also of the dead: fem. with ة]. (TA.) [See also *غُسَالٌ*.]

غُسْلٌ: see *غُسْلٌ*.

غُسْلَةٌ: see *غُسْلٌ*.

غُسْلٌ A washer of the dead. (Mṣb.) [See also *غُسَالٌ*.] — And *A species of trees*. (TA.)

غُسُولٌ i. q. أَثْنَانٌ [i. e. Potash : and the plant from which it is prepared; hali, or glasswort; or mesembryanthemum nodiflorum (Forskål, Flora Egypt. Arab. pp. lxxvii. and 98), a species of glasswort]. (TA.) [See also غُسُولٌ.]

مَغْسِلٌ (S, O, Mṣb, K) and مَغْسِلٌ [which is anomalous] (S, O, K) and مَغْسِلٌ (K) A place in which the dead are washed: (S, O, Mṣb, K:) pl. of the first (S, Mṣb) and second (S) مَغْسِلٌ: (S, Mṣb:) and one says also مَغْسِلُ الْمَوْتَى (S, O, Mṣb.*).

مَغْسِلٌ A thing [i. e. vessel] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also غَسْلَةٌ.

مَغْسُولٌ: see غَسِيلٌ. — Hence one says, كَلَامُهُ مَغْسُولٌ, meaning † His speech, or language, is devoid of nice, or subtle, expressions or allusions; as though it were washed from such; or deserving to be washed and obliterated: or it may mean † trimmed, or pruned. (TA.)

مَغْسِلٌ A place in which one washes himself: (O, Mṣb, TA:*) dim. مَغْسِلٌ and pl. مَغْسِلٌ [which, if correct, is anomalous]. (TA.) — And it is said to signify also what is called in Pers. حَوْضٌ مَسِين [or حَوْضٌ مَسِين app. meaning A tank, or the like, of copper]. (Mgh.) — See also مَغْسِلٌ. — And see غُسُولٌ.

مَغْسِلٌ: see the next preceding paragraph.

غمر

1. غَمَرَ It (the night) was, or became, dark; (Aṣ, S, K;) as also اغمر, (JK, K,) like اغشى. (JK.)

4: see what precedes.

غَمَرَ The darkness (S, ISd, TA) of night; (ISd, TA;) like غَمَقَ: (S, TA:) or blackness: (Kr, K:) and (K) accord. to En-Nadr. (S,) the confusedness, or blending, of the darkness: (JK, S, K:) and the first rising of the dawn. (JK.) — And Dust, or dust rising, or spreading, like smoke; syn. غَبَرَةٌ and غَبَرَةٌ (K) or غَبَرَةٌ [which sometimes signifies the same as غَبَرَةٌ]. (CK.)

اغْصَامٌ; see اغْصَامٌ.

لَيْلٌ غَامِرٌ Dark night. (TA.)

اغْصَامٌ and اغْصَامٌ In the sky are portions of clouds. (K.)

غسى and غسو

1. غَسَا (S, K,) aor. يَغْسُو (S,) inf. n. يَغْسُو (S, K;) accord. to some copies of the K يَغْسُو; and غَسَى, aor. يَغْسِي (IJ, TA;) and غَسَى, aor. يَغْسِي (S, K, TA,) inf. n. يَغْسَى; of which last form, غَسَى is a dial. var.; (TA;) The night was, or became, dark; as also اغسى. (S, K.) [See also غَسَا.]

4: see what precedes. — اغسى also signifies He (a man) entered upon the time of, or a little after, sunset. (TA.) — And اُغْسِ مِنَ اللَّيْلِ Journey thou not in the first part of the night, until its darkness depart. (TA.) — And اغْصَاهُ اللَّيْلُ The night enveloped him in its darkness. (Sgh, K.)

غش

1. غَشَّه (S, A, Mṣb, K,) aor. ٤, (S, Mṣb,) inf. n. غَشَّ (Mṣb, TA,) or غَشَّ, with kesr, (S,) or the latter is a simple subst., (Mṣb, K,) He acted towards him, or advised or counselled him, dishonestly, or insincerely: (A, Mṣb, K:) and he dressed up to him an affair [in false colours]: (Mṣb:) or he acted towards him with dissimulation; pretended to him the contrary of what he conceived in his mind: (A, K:) but this is a needless addition, for it is the same as the first explanation: (TA:) as also غَشَّه (K,) inf. n. تَغَشَّشَ (TA:) or this latter has an intensive signification: it is said to be derived from غَشَّشَ, signifying “a turbid drinking-place.” (TA:) It is said in the story of Umm-Zarā, accord. to one relation, لَا تَمَلَّا بَيْنَنَا تَغَشَّشًا, said by some to be from الغش, and by others to be from [a usage of] التَّغَشَّشَ as signifying التَّيْبِيعَةُ [app. here meaning the embellishing speech with falsehood]: but accord. to the approved relation, it is [تَغَشَّشًا] with the unpointed letter. (IAth.) [See art. عَش.] — [Also He made it to seem what it was not; falsified it; counterfeited it; adulterated it: so as used often by post-classical authors; and so, probably, in classical times also: see its pass. part. n., below.] — غَشَّ صَدْرَهُ, aor. ٤, [inf. n., probably, غَشَّ, q. v.,] His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite. (TA.)

2: see the preceding paragraph, in two places.

4. اغْشَاهُ, inf. n. اغْشَاهُ, He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind. (TA.) — And اغْشَاهُ عَنْ حَاجَتِهِ I prevented him from obtaining the object of his want; syn. اعْجَلْتُهُ. (IKtt, K.)

8: see the next paragraph, in two places.

10. اغْتَشَّه (S, K) and اغْتَشَّه (K, TA) He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of اغْتَشَّه (S, K) and اغْتَشَّه (K); or, [which means the same,] i. q. عَدَّه غَاشًا (TA:) or he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind. (K.) A poet says,

• أَيَا رَبِّ مَنْ تَغَشَّه ٥ لَكَ نَاصِحٌ
• وَمَسْتَنْصَحٌ بِالْقَيْبِ غَيْرِ أَمِينٍ

[O man, many a one whom thou reckonest dis-

honest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA.)

غَشَّ (K, TA,) of the measure فَعَّلَ, or it may be originally of the measure فَعَّلَ (TA,) applied to a man, (K, TA,) i. q. عَظِيمُ الشَّرِّ [i. e. Very greedy]; not عَظِيمُ الشَّرِّ, as in some copies of the K; nor عَظِيمُ الشَّرِّ, as in other copies: a rájiz says,

• لَيْسَ بِغَشٍّ هُمَ فِيمَا أَكَلَ
[He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA.)

غَشَّ Dishonest, or insincere, conduct, or advice or counsel: (Mṣb, K:) and the embellishment of an affair [with false colours]: (Mṣb:) or dissimulation; pretence of the contrary of what one conceives in his mind. (K.) [See also 1.] — And Rancour, malevolence, malice, or spite. (K.) — [Also Adulterating alloy in coin. (See حَمْلَانُ.) — And Adulterated, or counterfeit, coin. (See زَغَلُ.)]

غَشَّ A turbid drinking-place: (Az, IAMB, Sgh, TA:) the كِبَرُ الْمَشُوبِ in the K is a mistake; the right explanation of الغش being الْمَشْرَبُ, which is that given by Az and IAMB and Sgh. (TA.)

غَشَّاشٌ: see the next paragraph.

غَشَّاشٌ, applied to a drinking (شُرْبٌ), Little in quantity, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يوم; but I think that this is a mis-transcription for نَوْمٌ, i. e. sleep:]) or hasty: or not wholesome; (K, TA;) because the water is not clear. (TA.) — And The beginning of the darkness: and the end thereof. (K.) — غَشَّاشًا (T, S, K,) and غَشَّاشًا (K,) I met, or found, him, or it, in haste; (T, S, K;) and so غَشَّاشٌ: (T, TA:) or at sunset; (Lth, K;) but Az disallows this: (TA:) or in the night; (K;) which is nearly the same as what Lth says. (TA.)

غَشَّ Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind: [see its verb:] pl. غَشَّاشٌ and [quasi-pl. n., like as صَحَابَةٌ is of صَاحِبٌ] غَشَّاشَةٌ. (TA.)

شَيْءٌ مَغْشُوشٌ [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, طَعَامٌ فَلَانٍ مَغْشُوشٌ أَعْلَاهُ يَابِسٌ وَأَسْفَلُهُ مَرُوشٌ [The wheat of such a one is made to seem what it is not: its upper part is dry, and its lower part is sprinkled]. (A.) And مَلِكٌ مَغْشُوشٌ Milk mixed with water. (Mgh, Mṣb.) And بَصَّةٌ مَغْشُوشَةٌ Silver mixed with copper or brass. (TA.)

غشم

1. **غَشِمَ** signifies *The acting, or treating, wrongfully, unjustly, injuriously, or tyrannically*: (S, K:) or the *taking another's property wrongfully, &c., or by force*: and the *taking a course, in journeying [f.c.], at random, without direction and without knowledge*. (JK.) One says of a governor, **غَشِمَ الرَّعِيَّةَ**, aor. -, [accord. to the TK, the aor. of the verb in the sense here following is -, but this I think a mistake,] inf. n. **غَشِمَ**, *He struck, or beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously, or tyrannically, and took [from them] what he could*. (TA.) And **غَشِمَ النَّاسَ** *He asked whom he could of the people*. (Z, TA.) And **غَشِمَ الْأُمُورَ** *He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination*. (Ham p. 37: by implication.) — And **غَشِمَهُ**, aor. -, *He smeared him [i. e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof*: and **غَشِمَ** [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is **غَشِمَ**,] signifies the *act of so smearing*. (K.) — And **غَشِمَ** *He collected firewood by night, cutting whatever he could get, without consideration*, (K, TA,) or, as in the A, *without discrimination*. (TA.)

غَشِمَ: see the preceding paragraph. — Also *Blackness* [of night: app. a dial. var. of **غَشِمَ**; or, perhaps, a mistranscription]. (Ham p. 163.)

غَشِمَ A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also **غَشِمَ** and **غَشِمَ** [except that the first and second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (**يَدٌ**): and to a striking, or beating, (**ضَرْبٌ**) [app. as meaning *wrongful*,] as is also **غَشِمَ**. (TA.) [One says, **الْحَرْبُ غَشِيمٌ** *War is wrongful*, because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) — Also A she-camel that will not be turned back from her course, or way. (R, TA.)

غَشِيمٌ, meaning [Ignorant of affairs,] not knowing anything, is a word of the vulgar. (TA.)

غَشِيمِيَّةٌ, meaning Ignorance of affairs, is a word of the vulgar, like that next preceding. (TA.)

غَشِمَ: } **غَشِمَ**.
غَشِمَ: } see **غَشِمَ**.

غَشِمَ: see **غَشِمَ**. Accord. to some, it signifies One who acts with much wrongfulness, injustice, injuriousness, or tyranny. (Ham p. 104.) — **نَاقَةٌ غَشِيمِيَّةٌ** A she-camel strong, resisting, or indomitable, in spirit. (IJ, TA.) And **غَشِمَ** is applied to a he-camel as meaning **هَائِجٌ** [i. e. *Excited by lust*]. (Meyd in explanation of the

prov. here following.) — **غَشِمَ الشَّجَرَ**, i. e. This, or it or he, is a torrent [wild in its course,] that overwhelms the trees, so that it crushes them and uproots them, **سَيْلٌ** preceded by **هَذَا** or **هُوَ** being meant to be supplied, is a prov. applied to a man who cares not what wrong he does. (Meyd.) — See also **غَشِمَ**.

غَشِمَ and **غَشِمَ** Verily he is one who possesses boldness, or daringness, and penetrative energy. (K.)

أَغَشِمَ [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1]. **أَغَشِمَ السَّيْلَ** [More wild in course than the torrent] is a proverb. (Meyd.) — IAAr cites a verse in which it is applied to a plant as meaning *Dry and old*; but accord. to one relation of that verse, the word is **أَغَشِمَ**. (TA.)

مِغْشِمٌ One who goes at random, heedlessly, or in a headlong manner, without consideration, whom nothing will turn from that which he desires, (S, K,) by reason of his courage; (S;) as also **غَشِمَ**: (S, K:) or, accord. to Abou-Biyāsh, one who performs affairs [in a random manner,] confusedly, without discrimination: or, as some say, one who, when the road is unapparent to him, goes at random, without direction and without knowledge. (Ham p. 37.)

غشى and غشو

1. **غَشِيَ**, aor. **يَغْشِي**, inf. n. **غَشَاوَةٌ**, *It covered, or concealed, him, or it*; (TA;) as also **تَغَشَاهُ**. (MA.) And one says, **غَشَانِي اللَّيْلُ**, i. e. **غَشِيَنِي** [The night covered me, or concealed me: or the meaning may be that which next follows]. (JK.) — **غَشِيَ**, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (**أَمْرٌ**), [and of heat, (S and K in art. **دَغَمَ**), and of cold, (K in that art.), and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so **تَغَشَاهُ**; (K, TA;) both signifying *It came upon, [or invaded, so as to surprise, and so as to overwhelm, properly meaning] as a thing that covered, him, or it*. (K, TA.) Hence, in the Kur [liii. 16], **إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى** [When there was coming upon the lote-tree so as to cover it, or over-spread it, what was so coming]. (TA.) And in the same [xx. 81], **فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ** [And there came upon them so as to overwhelm them, of the sea, what so came upon them]. (TA.) And in the same [viii. 11], **إِذْ يَغْشَاكُمْ** [followed by **الْثَّغَاسُ**, i. e. *When it (drowsiness) was coming upon you, or overcoming you*]; accord. to one reading; other readings being **يُغْشِيَكُمْ** and **يُغْشِيَكُمْ** [followed by **الْثَّغَاسُ**]. (TA.) See also **غَشِيَةً**, in three places. — [A somewhat similar signification of **غَشِيَ** will be found below.] — One says of the night, **يَغْشَى بِظُلُمَتِهِ كُلَّ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ** [It covers, or conceals, with its

darkness, everything that is between the heaven and the earth]. (Jel in xcii. 1.) And [hence it is said that] **غَشِيَ اللَّيْلُ** means *The night was, or became, dark*: as also **أَغْشَى**. (Mgh, TA.) — [And **غَشِيَهُ**, and **غَشِيَ بَصَرَهُ** and **غَشَاهُ**, signify *It, i. e. light (ضَوْءٌ), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight*.] — **غَشِيَ** also signifies **جَاءَهُ** (S) or **أَتَاهُ** (Mgh, Mgh, K) [which have two meanings, i. e. *He came to him, and he did it*; both, perhaps, here meant, for both are well-known meanings of **غَشِيَ**]; and, thus used, the aor. is as above, (TA,) and the inf. n. is **غَشِيَانٌ** (S, TA,) or **غَشِيَانٌ**, (so in one of my copies of the S,) or the subst. is **غَشِيَانٌ**, (Mgh,) with **kesr**, (Mgh, Mgh,) syn. with **إِتْيَانٌ**. (Mgh.) You say, **غَشِيَ فَلَانٌ** *He came to such a one*; syn. **أَتَاهُ**; as also **غَشَاهُ**, aor. **يَغْشَاهُ**. (K.) — [Hence,] **غَشِيَهَا**, (S, MA, Mgh, K,) inf. n. **غَشِيَانٌ** or **غَشِيَانٌ**, (accord. to different copies of the S,) or the latter and **غَشَى**, (MA,) or **غَشِيَانٌ** is the subst. in this case also, (Mgh,) and syn. with **إِتْيَانٌ**, metonymically used in the sense of **جَمَاعٌ**, (Mgh, Mgh,) *He compressed her*; (S, MA, Mgh, K;) namely, a woman; (MA, K;) as also **تَغَشَاهَا**. (MA, Mgh, TA.) — And **غَشَى** (**أَتَى إِلَيْهِ**) *He did to him (إِلَيْهِ) a forbidden action*. (TA in art. **حَجَرَ**.) [Hence,] **غَشِيَانٌ** **الْمَحَارِمِ** [The doing of forbidden things]. (Mgh and Mgh and K in art. **رَهَقَ**.) And **غَشَى الشَّيْءَ** *He occupied himself with the thing, engaged in it, or personally managed or conducted it*; syn. **لَبَسَهُ** and **بَاسَرَهُ**. (JM.) [And **تَغَشَى** has a similar meaning; for it is said that] **الْغَشَى** and **الْغَشِيَانُ** primarily signify **الْإِتْيَانُ** and **الْمَلَابَسَةُ**: and they took an extended range in using the former, so that one said, **تَغَشَاهُمْ بِالْعَدْلِ** or **بِالْجَوْرِ** [app. meaning *He ruled them with equity or with injustice*]. (Ham p. 27.) [And one says, **يَغْشَى** **الْحُرُوبَ** (see Ham p. 27), meaning *He plunges into wars, or battles*: see **مُخَامَسٌ**, and its verb.] — One says also, **غَشِيَهُ بِالسُّوْطِ**, (K, in which it is said to be like **رَضِيَهُ**, and so accord. to some copies of the S, the phrase in these being **غَشِيَتْ** **الرَّجُلَ بِالسُّوْطِ**, or **غَشَاهُ بِهِ**, (accord. to other copies of the S, the verb in these being written **قَتَعَ**, and thus accord. to an explanation of **قَتَعَ** **رَأْسَهُ بِالسُّوْطِ** in art. **قَتَعَ** in the K,) *He struck him (i. e. a man, S) with the whip; he flogged him*. (S, K.) — **غَشَى عَلَيْهِ**, (S, MA, Mgh, Mgh, K,) inf. n. **غَشَى**, (S, Mgh, K,) or **غَشَى**, (MA,) or both, (Mgh,) and **غَشِيَانٌ**, (K, TA, and so in some copies of the S,) or **غَشِيَانٌ**, (so in other copies of the S,) and **غَشِيَةً**, (S, Mgh,) or this last is an inf. n. of un-, (Mgh,) or it is the subst., (K,) *He swooned, i. e. became senseless*: (MA, PS:) or i. q. **أُغْبِيَ عَلَيْهِ** [q. v.]: (K, TA:) or **الْغَشَى**, or **الْغَشَى**,

is a state of inertness (تَعَطُّلٌ, Mgh, Mṣb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Mṣb,) on account of the weakness of the heart, (Mgh, Mṣb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخَفِّيه) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold repletion, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Mṣb,) or cold, or excessive hunger, (Mṣb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإغماء [for which see its proper art.]; (Mgh, Mṣb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Mṣb.)

2. تَغَشَّى، (S, Mṣb,) inf. n. غَشَيْتُ الشَّيْءَ، (S, Mṣb,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Mṣb.) One says, غَشَى، inf. n. as above; and أَغَشَى؛ (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8], فَأَغْشَيْنَاهُمْ فَأَبْصُرُونَ، And we have put a covering over them [so that they shall not see]. (S, TA.) — [See a usage of the inf. n. voce شَيْنَ.] — غَشَاهُ said of light: see 1, former half. — See also 4. — غَشَاهُ بِالسَّوْطِ: see 1, latter half. — One says also, غَشَيْتَهُ سَيْفًا، or سَوْطًا، [in my original غَشَيْتَهُ، without any syll. sign, but app. as I have written, for I do not find any instance of غَشَى as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying غَشَيْتَهُ سَيْفًا، or كَسَوْتُهُ سَيْفًا. (TA.)

4. غَشَاهُ، and غَشَاهُ إِيَّاهُ، He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, *TK, and Bḍ* and Jel* in vii. 52, &c.) — And [hence,] both signify He made it, i. e. an event (أَمْرٌ)، to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, *TA.) Both of these verbs are used in this sense in the Kur-ān accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.), in viii. 11. (TA.) — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — See also 2, in two places. — [Hence,] اغشى الليل: see 1, former half.

5: see 10: — and see also 1, first and third sentences: — and again, near the middle, in three places.

10. استغشى ثوبه، (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بثوبه، (S, K,) and تغشى به، (S,) [see an ex. of the latter verb in a verse of El-Khansā cited in the first paragraph of art. رعى، where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يَسْمَعُ and يَرَى are put for يَسْمَعُ and يَرَى:] accord. to Er-Rāghib,

استغشوا ثيابهم means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase ذَلَّلا، and اتقى ثوبه. (TA.)

غَشَا The whiteness of the head [or face] of a horse and of other animals, denoted by the epithet أَغْشَى [q. v.]. (S.)

غَشُو The نَبَق [generally meaning the fruit of the lote-tree called سِدْر; but sometimes the tree thus called itself]: (K:) accord. to the M, [the n. un.] غَشُو signifies a سِدْرَة. (TA.)

غَشَاوَة and غَشُوَة and غَشُوَة: see غَشَاوَة.

غَشَى an inf. n. of the verb in the phrase غَشَى عَلَيْهِ، (S, Mgh,) or the subst. thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Mṣb.) See 1, last sentence. — غَشِيَة المَوْتِ is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — And غَشِيَة حُمَّى signifies A touch, or slight attack, of fever. (TA.)

غَشَاوَة: see غَشَاوَة.

غَشِيَان: see 1, near the middle, in three places.

غَشَا A cover, or covering; syn. غَطَا: (S, Mṣb:) or it differs from the غَطَا in being of clothing or the like: (TA in art. غَطَو:) and غَشَاوَة [q. v.] signifies the same: (Mṣb:) [the pl. of the former is أَغْشِيَة and أَغْشَاء; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ، pl. of غَاشِيَة،) like آدَامٌ as pl. of إِدَامٌ.] The غَشَا of the heart is The cover, or covering, thereof; (K, TA;) the قَبِيص thereof, likewise mentioned in the K as being called the غَاشِيَة; a covering of skin, [i. e. the pericardium,] the removal of which therefrom causes death; and also called the غَشَاوَة، this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غَاشِيَة:] and so of the sword; (K, TA;) which is its غَلَاظ [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertences]: (TA:) and so of other things. (K.)

غَشَاوَة (S, ISd, K) and غَشَاوَة (ISd, K) and غَشُوَة and غَشُوَة (S, K) and غَاشِيَة and غَاشِيَة (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, عَلَى بَصَرِهِ غَشَاوَة &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and عَلَى قَلْبِهِ [upon his heart]: (K:) thus the first of these words signifies, in relation to the eyes, in the Kur [ii. 6 and] xiv. 22: in relation to the heart, Az says that it is a [sort of] covering of rust (مِنْ

طَبَع [also termed رَيْن]). (TA.) See also غَشَا، in two places.

غَاشِيَة and غَاشِيَة: see the next preceding paragraph.

غَاشِيَة: see غَاشِيَة and غَاشَاوَة. غَوَاشٍ is its pl.: (TA:) occurring in the Kur vii. 39, meaning أَغْشَاء، (K, TA,) i. e. أَغْشَاء [or Coverings, a pl. of غَاشِيَة]. (TA.) — It is also [The covering, like غَاشَا، q. v.], of the horse's saddle. (S.) — And, (S,) of the [camel's saddle called] رَحْل، (K,) it is The iron that is above the مُؤَخَّرَة or [hinder part], (S, K, TA,) also called the دَامِغَة [q. v.]. (Az, TA.) — Also The skin with which the جَنْف [or scabbard] of a sword is covered, from the lower part of its شَاوِب [q. v.] to its نَعْل [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilts, consisting of [the skins called] أَشْفَان [pl. of سَفْن، q. v.]: (K: [for أَشْفَان، which is the reading in the M, some copies of the K have أَشْفَار:] or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its غَمْد [or scabbard], also. (Har. p. 22.) — الغَاشِيَة (in the Kur lxxxviii. 1, TA) means The resurrection; (S, K, TA;) because it will overwhelm (تَغْشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (تَغْشَى) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire [of Hell]; (K, TA;) because it will cover, or overspread, (تَغْشَى) the faces of the unbelievers. (TA.) [In like manner also,] غَاشِيَة مِنَ الْعَذَابِ means Punishment that is general, or universal, in its extent. (TA.) — And غَاشِيَة signifies also A calamity, or misfortune. (TA.) — And A certain disease that attacks in the جَوْف [i. e. belly, or chest]. (As, S, K.) One says, رَمَاهُ اللَّهُ بِغَاشِيَةٍ، [May God smite him, or afflict him, with a غَاشِيَة]. (As, S.) — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visitors, and friends, that come to one time after time; (K, TA;) and that resort to one: (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.)

أَغْشَى، applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أَرْخَم: (S:) or whose face is covered by whiteness: (K:) or having a blaze covering his face, and wide: (M, TA:) fem. غُشْوَاء، applied to a goat. (S, K.)

مَغْشَى عَلَيْهِ Swooning; i. e. senseless; (MA, PS;) having the affection denoted by the phrase غَشَى عَلَيْهِ [q. v.]. (S, MA, Mgh, Mṣb, K.)

غص

1. غَصَصَتْ، (Mṣb, MF,) sec. pers. غَصَصْتُ، (S, Mṣb, K,) and غَصَصْتُ، (Mṣb, K,) the latter extr.,

(TA, [see 1 in art. *غَض*]) aor. *يَغْصُ* (S, Mgh, K,) when the sec. pers. of the pret. is *غَضِصَتْ* (Mgh,) and *يَغْصُ* (Mgh, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Mgh,) inf. n. *غَضَصَ* (S, K,) or *غَصَّ* (Mgh,) or the former when the aor. is *يَغْصُ*, and the latter when the aor. is *يَغْصُ* (TA,) *His throat, or fauces, became choked, or obstructed*, (S, K, MF,) by food: (S, Mgh, MF:) [as also, app., *اغْتَصَّ*:] accord. to some of those skilled in the science of lexicology, you say *غَصَّ* when it is by food, and *شَرَّقَ* when it is by beverage, [or by the spittle, and water, and the like, (see art. *شَرَّقَ*)] and *شَجَى* when it is by a bone, and *جَرَضَ* when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, *غَصَّ بِالْمَاءِ*, meaning, *his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it.* (TA.) — [Hence,] *غَصَّ بِرَيْقِهِ* [lit., *His throat, or fauces, became choked by his spittle*:] meaning, *he died.* (TA.) — Hence, also, *غَصَّ بِالْغَيْظِ*: [i.e. *He was, or became, choked with wrath, or rage.*] (Mgh.) — [And *غَصَّ*, alone, seems to signify *He became grieved, or disquieted in mind*; like as does *شَجَى* (q. v.): and it seems to be indicated in the CK that *اغْتَصَّ* signifies the same: see *غَضَّة*.] — [Hence also,] *غَضَّتْ بِنَا* *الْأَرْضُ* *† The land became straitened [as though it were choked] by us.* (TA.) And *غَضَّ الْجَلْسُ بِالْمَلِكِ* *† [The sitting-place became straitened, or choked, or choked up, by its people];* as also *اغْتَصَّ*. (TA.)

4. *اغْصَهُ* (S, Mgh, TA,) inf. n. *اِغْصَاصٌ* (TA,) *He (a man, S, Mgh) caused his throat, or fauces, to be choked, or obstructed, (S,) by food; (Mgh;) syn. أَشْجَاهُ [which has the above-mentioned meaning and also another to be found below].* (TA.) [And *It (food &c.) choked him.*] — Hence, *اغْصَهُ بِالْغَيْظِ* *† [He (a man) caused him to become choked with wrath, or rage].* (Mgh.) — [Hence also,] *اغْصَهُ بِرَيْقِهِ* [lit., *He caused his throat, or fauces, to become choked by his spittle*:] meaning, *He caused him to become grieved, or disquieted in mind; (A, TA;) [like أَشْجَاهُ: and it seems to be indicated in the CK that *اغْصَهُ* without any addition signifies the same: see *غَضَّة*.] — [Hence also,] *اغْصَ عَلَيْنَا الْأَرْضُ* *† He made strait to us the land.* (K, TA.)*

8: see 1, in three places.

غَضَّة *A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof; (IDrd, A, * K;) a thing by which one has his throat, or fauces, choked, or obstructed; (TA;) food by which one has his throat, or fauces, choked, or obstructed; (Mgh;) i. q. شَجَى; (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter*

only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words *وَقَدْ اغْصَصْتَهُ فَاغْتَصَّ*; *a thing by which one is choked (شَجَى يَغْصُ بِهِ, Lth, JK, TA) in the حَرَقْدَة [meaning the head of the windpipe], (Lth, TA,) or in the throat, or fauces: (JK:) pl. غَضَصٌ. (S, Mgh, K.) It is said in the Kur [lxxiii. 13], *وَلَوْ كُنَّا نَعْلَمُ مَا فِي بُطُونِهِمْ* (TA) *And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces. (Bd, Jel.) — And hence, † Choking wrath or rage. (Mgh.) — [And † Grief, or disquietude of mind; a signification often occurring; and app. intended by the explanation شَجَى in the K. See what is said on this point above.] — Hence also, غَضَصُ الْمَوْتِ [The chokings, or strangulations, of death: the death-rattles: or † the agonies of death]. (TA.)**

غَضَان: see what next follows.

غَاصٌ *A man having his throat, or fauces, choked, or obstructed, (S, Mgh, * K,) by food; (S, Mgh;) as also غَضَانٌ. (S [in two copies of which it is written غَضَانٌ], K [in two copies of which it is written غَضَانٌ], Mgh [in my copy of which, as well as in the TA, it is without any final syll. sign].) — And [hence,] غَاصَ بِالْقَوْمِ* *† An abode, or a place of alighting, filled [and as it were choked up] with the company of men; (S, A, K;) and in like manner a mosque; as also مُغْتَصٌّ. (A.)*

مُغْتَصٌّ: see what next precedes.

غصب

1. *غَصَبَهُ* (S, A, Mgh, K,) aor. *غَصَبَ*, (Mgh, K,) inf. n. *غَصَبٌ*; (S, Mgh, Mgh;) and *اغْتَصَبَهُ*; (S, Mgh, K;) *He took it wrongfully, unjustly, or injuriously; (S, A, Mgh, K;) or by force; (Mgh, Mgh;) مِنْهُ and عَلَيْهِ [i. e. from him], both meaning the same. (S.)* *الغَصْبُ* repeatedly occurs in the traditions, signifying *The taking another's property wrongfully, unjustly, injuriously, or by violence. (L.)* But as employed in law, it means *The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness: therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying "without the permission of the owner" precludes the trust, or deposit; and the saying "without stealthiness" excludes theft. (KT.) — One says also, غَصَبْتُه مَالًا and غَصَبْتُ مِنْهُ مَالًا *I took property from him [wrongfully, &c., or] by force. (Mgh.) — And غَصَبَهَا* *† He violated her; forced her; had connection with her against her will; (TA;) or constuprated her by**

*force. (Mgh.) — And غَصَبَ فَلَانًا عَلَى الشَّيْءِ (K, TA) and اغْتَصَبَهُ (TA) He compelled such a one by force to do the thing. (K, TA.) — And غَصَبَ الْجِلْدَ (K, TA,) inf. n. as above, (TA,) *† He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed عَطْنٌ, in the tan, and without إِغْمَال [i. e. burying it] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up: so Az heard it expl. by the Arabs. (TA.)**

[3. *غَاصِبُهُ* *إِيَّاهُ*, accord. to Freytag, signifies *He took it from him by violence: but for this he has not named any authority.*]

8: see 1, in three places. — One says also, of a woman, *اغْتَصَبَتْ نَفْسَهَا*, meaning *† She was constuprated by force; (A, Mgh, Mgh;) as also اغْتَصَبَتْ عَلَى نَفْسِهَا. (Mgh.)*

مَغْصُوبٌ and *غَضَبٌ* *A thing taken wrongfully, unjustly, injuriously, (S, Mgh,) or by force: (Mgh, Mgh;) the former originally an inf. n. (Mgh.)*

غَاصِبٌ *One taking, or who takes, a thing wrongfully, unjustly, injuriously, (TA,) or by force: pl. غَضَابٌ. (Mgh.)*

مَغْصُوبٌ لَهُ and *مِنْهُ* *A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force. (Mgh.)*

غصن

1. *غَصَنَهُ*, aor. *غَصَنَ*, (K, TA,) inf. n. *غَصْنٌ* (TA,) *He drew it to him, or towards him; namely, a غَصْنٌ [or branch]: (K, TA:) from El-Kanánee. (TA.) — And He took it; namely, a thing: (K, TA:) or he cut it off: (S, K;) or it signifies also he cut it off, namely, a غَصْنٌ, and took it. (TA.) — And غَصَنَ فَلَانًا عَنْ حَاجَتِهِ (K, TA,) aor. *غَصَنَ* and *غَصَنَ*, (TA,) *He turned, or turned away, and withheld, such a one from the object of his want: (K, TA:) Az says that it was thus read to him by El-Mundhíree in the "Nawádir" of I Afr; but that, accord. to Sh, it is [غَصْنٌ, i. e.] with ض; and this is correct: (TA:) the former is a mistake. (TA in art. غَضن.)**

2: see the next paragraph.

4. *اِغْصَنَ الشَّجَرُ*, (A in art. *فَرَشَ*), inf. n. *اِغْصَانٌ*, *The trees put forth branches. (KL.) — And اِغْصَنَ, and غَصَنَ, said of a bunch of grapes (كَبَرُ), It was, or became, large (عَنْقُود), but the former is the right, (TA) in its berries: (K:) or somewhat large therein. (TA.)*

غَصْنٌ *A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick: (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] اِغْصَانٌ and [of mult.] غُصُونٌ. (S, K.)*

غُصْنَةٌ *A branchlet; and a small twig or shoot; a small غَصْنٌ. (K.)*

أُغْصَنُ A bull having a whiteness in his tail. (K.)

غَض

1. **غَضَّ طَرَفَهُ**, (S, A, Mṣb, K,) aor. **يَغْضُ**, (Mṣb, TA,) [and **يَغْضُضُ** may be used, in the dial. of El-Hijáz, instead of its contracted form **يَغْضُ**,] imp. **غَضِّ**, (S, A,) in the dial. of Nejd, (S,) and **أَغْضُضْ**, in the dial. of El-Hijáz, (S,) inf. n. **غَضٌّ** (Mṣb, K) and **غَضَاضٌ**, with kesr, (A, K,) and **غَضَاضٌ** and **غَضَاةٌ**, with fet-h, (K,) *He lowered his eye, or eyes*; (S, A, Mṣb, K;) as also **غَضَّ مِنْ طَرَفِهِ**; (Mṣb;) [the **من** being redundant accord. to some; but see what is said on this point below:] and *he contracted his eye, or eyes*; syn. **كَرَّهَ**; [so as to wrinkle the lids;] or *he blinked*; i. e. *he contracted his eyelids, or drew them near together, and looked*: [this signification is very common:] and *he contracted (كَرَّ) his eye, or eyes, and looked towards the ground, not opening his eye [or eyes]*: and sometimes it indicates a state of abasement. (TA.) Also **غَضَّ** alone, inf. n. **غَضَاةٌ**, *He contracted his eyelids*; like **أَغْضَى**: *he looked languishingly*. (TA.) It is said in the Kṛ [xxiv. 30], **قُلْ لِلْمُؤْمِنِينَ يَغْضُوا**, in which some of the grammarians hold **من** to be redundant; but the meaning is obvious, i. e. [*Say thou to the believers*] *that they shall abridge their look, or view, from what is prohibited to them*: (Sgh:) or *that they shall restrain somewhat of their look, or view*. (TA.) — [And hence,] + *He bore with forgiveness and silence what was disagreeable, or hateful, or evil*. (S, A, K.) — **غَضَّ صَوْتَهُ**, (Mṣb,) or **مِنْ صَوْتِهِ**, (S, TA,) or both, (Mṣb,) in like manner signifies *He lowered his voice*. (S, Mṣb.) It is said in the Kṛ [xxxi. 18], **وَأَغْضُضْ مِنْ صَوْتِكَ**, (S, A,) i. e. *And lower thy voice*: or *diminish the loudness of thy voice*. (TA.) — **غَضَّ مِنْ لِجَامٍ قَرَسِهِ** *He lowered the rein of his horse, in order to lessen his sharpness of temper*. (A, TA.°) — **غَضَّ مِنْهُ**, (S, Mṣb, K,) aor. **يَغْضُ**, (S, TA,) inf. n. **غَضٌّ** (Mṣb, TA) and **غَضَاةٌ**, (Mṣb,) *He lowered and lessened his estimation, dignity, or rank*: (S, K, TA:) or *he detracted from his reputation*; or *attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like*: (Mṣb:) and, inf. n. **غَضَاةٌ**, *he disdained it, or scorned it*; as also **اغْتَضَّ مِنْهُ**. (Alee Ibn-Hamzeh, TA.) — Also **غَضَّهُ**, (K,) aor. as above, inf. n. **غَضٌّ**, (TA,) *He lessened it, diminished it, or made it defective or deficient*; (K, TA;) and so **غَضَّضَهُ**, (K,) inf. n. **غَضَّضَةٌ**. (TA.) You say **غَضَّضْتُ السَّيَّءَ** *I lessened, diminished, or made defective or deficient, [the contents of] the skin*. (Mṣb.) And **غَضَّضْتُ الْهَاءَ** *I lessened, &c., the water*. (S.) And **غَضَّضْتُ لَا يَغْضُضُ** *Such a one is a sea, or great river, that will not be lessened, &c.*: (S:) or *that will not become exhausted*. (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,]

نَبَاً مَا غَضَّتْكَ شَيْئاً *I have not abridged thee, deprived thee, or defrauded thee, of anything.* (TA.) And لَا أَغْضُكَ دِرْهَمًا *I will not abridge thee, deprive thee, or defraud thee, of a dirhem.* (TA.) You also say, غَضَّ مِنَ الشَّعْرِ *He shortened the hair.* (M in art. قصر.) And [in like manner] one says, غَضَّ طَرْمَ رَأْسِهِ, i. g. طَرْمَ رَأْسَهُ. (K voce طَرْمَ, q. v.) — Also *He broke it* (i. e. a branch, or stick, or the like,) *but did not break it thoroughly;* (L, K, TA;) and so غَضَّضَهُ. (L, TA.) — And غَضَّضَتْهُ also signifies *I withheld, restrained, or prevented, it; whatever it were.* (§.) [Hence the phrase in the Kur xxiv. 30, accord. to an explanation given above.] You say غَضَّ الْعَذْلُ, or الْمَلَاةُ, aor. as above, inf. n. غَضَّ, *He withheld blame.* (Lth.) And you say to a rider, in asking him to stop a little where you are, غَضَّ سَاعَةً, (TA,) and أَغْضَضَ لِي سَاعَةً, (A, TA,) i. e. *Restrain for me thy beast, and stop, or pause, where I am, a while.* (A, TA.) = غَضَّ, [first pers. غَضَّضْتُ,] aor. يَغْضُضُ; (Mṣb;) or the first pers. is غَضَّضْتُ and غَضَّضْتُ, (§, K,) and the aor. of each is يَغْضُضُ; (K;) or, accord. to the T, some say تَغَضَّضْتُ, aor. تَغْضُضُ, and some say غَضَّضْتُ, aor. تَغْضُضُ; (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. غَضُّوضَةٌ (IAṣr, §, K) and غَضَّاضَةٌ; (§, K;) or the former only, accord. to 'Allee Ibn-Ḥamzeh; but the saying بَضَّاضَةٌ and بَضُّوضَةٌ, to denote the quality of that which is termed بَضٌّ, strengthens what J says [in the §] with respect to غَضَّاضَةٌ; (IB;) *It (a thing) was, or became, fresh, juicy, sappy, moist, not flaccid:* (§, Mṣb;) or *flourishing and fresh;* or *luxuriant:* (IAṣr;) or *beautiful and bright:* (K:) and غَضَّتْ, aor. تَغْضُضُ and تَغَضَّضُ, inf. n. غَضَّاضَةٌ and غَضُّوضَةٌ, said of a woman, *she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin].* (Lh, TA.)

2. غَضُّ : see 1, latter half. = Also, inf. n. تَغْضِضُ, *He ate what is termed غَضٌّ*, (K, TA,) i. e. the طلع [or spadix of a palm-tree]: (TA:) or he became thin-skinned, and plump, and soft, or tender: (O, K:) or he became affected with languor and abasement; (K, TA;) or, as in the Tekmileh, with softness, or tenderness. (TA.)

7. **7. اِنْغَمَضَ** *i. q. اِنْغَمَضَ* (S, TA:) [or the former more probably signifies *The eye, or eyes, became contracted*: and the latter, *the eye, or eyes, became closed.*]

8: see 1, near the middle.

R. Q. 1. غَضَضَهُ, inf. n. غَضَضَةً: see 1, near the middle, in three places. = غَمَضَضَ [inf. n. as above] is also intrans. (TA.) See R. Q. 2. — It likewise signifies *It* (for instance a sea, or a large river, TA) *became scanty, or little in quantity, and sank into the earth, or disappeared in the earth; or became scanty, or little in quantity; or decreased: (K, TA:) or went away. (TA.)*

In the TS, the inf. n. is expl. by غَيْط, which is an abominable mistake for غَيْض. (TA.) — And غَضَضَ also signifies A man's *speaking indistinctly*. (TA.) — And The *boiling* of a cooking-pot. (IKt, TA.)

R. Q. 2. **تَغَضُّضٌ** *It* (water, and a sea, or great river, §) *decreased, diminished, lessened, or became defective, or deficient*; (§, K;) as also **غَضُضٌ**, (TA,) inf. n. **غَضُضَةٌ**. (Msb.) You say, **مَاتَ فُلَانٌ بِطَيْبَتِهِ لَمْ يَتَغَضَّضْ مِنْهَا شَيْءٌ** *Such a one died with his property abundant, (§,) or complete; nothing thereof having been given away by him*; a prov. relating to the death of the niggard. (A'Obeyd.) And 'Amr Ibn-El-'Âs said, alluding to the death of Ibn-'Owf, **خَرَجْتَ مِنَ الدُّنْيَا بِطَيْبَتِكَ وَلَمْ تَتَغَضَّضْ مِنْهَا شَيْئًا** *Thou hast died with thy religion unimpaired*: (A'Obeyd:) i. e. he had not been occupied with any office of authority or administration whereby his recompense might be diminished. (Az.) You say also **مَطَرٌ لَا يَتَغَضَّضُ** *Rain that will not cease*. (TA.)

غَضٌ Fresh; juicy; sappy; moist; not flaccid; (S, Mṣb, K;) applied to a thing, (S, Mṣb,) whatever it be; (TA;) as also غَضِيفٌ. (S, K.) Hence the trad. مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ غَضًا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَاءَةَ أَبِي أَمْرِ عَبْدٍ or pleased, to read the Kur-an freshly, like as it descended, let him read according to the reading of Ibn-Umm-ʿAbd]. (TA.) — A calf recently born to: pl. غَضَاضٌ. (K.) — Anything (S) beautiful and bright; (S, K;) as youth, and the like: (S:) or غَضٌّ applied to youth, and غَضَّةٌ applied to a woman, † i. q. بَشٌّ and بَضَّةٌ [thin-skinned, or fine-skinned, and plump; &c.]: (A:) or the latter, applied to a woman, † thin-skinned, or fine-skinned, so that the blood appears [through the skin]: (Lh:) and غَضِيفَةٌ also is thus applied like غَضَّةٌ. (TA.) You say also, بَشٌّ غَضٌّ, and شَيْءٌ: بَشٌّ غَضٌّ A thing fresh, &c., and beautiful and bright; [in a flourishing condition;] not changed, or altered [for the worse]. (TA.) And غَضٌّ نَبْتٌ A [fresh and flourishing and] tender plant. (TA.) And ظِلٌّ غَضٌّ † Shade which the sun has not reached; like a plant which the sun has not reached. (TA.) — The spadix of a palm-tree; syn. طَلْعٌ; as also غَضِيفٌ: (IAḥr:) or both signify a tender طَلْعٌ: (K:) or a tender طَلْعٌ when it appears: (TA:) or the latter, a طَلْعٌ when it appears: (Aḥ, S:) or the same, fruit when it first comes forth. (TA.)

غُضَّة: see غَضَاة. = Also *A sufficiency of the means of subsistence*; like غَبَّة. (TA in art. غب.)

غَضِضَ, applied to an eye, or eyes, (**طَرَفَ**)
Lowered : (**A**, **TA** :) contracted: *having the lids*
contracted, or drawn near together, and so look-
ing : contracted, and looking towards the ground :
(TA :) *languishing :* (**K**, **TA :**) and so **مَغْضُوضٌ** !
 in all these senses: (**TA :**) and the former, so

applied, [and app. the latter also,] *having the eyelids relaxed, or flaccid.* (TA.) You say, **غَضِبَ الطَّرْفُ** *A gazelle having languishing eyes.* (S.) And **لَغَضِبُ الطَّرْفِ نَقِي الطَّرْفِ**, meaning [Verily] *thou art faithful, not treacherous; by the طَّرْفِ being meant وَعَاؤُهُ* (TA.) — [Lowered and lessened in estimation, dignity, or rank: (see **غَضُ مِنْهُ** :)] *defective or deficient [in good qualities];* (K;) and, in consequence thereof, (TA,) *low, mean, or vile:* (A, K:) pl. **أَغْضَاءُ** (K) and **أَغْضَاءُ** (TA.) — *Lessened; diminished; made defective or deficient.* (TA.) — See also **غَضُ**, in three places.

غَضَاضَةٌ, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and **غَضِيضَةٌ** and **مَغْضِيضَةٌ** (IAqr, K) and **غَضَّةٌ** (Ibn-Abbād, K,) *A defect, an imperfection, a fault, a vice, or the like: and lowliness, meanness, or vileness:* (S, A, Mgh, K:) and the first, [or all,] *languor, or want of power.* (TA.) You say, **لَيْسَ عَلَيْكَ فِي هَذَا الْأَمْرِ غَضَاضَةٌ** *There is not, or will not be, charged against thee, in, or with respect to, this affair, lowliness, &c.; or any defect, &c.;* (S, TA;) or *languor, or want of power.* (TA.) And **مَا أُرِيدُ بِذَلِكَ غَضِيضَةً** *I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one.* (IAqr.)

غَضِيضَةٌ: see **غَضَاضَةٌ**, in two places.

غَاضٌ: see **غَضُ**.

مَغْضِيضَةٌ: see **غَضَاضَةٌ**, in two places.

مَغْضُوضٌ: see **غَضِيضٌ**.

غضب

1. **غَضِبَ عَلَيْهِ** (S, Mgh, K,) [aor. ٤,] inf. n. **غَضَبٌ** (S, Mgh, K*) and **مَغْضَبَةٌ** (S, K,*) *He was angry with him;* (MA, K, *PS, &c.) and **تَغَضَّبَ عَلَيْهِ** signifies the same. (Mgh.) [See **الغَضَبُ** below.] And **غَضِبَ مِنْ لَأَ شَيْءٍ** i. e. [He was angry] *for nothing; meaning, for no cause.* (Mgh.) [لا شَيْءٍ, in a case of this kind, is regarded as one word, and is therefore as above, not لَأَ شَيْءٍ: see p. 1626, third col.] — **غَضِبَ لَهُ** (meaning *He was angry with another person for his sake, or on his account*, TA) is said when the person [on whose account the anger is excited] is living: and **غَضِبَ بِهِ**, when he is dead: (S, A, Mgh, K:) so says El-Umawee, and El-Ahmar says the like. (S.) — [And you say, **غَضِبَ فِي اللَّهِ** *He was angry for the sake of God.*] — And **غَضِبَتِ الْفَرَسُ** *The mare champed upon the bit.* (TA.) Abu-n-Nejm says,

- تَغَضَّبَ أَحْيَانًا عَلَى اللَّجَامِ
- كَغَضَبِ النَّارِ عَلَى الصِّرَافِ

‡ [She champs, sometimes, upon the bit, like the

fierce burning of the fire upon the quickly-kindling fragments of firewood]. (A, TA.) [See also 5, last sentence.] — **غَضِبَ**, like **غَنِيَ** [pass. in form]; and **غَضِبَ** (K, TA;) the former of which is the more usual; (TA;) *He had the disease termed غَضَابٌ* [q. v.]. (K, TA.) — And **غَضِبَتْ عَيْنُهُ**, with fet-h and kesr [i. e., app., **غَضِبَتْ**; or “with fet-h and kesr” may be a mistranscription for “with damm and kesr,” so that the verb may be **غَضِبَتْ**; *His eye had in it what are termed غَضَابٌ*. (TA.)

3. **غَضَبْتُهُ** *I made him angry, he also making me angry.* (K.) — And *I broke off from him, or quitted him, in anger, or enmity.* (S, K.) **وَدَهَبَ مُغَاضِبًا**, in the Kur [xxi. 87], means *He went away, breaking off from his people, or quitting them, in anger, or enmity.* (S.)

4. **أَغْضَبَهُ** *He angered him, or made him angry.* (S, *Mgh, *K.)

5. **تَغَضَّبَ** *He became angered or angry:* (S:) or *he was angry somewhat after [having been so] somewhat.* (Ham p. 522.) See also 1, first sentence. — And **تَغَضَّبَتِ الْقِدْرُ** *The cooking-pot boiled fiercely عَلَى اللَّحْمِ* [upon the flesh-meat]. (TA.)

غَضَبٌ (S, K) *Red* (S) *intense in redness:* (S, K:) you say **أَحْمَرُ غَضَبٌ**: so says ISk: (S:) or **غَضَبٌ** signifies **أَحْمَرٌ غَلِيظٌ** (K) i. e. *red that is dense, or deep:* (TK:) or **أَحْمَرٌ** [i. e. *red*], applied to anything: and **غَلِيظٌ** [i. e. *thick, &c.*]. (TA.) — Also, and **غَضَبَةٌ**, *A hard rock* (K, TA) *set, or fixed, in a mountain, and differing therefrom:* (TA:) or the latter signifies thus: or *a hard, round, rock.* (O.) — And **الغَضَبُ** signifies *The lion: and the bull:* as also [in the latter sense, or perhaps in both senses,] **الغَضُوبُ**. (K.)

غَضَبٌ an inf. n. of **غَضِبَ** [q. v.]. (S, Mgh, K.) **الغَضَبُ** is *The contr. of الرِّضَى*: (K, TA:) it is variously defined: some say that it is *a state of excitement of the blood of the heart for the purpose of revenge*: some say that *pain on account of anything reparable is غَضَبٌ*; and for anything irreparable, **أَسَفٌ**: some say that it [is a passion which] *includes all that is evil*; wherefore the Prophet, to a man who asked of him a precept, said, **لَا تَغْضَبْ**: and some say that **الغَضَبُ** is [a passion] *accompanied by an eagerness to obtain revenge*; and **الغَمُّ** is accompanied by despair of obtaining it: (TA: [see also **غَيْظٌ** :]) there is a **غَضَبٌ** that is commended, and a **غَضَبٌ** that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the **غَضَبُ** of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn-ʿArāfeh, TA.)

غَضَبٌ: see **غَضَبَانٌ**.

غَضَبَةٌ *A single fit of غَضَبٌ [or anger].* (O.) —

See also **غَضَبٌ**. — Also *An [eminence of the kind termed] أَكْمَةٌ*. (L, TA.) — And *A بَخَصَةٌ* (K, TA, in the CK **بَخَصَةٌ**), or *protuberance [of flesh], above, or beneath, the eyes, in the form of a flatulent tumour, (TA,) or in the upper eyelid, produced by nature:* (K, TA:) so in the M. (TA.) — And *A thing resembling a دَرَقَةٌ* (K, TA,) i. e. *a shield, (TA,) of the hide of the camel, (K, TA,) one part of which is folded over another.* (TA.) — And *A [garment of the hind called] جَبَّةٌ*, made of the hides of camels, and worn for fighting. (O.) — Also *The skin of a mountain-goat advanced in age.* (K.) *The skin of a fish.* (K.) *The skin of the head.* (K.) And *The skin of the part between the horns of a bull.* (K.) — And *A patch of the small-pox: so in the saying, أَصْبَحَ جِلْدُهُ غَضْبَةً وَاحِدَةً مِنَ الْجَدَرِي* [His skin became one patch of the small-pox]: (O:) like **غَضْنَةٌ**. (S in art. **غَضَنَ**.)

غَضَبَانٌ: see **غَضَبَةٌ**.

غَضَبِي fem. of **غَضَبَانٌ** [q. v.]: (S, Mgh, K:) and pl. thereof. (S.) [See also **غَضُوبٌ**.] — It is also said by J, (K, TA,) and [before him] by Ez-Zejjājee, and also [after him] by ISd, (TA,) to be a name for *A hundred camels*, and not to have between, nor the article ال: but this is a mistake for **غَضِيًّا**. (K, TA.)

القُوَّةُ الْغَضَبِيَّةُ [The irascible faculty]. (KT, in explanation of **التَّهَوُّرُ**.)

غَضَبَانٌ (S, Mgh, K) [and, in the dial. of Benoo-Asad, as is implied by the fem. in that dial. mentioned in what follows, **غَضَبَانٌ**,] and **غَضَبٌ** and **غَضُوبٌ** [which is both masc. and fem.] and **غَضَبٌ** (K) and **غَضَبَةٌ** (S, K) and **غَضَبَةٌ** and **غَضَبَةٌ** (K,) or the last, accord. to MF, is **غَضَبَةٌ** (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply *Angry*, like **غَضِبَ**; but accord. to SM,] all these epithets signify *quickly, or soon, angry* [as **غَضَبَةٌ** is said in the S to signify, on the authority of As: (TA:) the fem. of the first word is **غَضَبِي** (S, Mgh, K,) and (in the dial. of Benoo-Asad, S) **غَضَبَانَةٌ** (S, K,) which is seldom used; (K;) and **غَضُوبٌ** is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Mgh) **غَضَابٌ** (Mgh, K) and (like-wise of the first) **غَضَبِي** (S) and **غَضَابِي** (S, K) and **غَضَابِي**. (Mgh, K.)

غَضَبٌ: see the next preceding paragraph.

غَضَبَانٌ: see **غَضَبَةٌ** and **غَضَبَةٌ**.

غَضَابٌ and **غَضَابٌ** *Motes (قَذَى) in the eye:* (K, TA:) or, as in one copy of the K, [and in the O,] *in the eyes.* (TA.) — And *A certain disease; (K, TA:) or so the latter word; (O:) an eruption in the skin; but not small-pox: (TA:) or (so accord. to the TA, but in the CK “and”) small-pox.* (K, TA.)

غَضَبَانٌ: see **غَضَبٌ**. — Also *Stern, or austere,*

in look, or countenance; applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying a company of women. (TA.) — And A malignant serpent. (O, K.) — See also غَضِبَ.

غَضَابِي A man (TA) perturbed (كَدِرَ) in social intercourse and in comportment. (K. [For الْمُخَالَفَةُ and in some copies of the K, I read وَالْمُخَالَفَةُ, as in other copies.])

الْأَغْضَبُ The part between the penis and the thigh. (K.)

الْمَغْضُوبُ عَلَيْهِ [An object of anger]. By الْمَغْضُوبُ عَلَيْهِ in the K̄ur [ch. i. last versc], are meant The Jews. (O, TA.) — الْمَغْضُوبُ also signifies Having [the disease called غَضَاب, i. e.] the small-pox. (O, TA.)

غُضِرَ

1. غُضِرَ, aor. ُ, inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., غَضِيرٌ; and غَضُورٌ.]) — And غُضِرَ, aor. ُ, inf. n. غَضِرَ, He (a man) became rich, wealthy, or abounding in property. (M̄sb.) You say, غُضِرَ بِالْمَالِ, (K, TA,) and in like manner, بِاللَّسَعَةِ وَالْأَهْلِ, aor. ُ, inf. n. غُضِرَ and غَضَارَةٌ; (TA;) as also غُضِرَ, like غُنِيَ; (IK̄tt, TA;) He (a man, TA) had abundance of the goods, conveniences, or comforts, of life; (K, TA;) [or he was, or became, rich in wealth and family;] after having been poor. (K, TA.) — غُضِرَ اللَّهُ, (S, M̄sb, K,) aor. ُ, (M̄sb, TA,) inf. n. غَضِرَ, (M̄sb, K,) God made him to be rich, wealthy, or abounding in property: (M̄sb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) — غُضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غُضِرَ عَنْهُ, aor. ُ, (S, O, K, TA,) inf. n. غَضِرَ [and مَغْضُرٌ likewise, accord. to a verse of Ibn-Aḥmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is مَغْضُرٌ, app., if correct, a n. of place]; as also غُضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so تَغْضُرُ. (O, K.) One says, مَا غُضِرْتُ عَنْ صَوْبِي I did not deviate from my course. (TA.) — غُضِرَ عَلَيْهِ, (K, TA,) aor. ُ, inf. n. غَضِرَ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — And غُضِرَ مَا عَنْ شَيْئِي He did not hold back, or refrain, from reviling me. (TA.) — And غُضِرَ, (S, K, TA,) aor. ُ, inf. n. غَضِرَ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ أَتَيْكَ فَغُضِرَنِي أَمْرٌ [I desired to come to thee, and] an affair withheld, or prevented, me. (TA.) — And غُضِرَ الشَّيْءُ He cut off the thing, (K, TA,) غُضِرَ لَهُ مِنْ مَالِهِ, (TA.) You say, غُضِرَ لَهُ

He cut off a portion for him from his property. (K.) — And غُضِرَ الْجِلْدُ He tanned well the skin. (TA.)

2. حَمَلَ فَمَا غُضِرَ He charged, and was not cowardly, and did not fall short of what was requisite. (TA.)

5: see the first paragraph.

8. اُغْتَضِرَ He died being a youth, or young man, in a sound state: (K, TA:) like اُخْتَضِرَ. (TA.) [See also 8 in art. غَرَض.]

Q. Q. 1. غُضِرَ (a man, TA) was angry. (O, K.)

مَا نَامَ لَغُضِرَ is expl. as meaning He hardly, or scarcely, slept; but is said to be with ع and ص, and has been thus mentioned before [in art. عَصِرَ]. (TA.)

عَيْشٌ غُضِرَ: see غَضِيرٌ. — One says also غُضِرَ مَضِرٌ An easy and a plentiful life: (K, TA:) مَضِرٌ being here an imitative sequent to غُضِرَ. (TA.) — And غُضِرَ النَّاصِيَةِ applied to a man, (O, K,) and غُضِرَ النَّاصِيَةِ applied to a beast (دَابَّة), (O, M̄sb, K,) Blest, fortunate, or abounding in good or advantage or utility. (O, M̄sb, K.) — See also غُضِرَ, in two places.

غُضِرَ A certain plant. (K, TA.) Hence the prov. يَأْكُلُ غُضِرَةً وَيَرْبِضُ حَجْرَةً [He eats ghadrāh, and lies down aside]. (TA. [See also حَجْرَةٌ.])

غُضِرَ: see غَضَارَةٌ, in six places. — Also Earth, or land, (أَرْض, K,) or a piece, or portion, of clay or earth, (طِينَة, S, M̄sb,) good, or fertile, (طَيِّبَة, K,) green, or of a dark or an ashy dust-colour: (S, M̄sb, K:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also غُضِيرَةٌ or غُضِرَةٌ, accord. to different copies of the K, the latter accord. to the L: (TA:) or, accord. to IAp̄r, غُضِرَ [in the TA غُضِرَ, which is a mis-transcription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فُلَانٌ بَثْرَهُ فِي غُضِرَاءِ (S, TA) i. e. Such a one produced the water of his well by digging in land of soft and good earth of which the water was sweet. (TA.) — And Land in which palm-trees will not grow until it is dug, (K, TA,) the upper part thereof consisting of white [soft stones, like dry pieces of clay, such as are termed] كُذَان. (TA.)

غُضَارٌ Clay that is cohesive, and أَخْضَرُ [i. e. green, or of a dark or an ashy dust-colour], (K,) or (O) of a good kind, without sand, or without salt earth; (O, K;) and so غُضَارَةٌ: (K:) or the latter signifies such clay itself: (Sh, O:) and the former signifies baked clay (Sb, O, K, TA) made of غُضَارَةٌ, (Sh, O,) green, or of a dark or an ashy dust-colour, (أَخْضَر, O, TA,) which is suspended upon a human being as a preservative from the [evil] eye. (O, K, TA.)

غُضُورٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it

[app. by reason of its compactness]. (TA.) — And A species of trees [or plants], (K, TA,) dust-coloured, that grow large: n. un. with 3. (TA.) And (TA) A certain plant, (S, O, TA,) resembling the ثَمَار [or panic grass], (TA,) or of the species of أَسَل [or rushes], not beneficial, nor causing increase in the cattle; (AHn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA,*) and that it does not dissolve in their stomachs: (O:) n. un. with 3. (AHn, O.)

غُضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also غُضِرٌ, and غَاضِرٌ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA:) or this signifies moist, juicy, or fresh: (AA, O:) and i. q. خَضِيرٌ [syn. with أَخْضَرُ i. e. green]. (K.) — See also غُضِرَ.

غُضَارَةٌ an inf. n., of غُضِرَ and of غَضِرَ. (TA.) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life; ampleness of the conveniences of life, or of the means of subsistence; plenty; (K, TA;) prosperity; (TA;) plenty and prosperity; (S;) a plentiful and pleasant and easy state of life: (TA:) and غُضِرَاءُ signifies the same. (S.) One says, إِنَّمَا لَفِي غُضَارَةٍ Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to Aḡ, one should not say اِبَادَ اللَّهُ غُضِرَاءَهُمْ, but اِبَادَ اللَّهُ غُضِرَاءَهُمْ, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Aḡmad Ibn-'Obeyd says that both of these phrases mean may God destroy the collective body of them: and another says, their clay of which they were created. (TA. [See also غُضِرَ, voce أَخْضَرُ.]) One says also, غُضِرَاءُ عَيْشٍ and إِنَّهُ لَفِي غُضِرَاءٍ i. e. Verily he is in a plentiful condition of life. (TA.) And إِنَّهُ لَفِي غُضِرَاءٍ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الْغُضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but Aḡ disapproved this: (O:) [or] the قَطَاة is called الْغُضَارَةُ; and the pl. is الْغُضَارِيُّ. (M̄sb.) — See also غُضَارٌ. — Of غُضَارَةٌ meaning A certain utensil, IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies a large [bowl such as is termed] قُضَعَةٌ: [app. from the Pers. غُذَارَةٌ:] pl. غُضَائِرُ. (Mgh.)

جَرَادٌ غُضَارِيٌّ A species of locust; also called the جَرَادٌ: a word of uncertain derivation. (M̄sb.) — Also pl. of غُضِرَاءُ mentioned near the end of the next preceding paragraph. (M̄sb.)

الْغُضُورُ The lion. (Sgh, K.)

غَاضِرٌ: see غُضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (AHn, S, O, K.) — And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.)

مَغْضَرٌ and مَغْضِرٌ: see the first paragraph.

مَغْضِرٌ: see the following paragraph.

مَغْضُورٌ A man enjoying a pleasant life: (§:) blest; fortunate; abounding in good, or advantage, or utility: (Māb, K:) or in a state of ease, comfort, and affluence; or of plenty, or prosperity; (O, K, TA;) and of happiness: (TA:) as also مَغْضِرٌ (K, TA:) pl. of the former مَغْضِيرٌ, as well as مَغْضُورُونَ. (TA.)

غَضِرٌ

غَضِرُوفٌ is syn. with غَرَضُوفٌ (§ and K &c. in art. غَرَضٌ, q. v.) in [all of] its meanings: (K:) pl. غَضَارِيْفٌ. (O and TA in art. غَرَضٌ.)

غَضَفٌ

1. غَضَفَهُ (§, O, K,) aor. -, (K,) inf. n. غَضَفٌ, (TA,) He broke it, namely, a branch, or stick, or the like, (§, O, K, TA,) and a thing, (TA,) but not thoroughly. (§, O, TA.) [See also 2.] — And غَضَفَ أُذُنَهُ (§, O, K,) aor. and inf. n. as above, (§, O,) He (a dog) relaxed his ear, and folded, or creased, it: (§, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضْفَانٌ and غَضْفَانٌ, he (a dog) twisted his ear: and in like manner one says of the wind, [غَضَفَتْهَا], i. e. it twisted it. (TA.) And غَضَفَ الْوِسَادَةَ He folded the pillow [so as to make creases in it]. (Ham p. 785. [But perhaps this is correctly غَضَفَ: comp. its quasi-pass., 5.]) — غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أَخَذَتْ الْجَرَى أَخْذًا [as though meaning They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows]: (O, K, TA:) غَضَفَ [for الْجَرَى مِنَ الْجَرَى], said of a horse &c., means he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الْجَرَى,) without reckoning: (L, TA:) Umeiyeh Ibn-Abee-'Aidh El-Hudhalee says,

يَغْضُ وَيَغْضِي مَنْ رَيْتِي

(O, TA) meaning He (the ass) withholds somewhat of his running, (يَكْتَفِ بَعْضَ جَرِيهِ,) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (يَأْخُذْنَ), without reckoning: (Skr: see Kosegarten's "Carmina Hudsailitarum," p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضَفٌ signifies the act of taking and lading out [with the hand] (أَخَذَ) and (غَرَفَ); and on one occasion he says, the taking easily; [adding,] one says, غَضَفَ فُلَانٌ [Such a one took, or laded out with his hand, from soft food]. (TA.) — غَضَفَ الْعَيْشَ, inf. n. غَضُوفٌ, The life was soft, or easy, and plentiful. (TA.) — غَضِفَ, [aor. -, inf. n. غَضَفَ], He (a dog, §) was, or became, relaxed, or flabby,

in the ear. (§, K, TA.) And غَضَفَتِ الْأُذُنُ, inf. n. غَضَفٌ, is said to mean The ear was, or became, long and relaxed or flabby: or it advanced upon the face: or it retired towards the head: or its extremities folded upon the inner part thereof: or, in a dog, it turned towards the back of the neck: or it became folded, or creased, naturally. (TA.) [See also غَدَفَ, below: and see 7.] — غَضِفَ اللَّيْلُ: see 4.

2. تَغَضَفَهُ, inf. n. تَغَضِيفٌ, He broke it. (TA.) [See also 1, first signification.] — تَغَضِيفٌ signifies also The making [a thing] to hang down. (O, K.) — See also 1, third signification.

4. اغْضَفَ اللَّيْلُ The night became dark and black; (§, O, K;) as also غَضِفَ, inf. n. غَضَفٌ. (§.) — اغْضَفَتِ السَّمَاءُ The sky became clouded, and prepared to rain. (O, K, TA.) — اغْضَفَتِ النَّخْلُ The palm-trees had many branches, and bad fruit: (K, TA:) or became laden, or heavily laden, with fruit; or abounded therewith. (O, K, TA.) — And اغْضَفَ الْعَطَنُ The usual abiding-place of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof. (K.)

5. تَغَضَفَ It broke, or became broken; as also انْغَضَفَ. (TA.) — And تَغَضُّفٌ signifies The being, or becoming, creased, or wrinkled; (O, K, TA;) like تَغَيُّفٌ. (TA.) And تَغَضَّفَ He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and تَشَتَّى, and تَكَسَّرَ (§, O, K,*) عَلَيْهِ upon him, or it. (§, O.) And تَغَضَّفَتِ الْحَيَّةُ The serpent twisted, or coiled, itself. (O, K.) — تَغَضَّفَتِ الْبَيْتُ The sides of the well fell in ruins, or became demolished: (§, O, K:) the well collapsed, or broke down, عَلَى فُلَانٍ upon such one, who had descended into it; (O;) as also انْغَضَفَتْ. (O, K.) — تَغَضَّفَ عَلَيْنَا اللَّيْلُ The night covered us. (O, K.) — تَغَضَّفَتْ عَلَيْنَا الدُّنْيَا The world became abundant to us in its good things; and favourable to us. (O, K.)

7: see 5, in two places. — انْغَضَفَتْ أُذُنُهُ His ear became folded, or creased, not naturally. (TA.) [See also 1, near the end.] — انْغَضَفَ الصَّبَابُ The ضباب [or thin clouds, like smoke,] overlay one another. (TA.) — انْغَضَفُوا فِي الْغُبَارِ They entered into the dust, or raised and spreading dust. (§, O, K.)

غَضَفَ: see غَضِفَ.

غَضُفٌ [written by Golius غَضَفَ]: see غَضَفَةٌ.

غَضِفَ [inf. n. of غَضَفَ (q. v.): and, as a simple subst.,] Laxness, or flabbiness, in the ear: (§, O, K:) or, as in the T, a laxness, or flabbiness, of the upper part [of each] of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness: (TA:) Abou-Amr Esh-Sheybānee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies a twisting, in the ear, backwards: accord. to ISh, it is, in the lion, a laxness, or pendulousness, of the upper eye-

lids, upon the eyes; arising from anger and pride: (O:) and he says that, accord. to some, it is, in the lion, abundance of the fur, and a folding, or creasing, of the skin. (TA.) And one says, [app. in relation to the lion,] فِي أَشْفَارِهِ غَضَفٌ and غَضَفٌ [app. In the edges of his upper eyelids is a laxness, or pendulousness]; both meaning the same. (TA.) — Also Softness, or easiness, and plentifulness, of life: (§:) like غَطَفَ. (O in art. غَطَفَ.) — And A species of tree in India, exactly like the palm-tree, (Lth, O, K,) except that (K) its fruit-stones are divested of covering, without a لَحَاءَ [or pulpy pericarp], and from its lowest to its uppermost part it has green سَعَفٌ [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]: (Lth, O:) AHn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many سَعَفٌ, and prickles, and [leaves such as are termed] خُوصٌ, of the hardest sort, whereof are made large [receptacles of the kind called] جَلَالٌ [pl. of جَلَّةٌ], that serve for sachs, goods being carried in them by land and by sea; (O, L, TA;) it produces from its head unripe dates of disagreeable flavour, not eaten; and, he says, of its خُوصٌ are made mats like carpets, (L, TA,) called سَامِرٌ, pl. of سَمَةٌ [q. v.], (L,) one of which may be spread for twenty years. (L, TA.) — See also the next paragraph, in two places.

غَضَفَةٌ A certain bird: or a قَطَاةٌ [or sand-grouse]: (IDrd, O, K:) or the قَطَاةٌ termed جُونِيَّةٌ: pl. غَضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that الْغَضَفُ [thus in the TA, but in my and other copies of the § الْغَضَفُ, for which Golius appears to have found الْقَطَا الْجُونِيَّةُ; but IB says that it is correctly الْجُونِيَّةُ. (TA. [See جُونِيَّةٌ: and particularly what is said at the end of the paragraph thus headed.]) — Also An [eminence of the kind called] أَكْمَةٌ. (O, K, TA. [For أَكْمَةٌ, in this case, the TK has most strangely substituted أَكْمَةٌ, meaning أَكْمَةٌ, for it explains it as signifying "blind from the birth;" and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.])

غَاضَفَ: see أَغَضَفَ, in two places. — Also [applied to a man] Soft, or easy, and plentiful, in his circumstances. (§, O, K.)

أَغَضَفَ, applied to a dog, Relaxed, or flabby, in the ear; pl. غَضَفٌ (§, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبَ (O, TA;) and the fem. غَضْفَاءُ is applied [to a bitch, and] to an ear: (TA:) or a dog having the upper part of his ear folded, or creased, backwards; and غَاضَفَ when it is forwards. (IApr, O, K.) And hence [the pl.] غَضَفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for Dogs of the chase. (TA.) — Applied to a lion, Having the ear folded, or creased; (Hr, O, K;) denoting a quality that renders him more abominable: (Hr, O:) or relaxed, or pendulous, in the ears: (O, K:) or

whose upper eyelids are lax, or pendulous, upon his eyes, by reason of anger or pride; (K, TA;) so says ISh. (TA.) And accord. to Lth, A beast of prey whose upper part of his ear is folded, or creased, and the lower part thereof relaxed, or pendulous. (TA.) And the fem., غَضْفًا, A she-goat whose extremities of her ears descend low, by reason of their length. (TA.) — Also Anything bending, folding, or creasing, and relaxed, flabby, or pendulous: fem. as above. (TA.) And غَضْفٌ is like أَغْضَفُ. (TA.) — And الأَغْضَفُ is one of the names of *The lion*. (TA.) — سَهْرٌ أَغْضَفٌ An arrow of which the feathers are thick; (S, O, K;) contr. of أَصْعَغُ. (S, O.) — لَيْلٌ أَغْضَفٌ A night that is dark (S, O, K) and black; (S, O;) covering with its darkness. (TA.) — عَيْشٌ أَغْضَفٌ A soft, or an easy, and plentiful, life; as also غَاضِفٌ (S, O, K;) like سَنَةٌ غُضْفَاءُ. (S and O in art. غُضِفَ.) And سَنَةٌ غُضْفَاءُ A fruitful, or plentiful, year. (TA.)

مُغْضَفٌ: see أَغْضَفُ, latter half. — Applied to palm-trees (نَخْلٌ), Having many branches, and bad fruit; (O, TA;) thus without ة; (O;) and also with ة. (TA. [See also its verb.]) — And ثَمَرَةٌ مُغْضَفَةٌ A fruit that has become flaccid, but not completely ripe: (O;) or nearly, but not yet, ripe: (Sh, TA;) or whereof the goodness has not become apparent: or, accord. to AA, hanging upon its tree, flaccid. (TA.)

غضفر

Q. 1. غَضْفَرٌ He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.)

غَضْفَرٌ } see the next paragraph; the former,
غَضَافِرٌ } in two places.

غَضْفَرٌ Big, thick, or rude, in body or person; (S, K;) as also غَضْفَرٌ, which is the original form; the ن in the former being augmentative: (Az, TA;) or simply, big, thick, or rude; applied to a man: (Lth, TA;) or rude, or coarse, [in disposition or in make,] and big, or thick; (TA;) as also غَضْفَرٌ and غَضْفَرٌ; (K;) applied to a man: (TA;) or big, or thick, (AA, TA,) in make, (TA,) and wrinkled; (AA, TA;) applied to a lion. (TA.) You say also غَضْفَرَةٌ, meaning, A big, or thick, fleshy, ear. (AO, L.) — [Hence,] الغَضْفَرُ The lion; (Lth, S, K;) as also الغَضَافِرُ. (TS, K.)

غَضْفَرٌ: see the next preceding paragraph.

غضن

1. غَضَنَ (S, K,) aor. - and غَضَنْ (K,) inf. n. غَضْنٌ, (S,) He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him. (S, K.) One says, مَا غَضَنَكَ عَنَّا What withheld, hindered, or diverted, or has withheld, &c., thee from us? (S.) In the "Nawádir" of IAar, this verb, which is correctly thus, with ض, is erroneously with ص. (TA.) — غَضَنْتُ بَوْلِدَهَا, and غَضَنْتُ

She (a camel) cast her young one, or fetus, in an imperfect state, (K, TA,) before the hair had grown upon it and its make had become [perfectly] apparent. (TA. [See also خَدَجَتْ.]) [This is what is meant in the S where, after the mention of a signification of تَغْضِيزٌ which will be found below, it is said that this word signifies also الرِّجَاعُ (an inf. n. of رَجَعْتُ, q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to غَضَنْتُ, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to رَجَعْتُ; i. e., she falsely indicated her being pregnant, by raising her tail, &c.] — See also 5, in four places: — and see 4.

2. غَضَنْتُهُ, inf. n. تَغْضِيزٌ, I wrinkled, shrivelled, or puckered, it; syn. of the inf. n. تَشْنِيجٌ. (S.)

One says, دَخَلْتُ عَلَيْهِ فَقَضَّنَ لِي مِنْ جَبْهَتِهِ [I went in to him and he wrinkled to me a portion of his forehead]. (TA.) — See also 5: — and see 1, in two places: — and 4.

3. مَكَاوَرَةُ الْعَيْنَيْنِ signifies الْمُغَاضَنَةُ [The contracting of the eyes so as to wrinkle the lids], (S, K, TA,) by reason of doubt, or suspicion. (TA.) One says, غَاضَنَ الْمَرْأَةَ, meaning غَازَلَهَا بِمَكَاوَرَةٍ الْعَيْنَيْنِ [i. e. He talked, or acted, with the woman, in an amatory and enticing manner, with the contracting of the eyes so as to wrinkle the lids]. (A, TA.)

4. اغضت السماءُ The sky rained continually; (S, TA;) as also غَضَتْ [perhaps غَضَّتْ, but more probably, I think, غَضَّتْ]. (TA.) And اغضت السحابةُ [The cloud rained continually]. (S and TA in explanation of رِيَّتْ.) — And اغضن عليه الحشى The fever continued upon him persistently. (IAar, TA.) — اغضن عليه الليلُ The night became dark upon him. (TA.)

5. تَغَضَّنَ It was, or became, wrinkled, shrivelled, or puckered; syn. تَشْنَجٌ; (S, MA, TA;) as also غَضْنٌ, inf. n. غَضْنٌ [and app. غَضُونٌ, like قَبُولٌ, as an inf. n. of قَبِلَ, though this requires consideration, as will be shown by what follows], said of the face as having this signification, or as signifying it was, or became, wrinkled and speckled; (MA;) [and so, perhaps, غَضْنٌ, for] التَّغَضُّنُ [if not a mistranscription for التَّغَضُّنُ], as also الغَضُونُ, is syn. with التَّشْنِجُ; and one says تَكَرَّرَ رَجُلٌ ذُو غَضُونٍ فِي جَبْهَتِهِ meaning تَكَرَّرَ [i. e. a man having a wrinkling in his forehead; but غَضُونٌ may be here used as pl. of غَضْنٌ, and thus meaning wrinkles]: and غَضْنٌ signifies a bending (تَشْنَجٌ and تَلَوٌّ) of a branch or twig or the like. (TA.) One says also, تَغَضَّضْتُ الْبَرَقَ عَلَى رَاسِيَا The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer. (TA.)

غَضْنٌ and غَضْنٌ A wrinkle, crease, fold, ply, plait, or pucker, (S, Mgh, Msh, K,) of the skin,

(S, Mgh, Msh,) and of anything, (Msh,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c.: (S:) pl. غَضُونٌ, (S, Mgh, Msh, K,) occurring in a verse cited in art. شَابَ. (TA.)

— [Hence,] one says, كَانَ ذَلِكَ فِي غَضُونٍ كَذَا [lit. That was within the folds, meaning in the midst, of such a thing, or such an affair or event]; like أَنَاءَ كَذَا. (TA in art. نَى.) — غَضُونُ الْأُذُنِ means The places of folding of the ears; syn. مَتَابِهَا. (K, TA: in the CK [erroneously] مَتَابِهَا.) — Also (i. e. غَضْنٌ and غَضْنٌ, TA) Difficulty, distress, or trouble; and fatigue, or weariness. (K, TA.) The Arabs say to a man, in threatening him, لِأَطْلِقَنَّ غَضْنَكَ or لِأَغْضَنَّكَ i. e. [I will assuredly make] thy difficulty &c. [to be long]. (AZ, Az, TA.)

غَضْنٌ an inf. n. of غَضِنَ. (MA. [Sec 5, in two places.]) — See also غَضْنٌ, in three places. — غَضْنُ الْعَيْنِ signifies The exterior, or apparent, جِلْدَةُ [app. meaning tunic, i. e. the sclerotic tunic,] of the eye. (S, TA.)

غَضْنَةٌ [A patch of the smallpox]. One says of a person whose skin has become covered, or wholly covered, (أَلْبَسَ,) with the smallpox, أَصْبَحَ جِلْدُهُ غَضْنَةً وَاحِدَةً [His skin has become one patch of the smallpox]: and some say غَضْبَةٌ. (S.)

غَضَانٌ the subst. from the verb in the phrase غَضَنْتُ بَوْلِدَهَا [i. e. a subst. signifying The act denoted by that phrase, q. v.]. (K.)

غَضِينٌ A she-camel's young one, or fetus, cast in an imperfect state, before the hair has grown upon it and its make has become [perfectly] apparent. (TA.)

أَغْضَنَ Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or from pride. (K.)

غضى and غضو

1. يَغْضَى, aor. يَغْضُو; and غَضَى, aor. يَغْضَى: see 4; the former, in three places. — غَضَا (K, TA,) aor. يَغْضُو, thus in the M, (TA,) inf. n. غَضُوٌّ, (K, *TK,) He, i. e. a man, [and app. it, i. e. a thing,] was, or became, such as is termed غَاضٍ [q. v.]. (K, TA. [In the TK it is mentioned only as said of a thing: but the context in the K indicates that it is said of a man, and app. of a thing also.]) — [See also غَضُوٌّ below.] — غَضِيتَ الْإِبِلَ, inf. n. غَضَا, The camels had a complaint (M, K, TA) of their bellies (K, TA) from eating of the trees called غَضَا. (M, K, TA.) — And غَضِيتَ الْأَرْضَ The land abounded with the trees called غَضَا. (IKtt, TA.)

4. اغضى (K,) inf. n. اغْضَاةٌ, (S,) He contracted his eyelids; drew them near together; (S, K;) like غَضَضَ; (TA in art. غَضَضَ;) [and] so اغضى اغضى; said of a man: (Msh:) or he closed his

eyelids upon his iris; so in the M; as also **غَصَا**, a dial. var. of **اغصى**, likewise mentioned by ISd; and **غَصَى**, aor. **يَغْصِي**, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — Hence it is used in relation to forbearance: so that one says, **أَغْصَى** **اغصى** **He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint:** (Msb, TA:) or **اغصى على قَدِي** **he bore annoyance patiently.** (M, TA.) And **اغصى عنه** **He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also اغضى عنه.** (TA in art. **غضى**.) And [sometimes] **الْإِغْصَاءُ** means *The abstaining from proceeding to extremities.* (Mgh in art. **جوز**.) — Hence also, **اغصى على الشيء** **He was silent respecting the thing; and so غَصَا**, aor. **يَغْصُو**. (K, TA.) — And **اغصى عنه طرفه** means *He closed, or turned away, from him, or it, his eye, or eyes;* syn. **سَدَّه** [in the CK **شَدَّه**], or **صَدَّه**. (K, TA:) so in the M. (TA.) = **اغصى الليل** **The night was, or became, dark;** (S, Msb, K;) and **covered everything** (K, TA) with its darkness; from ISd; (TA;) as also **غَصَا**, aor. **يَغْصُو**. (K, TA. [See also **غَصُو**].)

6. **تَغاضى** **He contracted, or put together, his eyelids, that he might not see an evil, or unseemly, thing.** (Har p. 473. [See also 4.]) — And [hence,] **تَغاضى عنه** *i. q. تَغافل* [i. e. *He was, or he feigned himself, unmindful, &c., of him, or it:* (K, TA:) like **تَغابى عنه**: mentioned by Az. (TA. [See, again, 4.]])

غَصَا, said by Th to be written [thus] with **ا**; but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally **ي**, not **و**;] *A species of trees,* (S, Msb, K,) well known, (K,) *the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal;* (Msb;) *it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] هَدَب* [q. v.], like that called **أَرْطَى**; (TA;) and its fire is of long continuance: (Har p. 60:) [see also **رَمَتْ**: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, "of the genus *Euphorbia*, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels:"] the sing. [or rather n. un.] is **غَصَاة**: (K:) and AHn says that sometimes **غَصَات** is a pl. [of the n. un.]. (TA.) — Hence, **ذئب غَصَا** [A wolf of trees, or shrubs, called **غَصَا**]; (S, K;) or, as in the handwriting of Aboo-Zekereyya **الغَصَا**; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this

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means *the wolf of the covert of trees:* for **غَصَا** signifies also *A covert of trees:* (TA:) and a **غَيْصَة** [i. e. *thicket; or collection of tangled, or confused, or dense, trees; &c.*]. (K, TA.) — **أَهْلُ الْغَصَا** is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] **غَصَا** there. (TA.)

بَعِيرٌ غَصَى *A camel having a complaint of his belly from eating of the trees called غَصَا:* and **إِبِلٌ غَصِيَة** and **غَصَايَا** [camels having such a complaint]; (S, K;) like **رَمِيَة** and **رَمَائِي**. (S.)

غَضِيَا: see **غَضِيَا**. — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] **هَنْدِيَة**, (TA,) *A hundred camels:* (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] **غَصَا** [i. e. the trees thus called]: AA has mentioned it with the article **ال**, saying that **الغَضِيَا** signifies a hundred. (TA.)

غَضِيَا *A land (أَرْض) abounding with the trees called غَصَا.* (S, K.) — And, as also **غَضِيَا**, *A place in which is a collection of the trees called غَصَا;* (K, TA;) *a place where they grow.* (TA.) — And the former, *Rugged land or ground.* (TA.)

غُصُو *Intense darkness of the night.* (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is **غَصَا**: see 4, last sentence.]) = And *The eating of the trees called غَصَا.* (IKtt, TA. [App. in this sense an inf. n. of which the verb is **غَصَا**]) = And *A state of muchness, abundance, copiousness, fulness, or completeness, of a thing.* (K. [See also 1, second sentence.])

عَنِ الْفَحْشَاءِ or **رَجُلٌ غَضِي عَنِ الْخَنَا** *A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,* may be from **غَصَا**; or it may be from **أَغْصَى**, similar to **وَجِيعٌ** and **أَلِيمٌ**; but the former derivation is the better. (TA.)

غَضَوِي a rel. n. from **الغَصَا** [the trees thus called], and applied to a camel [app. as meaning *That is fond of, or wont to feed upon, the trees called غَصَا.*]. (S.)

غَضِيَانَة *A herd of camels of generous race:* (K, TA:) mentioned by Az, from AA. (TA.)

غَاظ *Dark;* applied to night (**لَيْل**); as also **مُغْظ**, but this latter is rare: (S, Msb:) and so **غَاظِيَة**, (S, K,) applied to a night (**لَيْلَة**): (S:) or, thus applied, accord. to Az, *intensely dark.* (TA.) — And **غَاظِيَة** signifies also *Bright, or shining brightly;* (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (**نَار**): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — And **Great**; applied to a fire (**نَار**): a signification said by Az to be taken from the fire of the tree called **غَصَا**, which is of the best of firewood. (TA.) = **بَعِيرٌ غَاظ** *A camel that eats the trees*

called **غَصَا**: and **إِبِلٌ غَاظِيَة** and **غَوَاضِب** [camels that eat those trees]. (S, K.) = **شَيْءٌ غَاظ** *A thing that is much in quantity, abundant, copious, full, or complete.* (K.) — And **رَجُلٌ غَاظ** *A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied.* (K.)

مُغْظ: see the next preceding paragraph.

غط

1. **غَطَّه** *في الماء*, aor. **ط**, (S, Msb, K,) and **ط**, (K,) [the latter contr. to analogy,] inf. n. **غَطٌّ**, (S, Msb,) *He immersed, immersed, dipped, plunged, or sank, him, or it, in the water:* (S, Msb, K:) *he made him to plunge, or dive, in, or into, the water:* (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and **غَتَّه** signifies the same. (TA in art. **غَت**.) — And **غَطَّه**, inf. n. **غَطٌّ**, *He pressed, or squeezed, him, or it, (عَصْرَه) vehemently; and i. q. كَبَّه* [q. v.]. (TA.) [And **غَتَّه**, q. v., has a similar meaning.] = **غَطَّ**, aor. **ط**, inf. n. **غَطِيطٌ**, said of a he-camel, (S, Msb, K,) *He brayed;* syn. **هَدَرَ**: (K:) or *he brayed, (هَدَرَ, AZ, S,) or made a sound, (صَوَّتَ, Msb,) in the شَقِيقَة* [or *bursa faurium*]: when not in the *شَقِيقَة*, it is termed **هَدِيرٌ**: you say of the she-camel, **تَهْدِرُ**; not **تَغِيطُ**; (AZ, S, Msb;) because she has no *شَقِيقَة*: (AZ, S:) or, as some say, *he brayed, but not in the شَقِيقَة*. (L.) — **غَطَّ**, aor. as above, (Msb, K,*) and inf. n. as above (S, Msb, K*) and **غَطَّ**, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) *He emitted a sound;* (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or *snored, or snorted:* (S, TA:) or *sent back his breath up to his fauces so that it was heard by persons around him:* (Msb:) or *emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it].* (TA.) — **غَطَّتِ الْبُرْمَة** *The stone cooking-pot boiled audibly.* (TA.) — See also **غَتَّ**, near the end of the paragraph.

3. **غَاظَ حُوتًا** *He vied, or contended, with a fish in plunging, or diving.* (JK in art. **قَمَس**.)

6. **تَغَاظَ الْقَوْمُ** *The people, or company of men, vied, or contended, one with another, in plunging, or diving, (تَمَاقَلُوا) in the water.* (S.) And **الصَّبِيَّانِ يَتَغَاظُونَ فِي الْبَحْرِ** *The children vie, or contend, one with another, in plunging, or diving, (يَتَمَاقَسُونَ) in the sea or great river.* (A in art. **قَمَس**.)

7. **انْغَطَّ فِي الْمَاءِ** *He (a man, TA) became immersed, immersed, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water.* (S, Msb, TA.)

R. Q. 1. **غَطَّطَ الْبَحْرُ** [inf. n. **غَطْطَة**] *The*

waves of the sea became high (عَلَتْ), so in some copies of the K, or estuated (غَلَتْ); so in other copies of the K, and in the L; (TA;) as also تَغَطَّطَ. (O, K, TA.) — And غَطَّطَتِ الْقِدْرُ [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) — And غَطَّطَ عَلَيْهِ, said of sleep, It overcame him. (L, K, TA.)

R. Q. 2. تَغَطَّطَ: see the next preceding paragraph. — Also It (a thing) became separated, or dispersed. (Sgh, K, TA.)

غَطَّاطُ The [bird called the] قَطَا [i. e. the sand-grouse]: (M, K:) or a species thereof, (S, K,) or, as some say, a species of bird not of the قَطَا, (TA,) dust-coloured in the backs and the bellies (S, K, TA) and the bodies, (S, TA,) black in the inner sides of the wings, (S, K, TA,) long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together: (S, TA:) n. un. with ة: (S, K:) it is said that the قَطَا compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صُهِب) in the tertials, are the كُدْرِيَّة and the جُونِيَّة: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes, are the غَطَّاطُ: AHat says that in the أَخْدَعَانِ [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the غَطَّاطَة are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the مَكَّة: accord. to Skr, it is a bird resembling the قَطَا. (TA.) — See also the paragraph here following.

غَطَّاطُ The commencement of the dawn: (S, K:) or a remaining portion of the blackness of the night: (S, K:) or the commingling of the darkness of the last part of the night with the light of the first part of the day: (TA:) and (K) the سَحَر [or period a little before daybreak; as also غَطَّاطُ. (Th, K, TA.)

غَطَّطَطَ a word imitative of The cry of the [bird called the] قَطَا (S, K:) — and of The sound of the [vehemently-boiling] cooking-pot. (TA.)

قِدْرٌ مَغْطِطَةٌ A cooking-pot vehemently boiling. (S.)

غَطَرَفَ

Q. 1. غَطَرَفَ He (i. e. God) made persons to be [غَطَرِيفَ i. e. chiefs, &c., (pl. of غَطَرِيفَ) or] noble. (Ham p. 793.) — [And He treated violently, unjustly. (Freytag, from the Deewân of the Hudhalees.)] — See also the next paragraph.

Q. 2. تَغَطَّرَفَ He sought chiefdom, or lordship; [&c.;] from غَطَرِيفَ meaning سَيِّدٌ. (O.) — And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., غَطَرَفَ, for] غَطَرَفَةٌ and تَغَطَّرَفَ and تَغَطَّرَفَ signify تَكَبَّرَ: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O.)

غَطَرَفَةٌ [app. an inf. n. of غَطَرَفَ, q. v.: and,

used as a simple subst., signifying Self-magnification, or pride: (see Q. 2:) or] pride, haughtiness, or self-conceit: and play, or sport; or such as is vain, or unprofitable. (Ibn-'Abbád, O, K.)

غَطَرِيفٌ: see غَطَرِيفَ, in two places.

غَطَرُوفٌ }
غَطَرُوفٌ } see the following paragraph.

غَطَرِيفٌ The hawk, or falcon; syn. بَازٍ: this is said to be the primary signification: (Ham p. 793:) or the young one thereof: (Ibn-'Abbád, S, O, K:) or the hawk, or falcon, (بَازٍ,) that has been taken from its nest; as also غَطَرِيفٌ. (TA.) — And أَسِيدٌ [i. e. chief, or lord, &c.]: (S:) or a سَيِّدٌ that is high-born, or noble, (Lth, O, K,) or generous: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprâ:) and liberal, bountiful, generous, noble, and youthful: (ISk, O, K:) or a goodly, or comely, youth or young man: (TA:) and غَطَرِيفٌ signifies the same: (ISk, O, K:) pl. غَطَرِيفَةٌ (O, K, TA) and غَطَرِيفٌ and غَطَرِيفٌ. (TA.) Also Goodly, or beautiful; and so غَطَرُوفٌ and غَطَرُوفٌ: (Ibn-'Abbád, O, K:) or the last of these signifies a youth, or young man, such as is غَطَرِيفٌ [i. e. excellent, or elegant, in mind, manners, and address, or speech, and in person, &c.]. (AA, O, K.) — Also The common fly; syn. ذَبَابٌ. (Ibn-'Abbád, O, K.) — And غَطَرِيفٌ A wide neck: (O, TA:) as also غَطَرِيفٌ. (TA.)

غَطَسَ

1. غَطَسَ, (S, A, K,) aor. -, (S, TA,) inf. n. غَطْسٌ; (S;) or غَطْسَةٌ, (Msb,) inf. n. تَغَطَّيَسَ; (TA;) or both; (A, TA;) He immersed, immersed, dipped, plunged, or sunk, him or it, in water. (S, A, Msb, K, TA.) — [Hence,] غَطَّسَنِي فِي بَحْرِ أَنْعَمِهِ [He overwhelmed me in the sea of his benefits, or favours]. (A.) — غَطَّسَ, aor. -, (Msb, K,) inf. n. غَطْسٌ, (Msb,) He, or it, became immersed, immersed, dipped, plunged, or sunk, in water; or he immersed, or immersed himself, plunged, or dived, in water. (Msb, K.) — غَطَّسَ فِي الْإِنَاءِ He put his mouth into the vessel and so drank. (Ibn-'Abbád, K.) — غَطَّسَتْ بِهِ اللَّجْمُ Death took him away: (Sgh, K:) a dial. var. of غَطَّسَتْ [q. v.]. (TA.)

2: see the preceding paragraph, in two places.

6. تَغَاطَسَا They two vied, or contended, each with the other, in plunging, or diving, (A, K,) in water; (K;) syn. تَمَاقَلَا (A, K) and تَغَاطَا (A) and تَغَامَسَا. (TA.) And تَغَاطَسُوا They vied, or contended, one with another, in plunging, or diving, in water; syn. تَغَاطَا. (TA.) — تَغَاطَسَ He feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so; (Sgh, K;) and تَغَاطَسَ is a dial. var. of the same: both are from Abou-Sa'eed Ed-Dareer. (TA.) You

say, تَغَاطَسَ عَنْهُ He feigned himself negligent of it, &c.; (Abou-Sa'eed, TA in art. غَطَشَ;) and [app. in like manner] تَغَاطَسَ. (IAar, TA in art. عَمِشَ.)

غَطَّاسٌ One who dives to the bottom of water to fetch the shells that contain pearls, &c. (TA.)

غَاطِئٌ نَيْلٌ غَاطِئٌ Dark night; as also غَاطِئٌ. (IDrd.)

مَغْطِئٌ A place in which one plunges, or dives. (TA.)

مَغْطِئِيٌّ and its variations, here mentioned in the S and L and K, see in art. مَغْطِئَسَ.

غَطَشَ

1. غَطَشَ, aor. -, (A, K,) inf. n. غَطْشٌ, (TK,) [or perhaps غَطَّشَ, q. v.,] It (the night) became dark; (A, K;) as also أَغْطَشَ: (S, K:) or غَطَّشَ is syn. with سَدَفَ; and hence أَغْطَشَ اللَّيْلُ [app. meaning the night became dark, or black]. (As, A, TA.) [See غَطَّشَ, below.] — غَطَّشَ, (S, TA,) [aor. -,] inf. n. غَطْشٌ, (TA,) He had an affection resembling weakness of the sight, with a shedding of tears at most times. (S, TA.) And غَطَّشَ الْبَصَرَ [The eye, or sight, became weak, and affected with a shedding of tears at most times]; and so أَغْطَشَ, like أَحْمَرُ [in measure]: (TA:) and غَطَّشَتْ عَيْنُهُ His eye became dark, or dim, (IDrd, K,) and weak-sighted. (IDrd.)

4. أَغْطَشَ: see 1, in two places. — أَغْطَشُوا They entered into, or upon, the darkness [of night]. (TA.) — أَغْطَشَ اللَّهُ اللَّيْلَ God made the night dark. (Fr, S, A, K.)

5: see 1, last sentence.

6. تَغَاطَشَ عَنْهُ He feigned himself negligent, or heedless, of it; (Abou-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تَغَاطَسَ; (Abou-Sa'eed;) and [app. in like manner] تَغَاطَشَ: (IAar, TA in art. عَمِشَ;) or he feigned himself blind to it; either in the eyes or intellectually; syn. تَعَامَى. (TA.) You say also, تَغَاطَشَ مَرُوتٌ بِهِ [I passed by him and he feigned himself heedless, or blind]. (A.)

11: see 1, last sentence.

غَطْشٌ i. q. سَدَفٌ [app. meaning The darkness, or blackness, of night]: (As, A, TA:) Abou-Turâb, (L,) or AZ, (TA,) makes it to be after the غَبْشَ: (L, TA:) and غَطَّاشٌ also signifies the darkness and confusedness of night. (TA.) — Also Weakness of sight, with a shedding of tears at most times: (K:) or an affection resembling this. (S, TA.)

غَطَّشَ: see أَغْطَشَ, in two places.

فَلَاةٌ غَطَّشِيَّةٌ, (As, A'Obeyd, Kr, S, A,) or غَطَّشَاءُ, (O, K,) if from غَطَّشَ اللَّيْلَ, originally [and properly] like غَمِيَّةٌ, but by poetic license it is made perfectly decl., [with tenween,] but if غَطَّشَانٌ occurred, as meaning "dark," it would

be a fem., written [غَطْشِي] with ي, (O, TA,) or both forms, without and with medd, (TA,) *A desert, or waterless desert, that is dark: (Kr:) or of which the ways through it are obscure; (As, A'Obeyd, A, TA;) where one cannot find the right way. (As, A'Obeyd, S, K, TA.)* You say, رَجَبْنَا فَلَاةَ غَطْشِي وَنَحْنُ كَرَمَالَهَا عَطْشِي [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.)

غَطْشَ : see غَطْشَ.

غَاطِشَ : see what next follows.

غَاطِشَ Dark; applied to night; as also غَاطِشَ and غَاطِشَ : [fem. غَطْشَاءَ : see غَطْشِي] and غَاطِشَ, an inf. n. [of غَطْشَ] used as an epithet, signifies the same, applied to sight. (TA.) — Also A man having the affection of the eyes termed غَطْشَ ; (S, TA;) as also غَاطِشَ : (TA:) fem. of the former غَطْشَاءَ. (S, TA.)

تَغَطِيشَ : see the next preceding paragraph.

مُتَغَاطِشَ Feigning blindness to a thing. (S.) [See 6.]

غطف

غَطْفَ Ampleness of the means, or circumstances, of life: (S, O, K:) like غَضَفَ. (O.) — And Length, and a folding, (O, K,) in the edges of the eyelids, (O,) or of the edges of the eyelids: (K:) or length, and then a bending [app. upwards] of the eyelashes: occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غَطْفَ : (TA:) or abundance of the hair of the eyebrow: (K:) said by ISh to be syn. with وَطَفَ : (TA:) but by IDrd said to be the contr. of وَطَفَ, and signifying paucity of the hair of the eyebrows: (O, TA:) and it is said to be sometimes used as meaning paucity of the eyelashes. (TA.) [See also غَضَفَ.]

[غَطْفَان, in a note to "Abulf. Ann." i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غَطْطَا.]

مَصِيدَةَ غَاطُوفَ [or snare, trap, gin, or net]: a dial. var. of غَاطُوفَ [q. v.]. (TA.)

أَغْطَفَ A life (عَيْشَ) ample in its means, or circumstances: like أَعْظَفَ. (S, O.) — And syn. with أَوْطَفَ in relation to the edges of the eyelids [Having what is termed غَطْفَ as meaning وَطَفَ]. (TA.)

غلط

1. يَوْمَنَا هَذَا غَطَلَتِ السَّيَّاءُ (JK, O, K) and أَغْطَلَتِ, (JK, O, K,) The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK:) or its دَجَنَ [or shade of the clouds in a rainy day, or its abundant rain, or its covering of clouds full of moisture, and dark, but containing no rain,] has overspread. (O, K.)

— And غَطَلَ اللَّيْلَ, aor. ٢, (K, TA,) inf. n. غَطْلٌ, (TA,) The darkness of the night became confused. (K, TA.)

4: see the preceding paragraph.

Q. Q. 1. غَطِيلَ, (O, K, TA,) with the ط before the ي, (K, TA,) He was, or became, abundant in his property, or cattle, and his dependents, or relations and household, or servants, (O, K, TA,) and his weal. (O, TA.) — And غَيْطَلٌ, (O, TA,) thus correctly in the following senses, accord. to the K غَطِيلَ, but this is a mistake, (TA,) He made his traffic to be in beasts of the bovine kind, bulls or cows, (O, K, TA,) which are termed غَيْطَلٌ. (TA.) — And غَيْطَلُ الْقَوْمِ فِي الْحَدِيثِ The people, or party, pushed on, pressed on, or were copious or profuse, in discourse; or entered into it; and their voices became high: (K, TA:) on the authority of El-Hejeree. (TA.) [Accord. to the K غَطِيلَ, which is said in the TA to be a mistake.]

Q. Q. 4. اِغْطَالَ It became heaped up, or it mounted, one part upon another: (A'Obeyd, O, K, TA:) and so اِغْطَالَ, mentioned by IKtt: (TA:) the former verb occurs in a verse of Hassán Ibn-Thábit, said of the sea. (O, TA.) — And, said of the heat, It rose, or became raised. (R, TA.)

غَيْطَلٌ is pl. of غَيْطَلَةٌ, [or rather a coll. gen. n. of which the latter is the n. un.,] signifying Numerous dense or tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also dense, or tangled, trees: (S, O:) or both signify thus: and also anything confused, or mixed: (Ham p. 213:) or the latter has this last meaning: and signifies also a collection of trees and of herbs; (AHn, TA;) and a collection of [the common tamarisks, called] طَرْقَا; (K, TA;) as AHn says on one occasion. (TA.) — And [the former, or perhaps both words,] The light of the dawn when mingling with the darkness of the night. (Ham p. 213 [q. v.].) — And غَيْطَلُ حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا signifies the ظَهْرُ signifying كَهَيْتِهَا مِنْ مَغْرِبِهَا وَقْتُ الظُّلُمِ, (JK, O, and so in copies of the K,) or بَعْدَ الظُّلُمِ, (accord. to the text of the K in the TA,) or وَقْتُ الْعَصْرِ: (so in some copies of the K, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the عَصْر (q. v.): الظُّلُمِ is probably an old mistranscription.] — Also Beasts of the bovine kind, bulls or cows. (TA.) [See also غَيْطَلَةٌ, last explanation.] — And The cat: (K, TA:) as also غَيْطَلٌ: on the authority of Kr. (TA.)

غَيْطَلَةٌ : see غَيْطَلٌ. — Also A company, or collection, (Th, K, TA,) of men: (K, TA:) or the assembling of men, and their becoming in a dense, or confused, state. (IAar, TA.) — And Darkness; as also غَيْطُولٌ; (K;) or the latter

signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as "darknesses one above another:" see Kur xxiv. 40.]) And The intricate and confused blackness of night: (S, O, K:) or غَيْطَلَةُ اللَّيْلِ signifies the confusedness and denseness of the darkness [of night]: and the pl. is غَيْطَلٌ. (TA.) — Also A confusion, or mixture, of cries or shouts or noises; (S, O, K;) and so غَيْطُولٌ: (IDrd, O, K:) غَيْطَلَاتُ, pl. of the former, signifies clamours of men: and the sing., the numerous cries or shouts or noises, and the dust, of war, or battle. (TA.) — And The overpowering influence of drowsiness: (O, K:) [or so غَيْطَلَةٌ نُعَاسٍ pl. غَيْطَلٌ one says, رَثَمَتْهُ غَيْطَلُ النُّعَاسِ meaning غَوَالِبُهُ [i. e. The overpowering influences of drowsiness retarded him, or made him late]. (A, TA.) — And The means of happiness of the present world or state of existence: (K:) or غَيْطَلُ الدُّنْيَا (O:) or this latter phrase means the consecutive means of happiness of the present world. (TA.) And The eating and drinking and rejoicing, with security. (Fr, O, K.) — And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies الْمَالُ الْمُطْغَى [as though most probably meaning Property that causes extravagance]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds الْمُطْغَى to be an epithet applied to the cow as signifying "having a youngling," which is termed طَغِيًا or طَغِيًا, (like الْمُعْجَلُ signifying "having a calf," which is termed عَجَلًا, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands, and would explain, الْمَالُ الْمُطْغَى as signifying The cattle, meaning cows, having younglings: but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَيْطَلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَغَا, aor. يَطْغُو, signifying أَتَرَفَ فِي الظُّلُمِ, as it seems to be at first sight; but from طَغَتْ said of the بَقَرَةٍ وَحْشِيَّةٍ, signifying صَاحَتْ, the like of which is also said of the ثَوْر. (TA.) — غَيْطَلَةٌ signifies also Such as has milk, of gazelles, or antelopes, and of beasts of the bovine kind [perhaps meaning of the wild species, i. e. bovine antelopes]; (S, O, K;) pl. غَيْطَلٌ (S, O:) accord. to AO, the بَقَرَةُ وَحْشِيَّةٍ [or bovine antelope]: (S, O:) Th says that it signifies the بَقَرَةُ [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غَيْطَلٌ, last explanation but one.]

غَيْطُولٌ : see غَيْطَلَةٌ, first quarter, in two places.

رَوْضَةُ i. q. غَوَاطَةُ [generally meaning A meadow]. (IAar, O, K.)

شَجَرٌ مُغْطَلٌ Dense, or tangled, trees. (JK.)

[See also غَطِلَ.] And غُصُونٌ مُغْطِنَةٌ Soft, or tender, branches, (O, TA,) having dense leaves. (TA.)

غَطِرَ

غَطِرَ A great sea, (S, K, TA,) abundant in water; (S, TA;) and غَطِيرٌ (K, TA,) like غَطِيرٌ (TA,) [in the CK غَطِيرٌ] signifies the same; as also غَطِيرٌ (K, TA:) one says بَحْرٌ غَطِيرٌ. (S.) — And † A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says رَجُلٌ غَطِيرٌ. (S.) — And A numerous company, or collective body: (K, TA:) one says جَمْعٌ غَطِيرٌ. (S, TA.) And غَطِيرٌ like قَرَشَبٌ A large number. (TA.) [See also غَطَامٌ in art. غَطِيطٌ.]

غَطِيرٌ: see the preceding paragraph, in two places.

غَطِيرٌ: see the first paragraph.

غَطِيرٌ Thick milk. (K, TA.)

غَطِيطٌ

Q. 1. غَطِيطَةٌ [an inf. n. of which the verb is غَطِيطَ] The dashing together of the waves of the sea; as also تَغَطِيطٌ (K:) you say, تَغَطِيطُ عَلَيْهِ الْمَوْجُ The waves dashed together upon him so as to cover him. (TA.) — And The sea's being great in the waves, and abundant in the water; as also غَطِيطٌ; each an inf. n. (IDrd, K, TA: but omitted in the CK.) — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, غَطِيطَتِ الْقِدْرُ meaning The cooking-pot boiled vehemently; as also تَغَطِيطَتِ (TA:) and تَغَطِيطٌ signifies also the sounding of the boiling of a cooking-pot. (K, TA.) — And The sounding of a torrent in a valley. (K.)

Q. 2. تَغَطِيطٌ, and its inf. n.: see the preceding paragraph, in four places. — The inf. n. signifies also The making, or sending forth, a sound (S, K) with which, (S,) or in which, (K,) is a roughness. (S, K.)

غَطِيطٌ (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) dashing together. (K, TA.)

غَطَامٌ (S, K) and غَطِيطٌ (IDrd, K) The sound of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the sound of the boiling of the sea; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and † the latter word, also, the sound of water. (IDrd, TA.) — And بَحْرٌ غَطَامٌ and غَطَامٌ and غَطِيطٌ A sea great in the waves, and abundant in the water. (K.) غَطَامٌ is applied in a verse of Ru-beh to a number of men [app.

as meaning † Multitudinous]. (TA voce غَطِيرٌ, by which it is followed.)

غَطَامٌ: see the next preceding paragraph.

غَطِيطٌ: see غَطَامٌ, in three places.

[Accord. to J, the م in the words of this article is augmentative.]

غَطَى and غَطُو

1. غَطَا الشَّيْءَ (K, TA,) first pers. غَطَوْتُ, aor. 2, (Msb,) inf. n. غَطُو; (TA;) and غَطَى الشَّيْءَ (K, TA,) first pers. غَطَيْتُ, aor. 3, (S, Msb,) inf. n. غَطَى; (S, TA;) and غَطَى عَلَيْهِ (K;) and غَطَاهُ (S, K,) inf. n. تَغَطِيَةٌ; (S;) or this has an intensive signification; (Msb;) [but it is very often used in the sense of غَطَاهُ without teshdeed;] and غَطَاهُ; (Msb, K;) He, or it, covered, or concealed, the thing; (K and TA in explanation of all;) and came, or became, upon it, or over it. (K and TA in explanation of all except the first.) غَطَى عَلَيْهِ الْمِثْلَةُ, a phrase used by Lh, is thought by ISd to mean He covered [or enveloped] him with the [garment called] مِثْلَةٌ, i. e. غَطَاهُ بِهِ. (TA in art. شَمَلٌ.)

غَطَى اللَّيْلُ فَلَانٌ means The night clad [or covered] such a one with its darkness; as also غَطَى (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] غَطَى اللَّيْلُ (S, K,) aor. 3; (S, TA;) as also غَطَا, aor. 2, (S, Msb, K,) inf. n. غَطُو and غَطُو; (K, TA;) signifies The night was, or became, dark; (S, K, TA;) [and Freytag states that غَطَى is used in this sense in the Deewán of Jereer; like اغشى;] or covered, or concealed, everything with its darkness: (Msb:) or, as some say, rose, and covered, and clad, everything. (TA.)

— اللَّهُمَّ اَغْطِ عَلَى قَلْبِي is a saying of the Arabs, meaning اَغْشِ [i. e. O God, put Thou a covering upon, or over, his heart]. (TA.) — And one says, غَطَاهُ الشَّبَابُ, inf. n. غَطَى and غَطَى, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning اُتَيْسَهُ [i. e. Youthfulness, or young manhood, clad him, or invested him as with clothes]; as also غَطَاهُ. (TA.) And [using the former v. as intrans., one says,] غَطَى الشَّبَابُ (S, K, TA, [in the CK, erroneously, الشَّابُ,]) aor. 3, inf. n. غَطَى (S, K) and غَطَى, thus in the S and accord. to ISd and IKt and Sgh, but accord. to the K غَطَى (TA,) meaning اِمْتَلَأَ [i. e. The sap, or vigour, of youth or young manhood became full, or mantled, in a person]. (S, K, TA.) — And غَطَتِ الشَّجَرَةُ The tree had long branches, spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. غَطَى;) like اُغْطَتِ. (K, TA.) — And غَطَا (S, K, TA,) and غَطَى (TA,) The water rose, or rose high, (S, K, TA,) and became

abundant. (TA.) And غَطَا عَلَى الشَّيْءِ is said of anything as meaning It rose, and became high, upon, or over, the thing. (S, TA.) And غَطِيَانٌ signifies The overflowing of the sea, or great river. (TA.) — And غَطَتِ النَّاقَةُ (K, TA,) inf. n. غَطَى (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) — And غَطَاهُ فَعَلٌ بِهِ مَا غَطَاهُ is mentioned in the M as meaning [i. e. He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him]: but this may be a mistranscription, for غَطَاهُ, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA. [See also a similar explanation of غَطَاهُ in the first paragraph of art. شَرَى.]

2: see the preceding paragraph, in four places.

4: see 1, in three places. — اَغْطَى الْكَرْمُ The grape-vine had the sap running in it, (K, TA,) and increased. (TA.)

5. تَغَطَى بِهِ (S, MA) He was, or became, covered with it; [or he covered himself with it;] namely, his garment [&c.]; (MA;) [and so اَغْطَى; for] اَغْطَى signifies the same as تَغَطَى. (K.)

8: see what next precedes.

اِنَّهُ لَذُو غَطَوَانٍ Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]. (K.)

غَطَا A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Msb, K:) or a thing by which, or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered; so in the M: accord. to Er-Rághib, a thing that is put upon, or over, a thing, such as a طَبَقٌ [meaning cover, or lid,] and the like thereof; like as the غَشَاءُ is of clothing and the like thereof: (TA:) or the cover, or lid, of a cooking-pot or the like: (MA:) pl. اَغْطِيَةٌ: (Msb, TA:) it is [said to be] from the phrase غَطَى اللَّيْلُ (Msb.) — And it is metaphorically applied to denote Ignorance: whence [accord. to some] the saying in the Kur [l. 21], فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see حَدِيدٌ]. (TA.)

غَطَاةٌ A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the غِلَاةُ [q. v.] and the like: (K, TA:) [it is said that] the ي therein is substituted for و. (TA.)

غَاطَ [act. part. n. of 1, Covering, or concealing, &c. — And hence,] لَيْلٌ غَاطٌ Dark night: or night rising, and covering, and clothing, everything. (TA.) — And شَجَرَةٌ غَاظِيَةٌ A tree having long branches, spreading over the ground, so that

it covers what is around it, (TA.) — And **مَاءٌ غَاطٍ** Abundant water. (TA.)

غَاطِيَةٌ [as a subst.] A grape-vine covering the ground: (IB in art. **عَجَبٌ**;) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.:) or a grape-vine having many **نَوَامٍ**, i. e. branches. (T and TA in art. **نَمَى**.)

مَغْطَى A thing covered, or concealed, &c. (TA.) — [Hence] one says, **هُوَ مَغْطَى الْقِنَاعِ**, meaning † He is obscure in respect of reputation. (TA.)

مُغْطَاةٌ i. q. **مُغْبَاةٌ** [meaning A pitfall covered over with earth]. (TA in art. **غَبَى**, q. v.)

غف

5. **تَغَفَّهَ** He took the **غَفَّةُ** [i. e. what was sufficient for his subsistence] thereof. (TA.) — See also what next follows.

8. **اِغْتَفَتِ الدَّابَّةُ**, (S,) or **اِغْتَفَتِ الدَّرَسُ**, (S,) The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] **رَبِيعٌ**; (S, O, K;) as also **تَغَفَّتْ**: (TA:) or [in the K "and"] acquired somewhat of fatness: (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase **اِغْتَفَتِ الْمَالُ**, (S,) or **اِغْتَفَتِ الْمَالُ**, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And **اِغْتَفَانٌ** signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. **عَثَ**.] **اِغْتَفَفْتُهُ** I gave him somewhat, little in quantity. (O, K.)

غَفٌّ Such as has become dry of the leaves of **رَطْبٌ** [or juicy herbage (in the CK **رَطْبٌ**)]: (O, K:) as also **قَفٌّ**. (TA.)

غَفَّةٌ A sufficiency of the means of subsistence: (S, O, K:) like **غَفَّةٌ** and **غَبَّةٌ**. (O in art. **عَثَ**.) See an ex. in a verse cited voce **طَبَعَ**. — And A thing [or portion of pasture or fodder] that a camel takes with his mouth in haste. (Sh, O, K.) — And Old, and wasted or withered, such as is the worst, of pasture or herbage. (TA.) — And A portion remaining of the contents of a vessel and of an udder. (TA.) — And The mouse; because it is sufficient food for the cat. (IDrd,* O,* K.)

غَفِيفَةٌ Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K.)

جَاءَ عَلَى غَفَانِهِ He came at the time thereof: (O, K:) so says Ibn-'Abbād: (O:) or (K) it is correctly **عَفَانِهِ**, with the unpointed **ع**, (O, K,) originally **اِقَانِهِ**. (O.)

غفر

1. **غَفَّرَ**, aor. -, (K,) inf. n. **غَفَرَ**, (S, Mgh, Mgb,)

He covered, veiled, concealed, or hid, it; (S, Mgh, Mgb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Mgb.) — [Hence] **غَفَّرَ الشَّيْبَ بِالْخِصَابِ** He covered, or concealed, the white, or hoary, hair with dye; (K;) as also **أَغْفَرَهُ**. (TA.) — And **غَفَّرَ الْمَتَاعَ**, (S, K,) **فِي الْوِعَاءِ**, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also **أَغْفَرَهُ**. (K.) — [Hence also] **غَفَّرَ لَهُ ذَنْبَهُ**, (S, Mgb,* K,) aor. -, (K,) inf. n. **مَغْفَرَةٌ**, (S, K,) or this is a simple subst., (Mgb,) and **غَفَّرَانٌ** and **غَفْرٌ** (S, Mgb, K) and **غُفُورٌ** (Lh, K) and **غَفِيرٌ** and **غَفِيرَةٌ**, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Mgb, K;) as also **ذَنْبَهُ** **أَغْفَرَهُ**, (S,) or **صَنَعَ** **أَغْفَرَهُ** he forgave him what he had done: (Mgb:) or **مَغْفَرَةٌ** and **غَفْرَانٌ** on the part of God, signify the preserving a man from being touched by punishment: and sometimes **غَفَّرَ لَهُ** signifies [he forgave him, or pardoned him: and also] he forgave him, or pardoned him, apparently, but not really; and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: **أَسْأَلُكَ الْغَفِيرَةَ وَالنَّاقَةَ الْغَزِيرَةَ وَالْعِزَّ فِي الْعَشِيرَةِ فَإِنِّي أَسْأَلُكَ عَلَيْكَ يَسِيرَةً** [I beg of Thee (O God) forgiveness, and a she-camel abounding in milk, and might among the kinsfolk, or in the tribe, for they are to Thee things easy]. (TA.) [See also the paragraph commencing with **غَفِيرَةٌ**.] — In the following saying of Zuheyr, the verb is used tropically:
 * **أَضَاعَتْ فَلَمَّ تَغْفَرُ لَهَا غَفْلَاتَهَا** *
 meaning [She lost her young one, and] her acts of negligence with respect to her young one were not forgiven her, by the wild beasts, so they ate it. (TA.) — **غَفَّرَ الْأَمْرَ بِغَفْرَتِهِ**, (S,* K,) and **بِغَفِيرَتِهِ**, (K,) aor. -, (S,) [lit. He covered the affair with its cover,] means † he rectified the affair with that wherewith it was requisite that it should be rectified. (S, K.) [And **أَغْفَرَهُ** perhaps signifies the same: see **مُرْتَابٌ** in art. **رَابَ**.] — **غَفِرَ**, aor. -, (S, K,) inf. n. **غَفَرَ**, (S,) It (a garment, or piece of cloth,) became villous; as also **أَغْفَرَا**, (S, K,) inf. n. **أَغْفِرَارٌ**. (S.) — **غَفِرَ**, (S, K,) aor. -, inf. n. **غَفَرَ**, (S,) It (a wound) became recrudescence; or reverted to a bad, or corrupt, state; (S, K;) as also **غَفِرَ**, [of which see another meaning in what follows,] aor. -, inf. n. **غَفَرَ**. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] **غَفِرَ** signifies likewise He (a sick person) relapsed into disease, after convalescence; as also **غَفِرَ**: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning He experienced a return of his desire, (K, TA,) after consolation. (TA.) — **غَفِرَ** said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — **غَفَرَ الْجَلْبُ** **السُّوقِ**, (K, TA,) aor. -, inf. n. **غَفَرَ**, (TA,) means

رَخَصَهَا [more correctly **أَرْخَصَهَا** i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.)

2. **غَفَّرَ اللَّهُ لَهُ** **غَفَرَهُ** [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.)

4. **أَغْفَرَتْ** It (land) produced somewhat of **غَفَرٌ**, meaning small herbage: (TA:) [i. e.] it produced herbage like the nap of cloth. (O, L, TA.)* — And It (land) produced its **مَغْفِيرٍ** [pl. of **مُغْفِرٌ**, q. v.]. (IAth, O, L, TA.) And **أَغْفَرُ** It (the [species of tree, or shrub, called] **رُمْتٌ**, S, and the **عُرْطُ**, [&c.,] TA) exuded, or produced, its **مَغْفِيرٍ**. (S, TA.) — Also, i. e. **أَغْفَرَتْ**, [from **غَفَرٌ**, q. v.,] She (a mountain-goat) had a young one, or young ones. (O, TA.) — And **أَغْفَرُ النَّخْلُ** The palm-tree had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medeenah term **الْغَفَا** [or **الْغَفَى**]. (O, TA.)

5. **تَمَغْفَرُ** and **تَغْفَرُ** He gathered what is called **مَغْفَرٌ** and **مُغْفِرٌ** [see the latter of these two words]. (S, K.) He who says **مُغْفِرٌ** says **تَمَغْفَرُ**, and he who says **مَغْفَرٌ** says **تَغْفَرُ**, We went forth to gather **مَغْفِرٌ**, or **مَغْفَرٌ**, from its trees. (S.)

6. **تَغَافَرَا** They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.)

8: see the first paragraph, in two places.

10. **اسْتَغْفَرَ اللَّهَ مِنْ ذَنْبِهِ**, (Mgb,) and **لِذَنْبِهِ**, (S,) and **ذَنْبَهُ**, (K,) He begged of God forgiveness, or pardon; (Mgb;) he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, (K, TA,) by word and by deed; for so God requires one to do; not with the tongue only. (TA.)

11: see the first paragraph.

Q. Q. 2. **تَمَغْفَرُ**: see 5, in two places.

غَفَرٌ: see **غَفَرٌ**, in two places. — See also **غَفَرٌ**. — Also The belly. (K.) — And A certain thing like the [sack called] **جَوَالِي**. (K.) — And **الْغَفَرُ** is the name of The star [λ] in the left foot of Virgo: (Kzw in his Descr. of Virgo:) or three obscure stars, (Kzw in his Descr. of the Mansions of the Moon,) or three small stars, (S, K,) [most probably, I think, (not φ and ι and κ, as supposed by Freytag, who refers to Ideler's "Untersuch." pp. 169 and 288, but) ι and κ and λ of Virgo, though said to be] belonging to Libra: (S:) one of the Mansions of the Moon, (S, K,) namely, the Fifteenth. (Kzw in his Descr. of the Mansions.)

غَفَرٌ The young of the mountain-goat; (S, K;) as also **غَفْرٌ**; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] **أَغْفَارٌ** and [of mult.] **غَفَرَةٌ** (S, K) and **غُفُورٌ**: (K, K;) the female is termed **غَفْرَةٌ**: and it is said that **غَفَرٌ** is an appellation of one and of a pl. number: the

(حَلَقٌ, or حَلَقٌ, as in different copies of the K,) which an armed man, (K,) or a man, accord. to some lexicons, (TA,) wears in the manner of a (يَتَّقِعُ بِهَا) قَنَاح; as also مَغْفَرَةٌ and غِفَارَةٌ (K:) accord. to ISh, the مَغْفَر is a piece of mail (حَلَقٌ) which a man puts beneath the helmet, hanging down upon the neck: and sometimes, he says, it is like the قَنْسُوة, except that it is more ample; a man throws it upon his head, and it reaches to the coat of mail; then the helmet is put on over it; and this مَغْفَر hangs down upon the shoulders: sometimes, also, the مَغْفَر is [a covering for the head] made of دِيْبَاج [i. e. silk brocade], and of [the cloth called] خَزْ [q. v.], beneath the helmet: accord. to "the Book of the Coat of Mail and the Helmet," by AO, مَغْفَر and غِفَارَةٌ are names applied to a portion of mail [forming a head-covering], which is also called تَسْبِغَةٌ [q. v.]; and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with دِيْبَاج or خَزْ or [the kind of silk stuff called] بَزِيُون; and they stuff it with something (حَشَوْهَا بِهَا كَانَ); and sometimes they make above it a قَوْس [or tapering top] of silver &c.: (TA:) the term مَغْفَر is also applied to the helmet itself. (Mgh.) — See also مَغْفُورٌ, in three places.

مَغْفَرَةٌ: see مَغْفَرٌ, in two places.

مَغْفَارٌ: see the next paragraph, in two places.

مَغْفُورٌ (AA, T, S, K, &c.) and مَغْفَرٌ (Ks, T, S, K) and مَغْفَرٌ and مَغْفَارٌ (K) i. q. مَغْفُورٌ (T, S, K;) [A kind of manna;] a produce of the [species of tree, or shrub, called] رَمْت, and sometimes of the عَشْر and the عَرْقُط and the ثَمَر and the سَلَم and the طَلْح &c.; (S;) the gum of the رَمْت and عَرْقُط; (T;) the gum that is found upon the رَمْت, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رَمْت, resembling دَبْس in its colour; (ISh, in explanation of the pl. مَغْفَارِ;) a gum that flows, or exudes, from the عَرْقُط, not of pleasant odour; (IAth;) a gum resembling [the kind of sweetmeat called] نَاطِف, exuded by the عَرْقُط, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, مَغْفَارٌ is applied to the gum of the إِجَاصَة: and some say that مَغْفَرٌ is applied to gum of a round shape; مَغْفُورٌ to that which is in shape like a finger; and ذَوْبٌ to that which flows upon the ground: and مَغْفَرٌ is also applied to a twig of a gum-tree, from which [for بِهِ (with which), in the TA, I read مِنْهُ] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مَغْفُورٌ and مَغْفَارٌ and مَغْفَارِ; (T, S, K,) and [of مَغْفَرٌ and مَغْفَارِ; (K:) it is also said that مَغْفَارِ is applied to a kind of sweet honey, like رُب, except that it is white. (TA.) [Hence the saying,]

هَذَا الْجَنَى لَا أَنْ يُكْدَ الْمَغْفَرُ

[This is gathering, not the scraping off مَغْفَر]: a prov. alluding to the preference of a thing; said to him who obtains much good. (K.) [See also Freytag's Arab. Prov., ii. 874.]

مَغْفِيرٌ: see the next preceding paragraph.

أَرْضُ مَغْفُورَاءَ Land containing [trees producing] مَغْفِير. (IDrd, K.) [See مَغْفُورٌ.]

غفص

3. مُغَافَصَةٌ (S, A, Mgh, K,) inf. n. مُغَافِصٌ and غِفَافٌ (TA,) He came upon him suddenly, or unexpectedly; (A, Mgh, K;) he took him at unawares, (S, Mgh, K,) and did an evil action to him. (TA.) — Hence the saying, (Mgh,) أَخَذْتُهُ مُغَافَصَةً (A, Mgh, TA) I took it (a thing, Mgh) striving to overcome. (Mgh, TA.)

غَافِصَةٌ A sudden, or an unexpected, calamity, of time, or fortune: (Sgh, K, TK:) pl. غَوَافِصُ. (A.) You say, وَقَالَ اللَّهُ غَوَافِصُ الدُّخْرِ [May God preserve thee from the sudden, or unexpected, calamities of time, or fortune]. (A.)

غفل

1. غَفَلَ عَنْهُ (S, O, Mgh, K,) aor. غَفَلَ, (S, O, Mgh,) inf. n. غُفُولٌ (S, O, Mgh, K) and غَفْلَةٌ (S, O, Mgh,) or the latter is a simple subst., (K,) or it is a simple subst. as well as an inf. n., and so may be غُفْلَانٌ, said in the K to be a simple subst.; and MF says that غَفَلَ, aor. غَفَلَ, of which غَفَلَ, mentioned in the K as a subst. syn. with غَفْلَةٌ, may be the inf. n., has been mentioned by some as a dial. var. of غَفَلَ, but had not been found by him in any of the lexicological works notwithstanding much research, so that its correctness requires consideration; (TA;) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (Mgh;) namely, a thing: (S, O, Mgh:) or he neglected it; and was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it: (K:) and sometimes it is used as meaning he neglected it [intentionally], leaving it, and turning away: (Mgh:) and غَفَلَ signifies the same as غَفَلَ or غَفَلَ signifies صَارَ غَافِلًا [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and غَفَلَ عَنْهُ and غَفَلَ غَفْلَةً signify وَصَلَ غَفْلَةً [which is app. said merely for the purpose of showing that the former verb is made trans. only by means of عَنْ, and the latter is trans. without any prep.; for وَصَلَ الْفِعْلَ إِلَى and وَصَلَ إِلَيْهِ, which latter phrase is the more usual, mean "he made the verb transitive"]: (K:) or غَفَلَ signifies he neglected it (i. e. a thing) though remembering it. ('Eyn, Sb, S, O, Mgh.) It is said in a trad., مَنِ اتَّبَعَ الصِّيدَ غَفَلَ, which latter phrase is the more usual, mean "he made the verb transitive": i. e. He who pursues the object of the chase has his mind busied and possessed by it so that he becomes unmindful [&c. of other things]. (TA.)

2. غَفَلَ, inf. n. تَغْفِيلٌ, He made him to become unmindful, forgetful, neglectful, heedless, or inadvertent. (Mgh.) — See also 4. — التَّغْفِيلُ signifies [also] The sufficing one's companion [in respect of an affair] when he who is the object thereof is unmindful, unoccupied [in mind, or actually,] by anything. (ISk, K, TA.) [You say, غَفَلَ صَاحِبَهُ meaning He sufficed his companion in respect of an affair when he (the latter) was unmindful, &c.] — And غَفَلَ, (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) He concealed it, (Mgh, O, K,) namely, a thing. (Mgh, O.)

3. غَافَلَهُ [app. He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA voce سَافَاهُ, q. v., in art. سَهَو.)

4. اغْفَلَهُ: see 1, in three places. — [Hence,] one says, مَا أَغْفَلَهُ عَنْكَ شَيْءٌ [app. lit. signifying How unmindful of thee is he as to anything! and therefore virtually] meaning dismiss doubt [from thee respecting him as to anything]. (TA. [See further explanations of it voce شَيْءٌ.]) — And اغْفَلَهُ عَنْهُ He made him to be unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, O, TA;) namely, a thing. (S.) [Or] اغْفَلَهُ signifies He, or it, smote him, or lighted on him, he (the latter) being غَافِلٌ [i. e. unmindful, &c.]: or he made him to be غَافِلٌ: or he called him, or named him, غَافِلٌ: and in like manner غَفَلَ, inf. n. تَغْفِيلٌ: (TA:) or تَغْفِيلٌ signifies the calling [one] unmindful, &c.: and the rendering [one] stupid, or foolish. (KL.) — And اغْفَلَهُ signifies also He asked him [for, or respecting, a thing] in the time of his occupation, not waiting for the time of his freedom therefrom. (TA.) — And اغْفَلَ الدَّابَّةَ He left the beast unbranded; did not brand it. (S, O.)

5. تَغَفَّلَ as intrans.: see 6, in two places. — تَغَفَّلَ He watched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Mgh;) as also تَغَافَلَ عَنْهُ (S, O,) and تَغَافَلَ [as trans.] in this sense [without a prep.] is a mistake. (Mgh.)

6. تَغَافَلَ He feigned himself unmindful, forgetful, neglectful, heedless, or inadvertent; not being so really. (Mgh.) [And] He was intentionally, or purposely, unmindful, forgetful, &c.; as also تَغَفَّلَ (K:) or the former has this meaning: but تَغَفَّلَ signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.) تَغَافَلَ عَنْهُ: see 5. It means [also] He was unmindful, &c., of him, or it: or he feigned himself unmindful, &c., of him, or it. (MA.)

10. اسْتَغْفَلَهُ: see 5.

غَفْلٌ Land without cultivation: (K:) or without any way-mark: (Mgh:) or without any way-mark and without cultivation: (S, O:) or not rained upon: (Ks, S, O:) or unknown; in which is no known trace; or vestige: and, accord. to the

M, a desert, or waterless desert, that causes one to lose his way, wherein is no sign, or mark: (TA:) pl. **أَغْفَالٌ** (S, TA,) *syn. with مَوَاتٌ* [q. v.]: (S:) and Lh mentions the phrase **أَرْضُ أَغْفَالٍ**, as though they made every portion thereof to be what is termed **غُفْلٌ**: and **بِلَادُ أَغْفَالٍ**, meaning [tracts of country] wherein are no way-marks by which to be directed. (TA.) — Also A road, or way, &c., in which is no sign, or mark, whereby it may be known. (K.) — And A gaming-arrow (**قِدْحٌ**) upon which is no mark [or notch to distinguish it]; (K;) such as has no portion assigned to it, and no fine: (O, K:) [or,] accord. to Lh, one says **قِدْحُ غُفْلٍ**, using the sing. form [of the epithet] meaning [gaming arrows] in which are no notches, and to which is assigned no portion and no fine: they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] **المُصَدَّرُ**; the next, **المُضَعَّفُ**; the next, **المَبْنِيحُ**; and the next, **السَّيْفِيحُ**. (TA.) — And A beast (**دَابَّةٌ**) having no brand upon it: (S, O, K:) and a she-camel that is not branded, in order that the poor-rate may not be [considered as] incumbent for her: and **غُفْلٌ** is a dial. var. thereof, or is used by poetic license: the pl. is **أَغْفَالٌ**. (TA.) The pl. (**أَغْفَالٌ**) is also applied to Camels, or cattle, (**نَعَمٌ**), that yield no milch. (TA.) — And A **مُضَعَفٌ** [or copy of the *Kur-án*] bare of the [signs called] **عَوَاشِرُ** [pl. of **عَاشِرَةٌ** q. v.] and the like of these. (TA.) — And A book, or writing, [that is anonymous,] of which the author is not named. (TA.) And Poetry of which the author is unknown. (K.) And A poet unknown (K, TA) and unnamed [or anonymous]: pl. **أَغْفَالٌ**. (TA.) — Also A man inexperienced in affairs. (S, O, Mṣb, TA.) One whose beneficence is not hoped for, nor his evilness feared; (K, TA;) he being like the shackled that is neglected: pl. as above. (TA.) And One having no grounds of pretension to respect or honour: (K, TA:) or, as some say, of whom one knows not what he possesses. (TA.) — And The fur (lit. furs, or soft portions of hair, **أَوْبَارُ**, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.)

غُفْلٌ: see **غَفْلَةٌ**. — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; *syn. with كَثِيرٌ رَفِيعٌ*: (O, K:) [or the latter word is correctly **رَفِيعٌ**, (so in the TK), i. e. ample, and pleasant or good, as applied to the means of subsistence:] and a state of *ampleness* of the means of subsistence: (O, K:) thus in the saying, **هُوَ فِي غُفْلٍ مِنْ عَيْشِهِ** [He is in a state of *ampleness* in respect of his means of subsistence: app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.)

غُفْلٌ: see **غُفْلٌ**, latter half.

غَفْلَةٌ the subst. from **غَفَلَ** (ISd, K,) or it is an inf. n. (S, O, Mṣb, TA) and also a simple subst., (TA,) or the subst. is **غَفْلَةٌ**, with fet-h to the ف,

to distinguish it from the inf. n.; (Mṣb;) as also **غَفْلٌ** (ISd, K,) or this may be the inf. n. of **غَفَلَ**, mentioned above as a dial. var. outweighed in authority; (TA;) and **غَفْلَانٌ** (K,) or this may be an inf. n. like **كُفْرَانٌ**, and it may be a simple subst.; (TA;) *Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence*; (Mṣb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (Mṣb:) or **غَفْلَةٌ** signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Bakā, TA:) or the want of requisite knowledge or cognizance of a thing: (El-Harālee, TA:) or, accord. to Er-Raghib, negligence occurring from littleness of consideration and of vigilance: or, as some say, the following the soul in that which it desires. (TA.) **فِي غَفْلَةٍ** In a state of unmindfulness &c., and **عَنْ غَفْلَةٍ** in consequence of unmindfulness &c., may often be rendered at unawares.]

غَفْلَةٌ: see the next preceding paragraph.

غَفْلَانٌ, or **غَفْلَانٌ**: see **غَافِلٌ**.

غَفْلَانٌ: see **غَفْلَةٌ**.

غُفْلٌ A she-camel that does not take fright and flee, (K, TA,) nor hold back from a young one that she suckles, nor care who milks her. (TA.)

غَافِلٌ [and **غَفْلَانٌ**, or **غَفْلَانٌ**, *Unmindful, forgetful, neglectful, heedless, or inadvertent*: and the former, sometimes, intentionally neglecting: pl. of the former **غُفْلٌ** and **غُفْلَانٌ**. (K.)

مُغْفِلٌ Possessing camels not branded. (TA.)

مَغْفَلَةٌ The **عَنْقَقَةُ** [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjājee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., **عَلَيْكَ بِالْمَغْفَلَةِ** [Keep thou to the washing of the tuft of hair beneath the lower lip]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed **وُضُوءٌ**. (TA.)

مُغْفَلٌ [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, Mṣb, K.)

غلى and غفو

1. **غَفَا**, and **غَفَى**: see 4. — **غَفَا** (K, TA,) inf. n. **غَفُوٌ** and **غَفُوٌ** (TA,) also signifies *It (a thing, TA) floated upon the water.* (K, TA.) — **غَفَى الطَّعَامُ**, aor. -, (K, TA,) inf. n. **غَفَى** (TA,) *He cleared the wheat of what is termed غَفَى, i. e. a thing such as [the noxious weed called] زُرَّانٌ [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also غَفَى. (K, TA.)*

4. **إِغْفَا**: (S, Mṣb, K, &c.) inf. n. **إِغْفَا**: (S, Mṣb;) and **غَفَا** (K,) first pers. **غَفَوْتُ** (S, Mṣb,) inf. n. **غَفُوٌ** and **غَفُوٌ**; (K;) the latter verb said by

ISd to occur in the trad., (TA,) but disallowed by ISk (S, Mṣb, TA) and by others, (Mṣb,) and said by Az to be rare; (Mṣb, TA;) *He slept: (S, K:) or he slept a light sleep: (Mṣb, TA:) or he was, or became, drowsy, or heavy with sleepiness; as also غَفَى, aor. -, inf. n. غَفَى. (K.)* — And **إِغْفَى** *He (a man, TA) slept upon what is termed غَفَى, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAqr by Az, and by Sgh as from AA. (TA.)* — And **إِغْفَى الطَّعَامُ** *The wheat was abundant in its نُخَالَةٍ, accord. to the copies of the K, but more properly its نَفَاةٌ [i. e. refuse]. (TA.)* — See also 1. **إِغْفَى الشَّجَرُ** *The trees hung down their branches. (IKtt, TA.)*

7. **انْغَفَى** *It (a thing, TA) became broken. (K, TA.)*

غَفُوٌ and **غَفَوَةٌ** and **غَفِيَّةٌ** (K, TA) and **غَفِيَّةٌ** and **غَفِيَّةٌ** (Sgh, TA) *A زَبْتَةٌ [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh. (TA.)*

غَفَى *The refuse that is taken forth from wheat, and thrown away, (Fr, S, TA,) such as [the noxious weed called] زُرَّانٌ [q. v.]; (S;) a thing that is in wheat, such as زُرَّانٌ, (K, TA,) and other refuse: (TA:) or the straw [thereof]: (K, TA:) accord. to IAqr, the bad, that is thrown away, of wheat; as also غَفَا. (Az, TA.)* — Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or **غَفَا**, (thus in the copies of the K followed in the TA,) i. q. **غَفَا** [i. e. The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, of a torrent]. (K, TA.) — And *Fragments, or broken portions, of wheat: (K, TA:) or the stalks thereof. (TA.)* — And *A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe, (S, K, TA,) and rendering them tasteless. (S [in which the word thus expl. is غَفَى] and TA.)* And *A thick crust that comes upon unripe dates: [see 4 in art. غفر:] or, as some say, bad dates, that become [app. in the skin] thick, or coarse, and like the wings of locusts. (TA.)* — And *A disease incident to straw, rendering it bad. (TA.)* — Also *Such as they drive away, or expel, of their camels. (K, TA.)* — And **غَفَى** signifies also *The bad of anything. (TA.)* — And *The low, vile, mean, or sordid; or the lower, viler, &c.; or the refuse, or rabble; of mankind. (TA.)*

غَفَوَةٌ *A light sleep: occurring in the traditions. (TA.)* — See also **غَفُوٌ**.

غَفَوَةٌ and **غَفِيَّةٌ** and **غَفِيَّةٌ**: see **غَفُوٌ**.

غَفِيَّةٌ, like **فَرْحَةٌ** [in measure], in the phrase **خَطَّةٌ غَفِيَّةٌ**, [in which, app., the former word is **خَطَّةٌ**, and the meaning of the phrase *An affair, or a case, or a dubious, or momentous, and difficult affair, in which is something evil, or to be rejected,*]

is a possessive epithet, signifying *فيها غنى*. (TA: immediately after *غنى* expl. as meaning the "bad" of anything.)

غَفَا and *غَفَا*: see *غنى*, first and second sentences.

الْغَفَاءُ [in the CK *الْغَفَاءُ*] *The whiteness upon the حدقة* [or iris of the eye], (K, TA,) i. e., *that covers the حدقة*. (TA.)

إِغْفَاءُ الصُّبْحِ *The sleep of daybreak, or the first part of the day*. (TA.)

غل

1. *غَلَّه*, (S, O, K, *) aor. *غَلَّ*, (S,) inf. n. *غَلٌّ*, (K,) *He made it, or caused it, to enter*, (S, O, K, *) [in the CK *أَدْخَلَ* is erroneously put for *أَدْخَلَ*], *في* into a thing; (O, K;) as also *غَلَّغَلَهُ*, (K, TA,) inf. n. *غَلَّغَلَةٌ*; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — and *غَلَّ*, (S, O, K,) aor. as above, (S,) and so the inf. n., (TK,) signifies also *It entered* [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does *تَغَلَّلَ*, (S, O, K,) and *تَغَلَّلَ*, and *تَغَلَّلَ*; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — *يَغَلُّ* said of a ram means *Penem suum inserit* (*يُدْخِلُ قُضْبَةً*) *non sublatâ caudâ*. (S, O, TA.) And *غَلَّ* signifies also *Inivit* (*حَقَّ*, in some copies of the K without the hem-zeh,) *feminam*: (K, TA; in which latter is added *ولا يكون إلا من ضخم* [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAr. (TA.) — *غَلَّ الدُّخْنُ فِي* mentioned by IAr. (TA.) — *غَلَّ رَأْسُهُ* *He made the oil to enter amid the roots of the hair of his head*. (K.) And *غَلَّ شَعْرَهُ بِالطِّيبِ* *He made the perfume to enter amid his hair*. (TA.) — And *غَلَّه نَهَ* *He made it to be unapparent to him* (*دَسَّه*), *he* [the latter] *having no knowledge of it*. (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — *غَلَّ الْمَوَازِ* *He* (a man) *entered into the midst of the deserts, or waterless deserts*. (S, O.) — *غَلَّ الْمَاءُ بَيْنَ الْأَشْجَارِ*, (S, O, K,) aor. *غَلَّ*, (S, O,) *The water ran amid the trees*. (S, O, K.) And *تَغَلَّلَ الْمَاءُ فِي الشَّجَرِ* *The water entered amid the breaks, or interspaces, of the trees*. (S.) — *غَلَّ الْغَلَالَةَ* *He clad himself with, or wore, the غَلَالَةُ* [q. v.] (K, TA) *beneath the [other] garments*; because he who does so enters into it. (TA.) And *أَغْتَلَّتْ الثُّوبَ* [in like manner] signifies *I clad myself with, or wore, the garment beneath the [other] garments*. (K.) — *غَلَّ فُلَانًا*, (K, TA,) aor. and inf. n. as above, (TA,) *He put upon the neck, or the hand, of such a one, the غَلَّ* [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand]. (K, TA.) And *غَلَّ* *He had the غَلَّ put upon him*. (S, TA.)

Bk. I.

And *غَلَّتْ يَدُهُ إِلَى عُنُقِهِ* [*I confined his hand to his neck with the غَلَّ*]. (S, O.) And *أَسِيرًا يَغَلُّ مِنْ قِدِّ وَعَلَيْهِ شَعْرٌ* [*He confined a captive with a غَلَّ of thongs upon which was hair*]. (TA.) One says, *مَا لَهُ أَلْ وَغَلَّ*, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, *وَأَلَّ وَغَلَّ*], a form of imprecation, (K, TA,) meaning [*What ails him?*] *may he be thrust, or pushed, in the back of his neck, and become possessed, or insane*, (IB, TA in the present art. and in art. ال,) and therefore have the غَلَّ put upon him. (TA in the present art.) And *غَلَّتْ يَدُهُ إِلَى عُنُقِهِ* [sometimes] means † *His hand was withheld from expenditure*. (TA.) = *غَلَّ*, (S, K,) aor. *يَغَلُّ*, inf. n. *غَلَّلَ*, said of a man, (S,) *He was, or became, thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, and from anger and vexation*. (TA.) — And *غَلَّ* said of a camel, (S, O, K,) originally *غَلَّلَ*, (MF, TA,) aor. *يَغَلُّ*, and *أَغَلَّ* also; *He was, or became, thirsty; or vehemently thirsty; or affected with burning of the inside: (K:) or he did not fully satisfy his thirst; (S and O in explanation of the former, and TA in explanation of both;) and غَلَّتْ is said of camels in like manner, agreeably with this last explanation: (K:) and أَغْتَلَّتْ is also said of sheep or goats, (K, TA,) signifying they thirsted. (TA.) = *غَلَّ صَدْرُهُ*, aor. *يَغَلُّ*, (S, O, K, TA, [in the CK, erroneously, *يَغَلُّ*], with kesr, (S, O,) inf. n. *غَلَّ*, with kesr, (O,) *His bosom was, or became, affected with rancour, malevolence, malice, or spite: (S, O, K:) and with dishonesty, or insincerity. (S, O.)* [See also *غَلَّ*, below.] It is said in a trad., *لَا يَغَلُّ عَلَيْهِ قَلْبُ الْمُؤْمِنِ*, i. e. [There are three habits, (*خَصَالُ* being understood, these, as is said in the O, being "the acting sincerely towards God," and "giving honest counsel to those in command," and "keeping to the community" of the Muslims,)] *while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right; (S, O;) a saying of the Prophet; thus related by some: accord. to others, يُغَلُّ, (S, O,) with damm to the ي, (O,) which is from the meaning expl. in the next sentence here following. (S, O.)* = *غَلَّ*, (S, Mgh, O, Mṣb, K,) aor. *يَغَلُّ*, (S, O,) inf. n. *غُلُولٌ*, (S, Mgh, O, Mṣb, K,) *He acted unfaithfully; as also أَغَلَّ: (S, O, Mṣb, K:) or thus the latter, (S, Mgh, O, Mṣb, K,) accord. to ISk (S, Mṣb) and A'Obeid, (S,) in a general sense; (Mgh, Mṣb;) and he became unfaithful: (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, Mṣb, K;) you say, *غَلَّ مِنَ الْغَنَمِ* meaning *حَانَ* [i. e. *He acted unfaithfully in taking from the spoil, or booty*]; (S, O;) or meaning *he acted unfaithfully in relation to the spoil, or booty: (Mgh:) or غَلَّ*,**

(IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. *غُلُولٌ*, (IAth, TA,) or *غَلَّ*, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also *he stole; and was unfaithful in respect of a thing privily; and such conduct is termed غُلُولٌ because, in the case thereof, the hands, or arms, have the غَلَّ* [q. v.] put upon them: (IAth, TA:) or it signifies also *he took a thing and hid it amid his goods; and it occurs in a trad. as meaning he took a شِمْلَةٌ privily. (Mgh.)* It is said in the Kur [iii. 155], *وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ* and *أَنْ يَغُلَّ*, accord. to different readers; the former meaning [*And it is not attributable to a prophet*] *that he would act unfaithfully; and أَنْ يَغُلَّ* meaning, [agreeably with an explanation of *أَعْلَ* in the K,] *that unfaithful conduct should be imputed to him; or that there should be taken from his [share of the] spoil, or booty; (S, O, TA;) [or this may mean, that he should be found to be acting unfaithfully; for, accord. to the TA, *يَغُلُّ الرَّجُلُ* means *وَجَدَهُ غَالًا*]; but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. *لَا إِغْلَالٌ وَلَا إِسْلَالٌ* i. e. *There shall be no acting unfaithfully nor stealing: or there shall be no act of bribery [nor stealing]: (S, O:) or, as some say, there shall be no aiding another to act unfaithfully [&c.]. (TA.)* = *غَلَّتْ لِلنَّاقَةِ* *I fed the she-camel with غَلِيلٌ* i. e. *date-stones mixed with [the species of trefoil called] قَتَّ*. (S, O, TA.) = *أَغَلَّ فِي الْإِهَابِ*: see *الْإِهَابِ*; *غَلَّ* and *أَغَلَّ*; *غَلَّ* inf. n. *غَلَّ*; and *أَغَلَّ*; *He was silent at the thing: and also he was intent upon the thing. (TA.)**

2. *بِالْغَالِيَةِ*, (S, O,) *غَلَّ بِحَيْتِهِ*, (K,) *He perfumed him*, (S, O, K,) inf. n. *تَغْلِيلٌ*, (K,) *He perfumed him*, (K,) or *daubed, or smeared, his beard, much, (O,) the teshdeed denoting muchness, (S, O,) with غَالِيَةً: (S, O, K:) and بِالْغَالِيَةِ* and *تَغْلِيلٌ* and *تَغْلِيلٌ* *He perfumed himself with غَالِيَةً*: (K:) Lh mentions *تَغْلَى بِالْغَالِيَةِ*, which is either from the word *غَالِيَةً* or originally *تَغْلَلٌ*, in the latter case being like *تَغْلَلْتُ* for *تَغْلَلْتُ*, but the former is the more agreeable with analogy: accord. to Fr, one says, *تَغْلَلْتُ بِالْغَالِيَةِ*, and not *تَغْلَلْتُ*: (TA:) As held *تَغْلَلْتُ* from *الْغَالِيَةِ* to be allowable if meaning *I introduced the غَالِيَةِ into my beard or my mustache; (S, O;) and the like is the case with respect to بِحَيْتِي*: (S:) accord. to Lth, one says, from *الْغَالِيَةِ* and *غَلَّتْ* and *غَلَّتْ*. (TA. [See also 1 in art. غلف; and see art. غلى.]

4. *إِغْلَالٌ*, (K,) inf. n. *إِغْلَالٌ*, (TA,) *He watered his camels ill, so that they did not satisfy their thirst: (K, TA:) or he brought, or sent, them back from the water without satisfying their thirst: (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeid, on*

the authority of AZ, [in this sense,] with the unpointed ع. (TA. [But see 4 in art. عل.]) — And اغل signifies also اغتلت غنمه (O, K) [accord. to the TA as meaning *His sheep, or goats, thirsted*: but this I think doubtful: see 8]. — اغل and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. = اغلت الضيعة (Mgh, Msh, K, [in the CK اغلت,]) and الضياع (S, O, K,) from الغلة (S, O,) [The estate, and estates, consisting of land, &c.,] became in the condition of having غلة [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Msh:) or yielded غلة (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — And اغل meaning بلغت غلتهم [i. e. The غلة of the people, or party, arrived; as expl. in the PS and TA; or the people, or party, had their غلة brought to them]. (S, O, K.) And The people, or party, became in [or entered upon] the time of the غلة. (TA.) — And اغل على عياله Such a one brings the غلة to his family, or household. (S, O.) = اغل الوادي The valley gave growth to what are termed غلات (S, O, K,) pl. of غل. (TA.) = اغل في الإهاب (S, O,) He (a butcher) left some of the flesh sticking in the hide, in stripping it off: (S, O:) or he took some of the flesh and of the fat [in the hide] in the skinning: (K:) and اغل في الإهاب he left somewhat [of the flesh, or of the flesh and of the fat,] remaining in the hide on the occasion of the skinning: a dial. var. of اغل. (TA.) — And accord. to AA, اغل الإبل signifies The milking of the she-camel when milk remains [app. afterwards] in her udder. (O.) [Perhaps the meaning is The leaving some remaining in the udder on the occasion of milking.] = اغل الخطيب The orator, or preacher, said, or spoke, what was not right, or correct. (TA.) = اغل بصره (S, O,) or البصر (K,) He (a man, S, O) looked intensely, or intently. (S, O, K.) — See also 1, last sentence. = اغل signifies also The making an overt, or open, hostile, or predatory, incursion. (TA.) = And The clothing oneself with, or wearing, a coat of mail. (TA.)

5: see 1, first sentence: = and see also 2, in three places.

7: see 1, first sentence.

8. اغتلت التوب: see 1, former half. = اغتلت التوب I drank the beverage. (K.) = ارضة يغتلبها: see 10. = اغتلب said of a camel, and اغتلبت said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) = اغتلب بالغابة: see 2. = اغتلبت said of sheep or goats, They became affected with the disease termed غل [q. v.]. (O, K.)

10. استغلل signifies The desiring, or demanding, or [tasking a person,] to bring غلة [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]. (PS.) One says,

استغل عبدہ meaning He tasked his slave to bring غلة to him. (S, O, K. [In the explanation in the CK, يغل is erroneously put for يغلب.]) — And The taking, or receiving, [or obtaining,] of غلة: (PS:) or the bringing of غلة from a place [or an estate]. (KL.) One says, استغلل المستغلات He took the غلة of the مستغلات [i. e. of the lands, or estates, from which غلة is obtained]. (S, O, K.) And ارضة يغتلبها like يستغلبها [i. e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غلة]. (TA.) — And [hence] one says of a hard man, لا يستغل منه شيء [Nothing, meaning no profit or advantage, is reaped, or obtained, from him]. (L and TA in art. مرس: see 5 in that art.)

R. Q. 1. غلغل, inf. n. غلغلة: see 1, first sentence. — غلغل رسالة إلى صاحبها [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) = And غلغلة signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غرغرة. (TA.) = [See غلغلة. I do not find any instance of the usage of غلغل otherwise than as trans.: but in the TK, and hence by Freytag, غلغلة in a sense in which it is expl. below is regarded as an inf. n., and consequently the verb is said to signify He went quickly; which is a meaning of R. Q. 2.]

R. Q. 2. تغلغل: see 1, first quarter, in two places. — قد تغلغلت يا عدو الله, said to the مُحْتَب, when he described a woman, as is related in a trad., is expl. as meaning Thou hast reached, in thy looking, of the beauties of this woman, a point which no looker, nor any one having close communion, nor any describer, has reached [beside thee, O enemy of God]. (TA.) — Also He went quickly: (K, TA:) one says, تغلغلوا فمضوا [They went quickly, and passed, or passed away]. (TA.) = تغلغل بالغالية: see 2.

غل A ring, or collar, of iron, which is put upon the neck: (Msh:) a shackle for the neck or for the hand: [i. e. a ring, or collar, for the neck, or a pinion or manacle for the hand:] (MA:) or a [shackle of the kind called] جامعة (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel* in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زمارة:)] and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is أغلال (S, O, Msh, K:) which repeatedly occurs in the Kur-ân and the Sunneh as meaning † difficult tasks and fatiguing works [as being likened to shackles upon the necks]. (TA.) — [Hence] the Arabs apply it metonymically to denote † A wife. (TA.) And غل قمل [lit. A lousy shackle for the neck &c.] is an appellation of † a

woman of evil disposition; originating from the fact that the غل used to be of thongs, upon which was hair, so that it became infested with lice. (S.) = Also, and غلة (S, O, K,) and غلب (K,) or this is the inf. n. of غل (S,) [and accord. to analogy of غل as originally غلب,] and غلب (S, O, K,) Thirst: or vehement thirst: (K, TA:) or the burning of thirst; (S, O, TA:) little or much: (TA:) or burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.)

غل and غلب Rancour, malevolence, malice, or spite: (S, O, Msh, K, TA:) or latent rancour &c.: (JK in explanation of the former:) and envy; so each signifies; (TA:) [and so the former in the Kur vii. 41 and xv. 47:] and enmity: (TA in explanation of the latter:) and the former signifies also dishonesty, or insincerity. (S, O.)

غلة Proceeds, revenue, or income, (Mgh, Msh, K, TA, [in the CK الدخلة is put for الدخل,]) of any kind, (Mgh, Msh,) accruing from the produce, or yield, of land, (Mgh, Msh, K, TA,) or from the rent thereof, (Mgh, Msh, TA,) [in which sense مغل is also used, as a subst., pl. مغلات,] or from seed-produce, and from fruits, and from milk, and from hire, and from the increase of cattle, and the like, (TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the like; (Mgh, Msh;) [generally meaning corn, or grain; i. e.] wheat and barley and rice and the like: (KL:) the غلة of the slave is the payment imposed by the master, and made to him: (TA voce ضريبة:) pl. غلات (S, O, Msh, TA) and غلال (Msh, TA.) — Also Dirhems [or pieces of money] that are clipped (مقطعة), in a single piece thereof [the quantity clipped being] a قيراط or a طسوج or a grain; of which it is said in the “Ecdâh,” that one’s lending غلة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or dirhems [or pieces of money] that are rejected by the treasury of the state, but taken by the merchants. (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غلة.])

غلة A thing in which one hides himself. (IAgr, TA.) — See also غلانة, in two places: — and غلن. = And see غل, last sentence.

غلل Water amid trees: pl. أغلال (S, O. [See an ex. voce غلب.]) And Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the bottom of a valley or water-course, amid trees. (TA.) Abou-Sa’eed says,

لَا يَذْهَبُ كَلَامُنَا غَلَلًا *
[Our speech shall not pass away as a feeble flow of water]: meaning that it ought not to be concealed from men, but should be made public. (TA.) = Also A strainer, or clarifier: occur-

ring in a verse of Lebeed, cited voce رَزَقِي: where it means the *فِئَام* (S, O, TA) on the heads of the *أَبْرِيق* (S,) or on the head of the *إَبْرِيق* (O, TA:) or, as some relate the verse, the word is *غُلِّل*, pl. of *غَلَّة*; (S, O, TA;) which signifies [the same, i. e.] a piece of rag bound on the head of the *أَبْرِيق* [to act as a strainer]. (IAar, TA.) — And The flesh that is left upon the thumb when one skins [a beast]. (TA.) — See also *غُل*, last sentence. — Also, (O, K,) and *غَلَانَة* (O, and so in copies of the K,) or *غَلَانَة*, (so in other copies of the K, and accord. to the TA,) A certain disease that attacks sheep, or goats, (O, K, TA,) in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood, or coagulates and is mixed with a yellow fluid. (TA.)

غُلُولُ الشَّيْخ The food of the old man, which he ingests into his belly [or stomach]: (S, O, K:) and likewise the beverage drunk by him. (TA.) One says, *نِعْمَ غُلُولُ الشَّيْخ هَذَا* [Excellent, or most excellent, is this food of the old man &c.]. (S, O, K.)

غُلِيل: see *غُل*, last sentence. — [Hence,] sometimes, (TA,) † The burning of love, and of grief. (K, TA.) — See also *غُل*. — And see *مُغْلُول*. — Also Date-stones mixed with [the species of trefoil called] *قَت* (S, O, K, TA,) and in like manner with dough, (TA,) for a *she-camel*, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See also *غَال*.

غَلَانَة, or *غَلَانَة*: see *غُلِّل*, last sentence.

غَلَانَة A garment that is worn next the body, beneath the other garment, (S, O, K,) and likewise beneath the coat of mail; (S, O;) also called *غَلَّة*: (K, TA:) pl. [of the former] *غَلَالِيل* and [of the latter] *غُلِّل*. (TA.) — And A piece of cloth with which a woman makes her posteriors [to appear] large, (O, K, TA,) binding it upon her hinder part, beneath her waist-wrapper; (TA;) as also *غَلَّة*, of which the pl. is *غُلِّل*. (IB, TA.) — And The pin that connects the two heads of the ring [of a coat of mail]: (O, K:) pl. *غَلَالِيل*. (TA.) And *غَلَالِيل* signifies Coats of mail: or the pins thereof that connect the heads of the rings: or linings, or inner coverings, that are worn beneath them, (K, TA,) i. e. beneath the coats of mail: and [it is said that] the sing. thereof is *غَلِيلَة*. (K, TA.)

غَلِيلَة: see what next precedes.

غَالَان (S, O, K) and *غَال*, (K,) applied to a camel, (S, O, K,) Thirsty: (K:) or vehemently thirsty: (S, O, K:) or affected with burning of the inside: (K:) and *غَالَة*, and its pl. *غَوَال*, camels not having fully satisfied their thirst. (TA.)

غَال; and its fem., with *ة*: see the next pre-

ceding paragraph. — Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] *سَلَم* and *طَلَح*: one says *غَالٌ مِنْ سَلَم*, like as one says *عَيْضٌ مِنْ سِدْرٍ* and *غَلِيلٌ مِنْ غَضَا*: (AHn, S, O:) or, as also *غَلِيلٌ*, a place of growth of [the trees called] *طَلَح*: or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees: (TA:) pl. *غَلَالَان*. (K.) — And A certain plant, (S, O, K,) [said to be] well known: (K: [but I have not found it to be now known:]) pl. *غَلَالَان*. (S, O, K.)

غَالَة [as a subst.] A part broken off from the shore of the sea and become collected together in a place. (TA.) [Expl. by Freytag as signifying "Pars maris, quæ in litore abrupta est:" and as being a word of the dial. of El-Yemen: on the authority of IDrd.]

غلغل, [thus in my original,] applied to the root (عَرَق) of a tree, Extending far into the earth: pl. *غَلَاغِل*. (TA.)

غُلْغُلَة A quick rate of going. (S, O, K, TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is *غُلْغُلَ*, q. v.]

غُلْغُلَة Clamour and confusion of voices. (TA.) [Like the Pers. *غلغل* and *غلغله*.]

غَلَّة, as a subst., pl. *مُغَلَّات*: see *غَلَّة*.

مُغْلٌ A man cleaving to rancour, malevolence, malice, or spite. (TA.) — An unfaithful man; one who acts unfaithfully. (S, Mgh, O, TA.) Hence the saying of Shureyh, *لَيْسَ عَلَى الْمُسْتَعِيرِ وَلَا عَلَى غَيْرِ الْمَغْلِ ضَمَانٌ* (S, Mgh, O, TA,) i. e. [There is no guarantee to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit, meaning], except in the case of him who has been unfaithful in respect of the loan and the deposit: or, as some say, by the *مُغْل* is here meant the *مُسْتَعِيل* [i. e. the person employed to bring the *غَلَّة*]: but Iath says that the former is the right explanation. (TA.) — *مُغْلَة*, applied to a garden (جَنَّة), as in a verse cited voce *حَرَدَ* (S, O,) or to an estate (صَيْعَة), (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) *غَلَّة* [q. v.; fruitful, or productive]. (Mgh, TA.)

مُغْلُولٌ, applied to a man, Having the [shackle called] *غُل* put upon him. (TA.) It is said in the Kur [v. 69], *وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ* [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and *غَلِيلٌ*, and *مُغْلِلٌ*, (K,) Thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, or from anger and vexation. (TA.)

مُغْلِلٌ: see what next precedes. — [Hence,] *أَنَا*

مُغْلِلٌ إِلَيْهِ I am yearning, or longing, for him, or it. (K, TA.)

رِسَالَة مُغْلَغَلَة A message, or letter, conveyed from town to town, or from country to country. (S, O, K.)

مُغْلَغَلَة, with *kesr* to the second *غ*, Hastening; syn. *مُسْرَعَة* [which is trans. and intrans.; but generally the latter, like *سَرِيع*]. (TA.)

مُسْتَعْلٌ A place [or land or an estate] from which *غَلَة* is obtained: (KL:) [thus used, as a subst., it has for its pl. *مُسْتَعْلَات*:] see 10.

مُغْلٌ: see *مُسْتَعْلٌ*.

غلب

1. *غَلَبَهُ* (S, Mgh,) [and *غَلَبَ عَلَيْهِ*,] aor. *غَلَبَ*, (Mgh,) inf. n. *غَلَبٌ* and *غَلَبٌ*, (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Mgh,) and *غَلَبَة* (S, K, TA,) [the most common form,] or this is a simple subst. like *غَلَبٌ*, (Mgh,) which is perhaps formed from it by the elision of the *ة*, (Fr, S,) and *مُغْلَبٌ* and *مُغْلَبَة* (K, TA,) which last is rare, (TA,) and *غَلَبِي* and *غَلَبِيَّة* [in an intensive sense] (K, TA) and *غَلَبَة* (Lh, K, TA, said in the S to be syn. with *غَلَبَة*) and *غَلَبَة*, with *fet-h* to the *غ*, (K, TA, in the CK *غَلَبَة*), and *غَلَبَاءُ*, (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it; gained ascendancy or the mastery, prevailed, or predominated, over him, or it; or was, or became, superior in power or force or influence, to him, or it. (A, MA, K, PS, TK, &c.) [See also 5.] — One says, *غَلَبْتُهُ عَلَيْهِ* meaning [I overcame him in contending for it; i. e.] I took it, or obtained it, from him [by superior power or force]. (A.) And *غَلَبَ فُلَانٌ عَلَى الشَّيْءِ* Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying, *لَا تَغْلَبُوا عَلَى صَلَاةٍ* Be not ye overcome and anticipated by others in performing prayer before the rising of the sun and before its setting, so that the opportunity for your doing so escape you. (Mgh.) — And *غَلَبَهُ عَلَى نَفْسِهِ* He forced him, or constrained him against his will. (A, TA.) — [And *غَلَبَهُ الْأَمْرُ* The affair overcame, defeated, or baffled, him.] — And *غَلَبَهُ بِالْخَوْفِ* He exceeded him in fear. (S in art. *خوف*.) — And *غَلَبَ عَلَى فُلَانٍ الْكَرَمُ* Generosity was, or became, the predominant quality of such a one. (TA.) — And *غَلَبَ أَنْ يُخْطِرَ* [He refused to have the *خطام* (or leading-rope) put upon him]; said of a camel. (TA in art. *خطم*.) — And *أَغْلَبَ أَحَدُكُمْ* meaning *أَيْعِزُّ* [i. e. Is any one of you unable to associate with men kindly?]. (A.) — *غَلَبَ*, aor. *غَلَبَ*, (K, TA,) inf. n. *غَلَبٌ*, (S, TA,) He was, or became, thick-necked: (K, TA:) or thick and short in the neck: or thick

and inclining in the neck : from disease or other cause. (TA.)

2. غَلَبَهُ عَلَيْهِ, inf. n. تَغْلِبُ, [I made him to overcome, conquer, subdue, overpower, master, or surpass, him, or it; &c.: see 1: and] I made him to gain the mastery over it, or to obtain possession of it, (namely, a town, or country,) by [superior power or] force. (S.) — And غَلَبَ عَلَيْهِ He (a poet) was judged to have overcome his fellow. (TA.) [See مُغَلَّبٌ.] — غَلَبَ عَلَيْهِ تَغْلِبُ, a conventional phrase of the lexicologists, means He made a word to predominate over another word; as in الْقَمَرَانِ for سِرْنَا عَشَرَ لَيَالٍ for سِرْنَا عَشْرًا وَالْقَمَرُ; and الْقَمَرُ عَلَيْهِ تَغْلِبُ, of the former instance you say, فِيهِ تَغْلِبُ الْقَمَرُ عَلَى الشَّمْسِ In it is the attribution of predominance to the moon over the sun; and in the latter, فِيهِ تَغْلِبُ اللَّيْلُ عَلَى النَّهَارِ In it is the attribution of predominance to the night over the day. See more in Kull p. 115.]

3. غَالِبُهُ [He vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority], inf. n. مُغَالِبَةٌ and غَلَابٌ. (S, Mgh, TA.) You say, غَالِبُهُ تَغْلِبُهُ [I vied, contended, or strove, with him, to overcome, &c., and I overcame him, &c.]. (O.) And Kāb Ibn-Mālik says,

• هَمَّتْ سَخِينَةُ أَنْ تُغَالِبَ رِبَّهَا •
• وَتُغْلِبَنَّ مُغَالِبُ الْغُلَابِ •

[Sakheeneh (a by-name of the tribe of Kureysh) proposed to themselves to contend for victory with their Lord : but he who contends for victory with the very victorious will assuredly be overcome]. (TA.)

5. تَغَلَّبَ عَلَى بَدَدٍ كَذَا He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or] force. (S, K.)*

6. تَغَالَبُوا عَلَى الْبَدَدِ [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.)

10. اسْتَغْلَبَ عَلَيْهِ الضَّحْكُ Laughter became vehement in its effect upon him. (TA.)

12. اِغْلُوبِ الشَّيْبُ The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense : (S:) or became compact and dense. (TA.)

غَلَبَةٌ an inf. n. of غَلَبَ (S, K, TA,) or a simple subst. (Mgh.) [It is much used as a subst., signifying The act of overcoming, conquering, subduing, &c.; (see 1;) victory, conquest, ascendancy, mastery, prevalence, predominance, superiority, or superior power or force or influence; success in a contest; or the act of taking, or obtaining, by superior power or force.] — And pl. of غَالِبٌ. (TA.)

غَلَبَةٌ :
غَلَبَةٌ and غَلَبَةٌ and غَلَبَةٌ : } see what next follows.
غَلَبَةٌ and غَلَبَةٌ :

غَلَابٌ (S, O) and غَلَبَةٌ (O) and غَلَبَةٌ and غَلَبَةٌ (O, TA) and غَلَبَةٌ (O) and غَلَبَةٌ and غَلَبَةٌ (Fr, O,) [all of which except the first and second, and app. the fifth, are originally inf. ns.] A man who overcomes, conquers, subdues, overpowers, masters, or surpasses, much, or often, (S, O, TA,) and quickly; (O;) [very, or speedily, or very and speedily, victorious:] or the third, accord. to Aq, signifies a man who overcomes, or conquers, &c., quickly : (S:) pl. of the first غَالِبُونَ. (TA.)

رَجُلٌ غَالِبٌ A man who overcomes, conquers, subdues, overpowers, masters, or surpasses; or overcoming, &c.: pl. غَالِبَةٌ. (TA.) — اسمُ غَالِبٍ A noun [used predominantly in one of its senses,] such as دَابَّةٌ applied to “a horse,” and مَالٌ applied to “camels.” (TA in art. سَنَه.) And غَالِبَةٌ [i. e. غَلَبَتْ عَلَيْهَا الْإِسْمِيَّةُ, or غَالِبَةٌ أَسْمِيَّتُهَا] An epithet [in which the quality of a substantive is predominant,] such as حَاجِبٌ applied to “a door-keeper.” (TA in art. حَجَب.) — [And الغَالِبُ signifies also The most, or the most part; and the generality : whence, غَالِبًا and الغَالِبُ meaning Mostly, or for the most part; in which sense فِي الْغَالِبِ is sometimes used : and generally. — And What is most probable : whence, فِي الْغَالِبِ meaning Most probably.]

أَغْلَبَ [More, and most, overcoming or conquering &c.: fem. غَلَبَاءُ and pl. غُلُبٌ]. One says غَلَبَةُ غُلَبَةٍ A [most overcoming or] mighty, resistive, tribe. (K.) And عَزَّةٌ غَلَبَاءُ [Most overpowering might]. (S.) — See also غَالِبٌ. — Also Thick-necked, (S, TA,) applied to a man : (S:) [or thick and short in the neck : or thick and inclining in the neck : (see 1, last sentence:)] fem. غُلُبَاءُ, applied to a she-camel : and pl. غُلُبٌ. (TA.) And Thick, applied to a neck. (Lh, TA.) — [Hence,] حَدِيقَةُ غُلَبَاءُ [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees : (S:) or of compact and dense trees; as also مُغْلُوبَةٌ. (K, TA.) In the phrase حَدَائِقُ غُلَبَاءُ in the Kur [lxxx. 30], the epithet is expl. by Bd as meaning † Large. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] هَضْبَةٌ (S, TA,) meaning † Lofty and great. (TA.) — And الْأَغْلَبُ means The lion [app. because of the thickness of his neck]. (K.)

مَغْلَبَةٌ A place where one is overcome, or conquered. (Freytag, from the Deewān of the Hudhalees.)

مُغَلَّبٌ Overcome, conquered, &c., repeatedly, several times, or many times; (S, A, K, TA;) applied to a poet : (A:) and (so applied, S, A, TA) judged to have overcome (S, A, K, TA) his fellow, (S, TA,) much, or often : (A:) thus having two contr. significations : (S, K:) an epithet of praise as well as of dispraise : (O:) or, when the Arabs say of a poet that he is مُغَلَّبٌ, the meaning is that he is overcome; but if they

say, غَلَبَ فَلَانٌ, the meaning is, such a one has [been judged to have] overcome : thus they say, غَلَبَتْ تَيْلَى الْأَخْبِيلَةَ عَلَى نَابِغَةَ بَنِي جَعْدَةَ, for she overcame him, and he ([En-Nābighah] El-Jaadee) was مُغَلَّبٌ. (Mohammad Ibn-Selām, TA.)

مَغْلُوبٌ [pass. part. of غَلَبَ, Overcome, conquered, subdued, &c. — And] part. n. of غَلَبَ in the phrase غَلَبَ فَلَانٌ عَلَى الشَّيْءِ expl. above : [see 1:] (Mgh : [and the like is said in the A :]) a poet says,

• فَكُنْتُ كَمَغْلُوبٍ عَلَى نَصْلِ سَيْفِهِ •
[And I was like one whose blade of his sword has been taken from him by superior power or force; or who has had his blade of his sword taken from him &c.]. (Mgh.)

مُغْلِبٌ One who overcomes, conquers, or subdues, another; who gains ascendancy, or the mastery, over him : (K, TA:) it is quasi coordinate to مَحْرُوجٌ, part. n. of [which is from حَرَجٌ]. (TA.)

أَغْلَبَ : see حَدِيقَةُ مُغْلُوبَةٍ.

غلب

1. غَلَتَ, aor. ٢, (TK,) inf. n. غَلَتْ, (IAar, O, K,) He rescinded, or annulled, a purchase or sale. (IAar, O, K, TK.) — غَلَتْ, [aor. ٢,] (S, O, Mgh,) inf. n. غَلَتْ, (S, O, K,) i. q. غَلَطَ [He made a mistake, or committed an error, &c.]: (Aq, IAar, S, O:) or the former means in reckoning, or computation; and the latter, in speech, (AA, T, S, O, Mgh, K,) i. e. he said a thing by mistake, meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lh, TA.) It is said in a trad., لَا غَلَتْ فِي الْإِسْلَامِ [There shall be no غَلَتْ in El-Islām], meaning, [for instance,] a man's saying “I bought of thee this garment, or piece of cloth, for a hundred deenārs” and thy then finding that he bought it for less. (O.)

5. تَغَلَّاهُ He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. التَّغْلَاهُ) is said in a trad. to be not allowable; (TA;) as also أَغْلَاهُ. (K, TA.)

8: see what next precedes.

Q. Q. 3. اِغْلَنْتِي عَلَيْهِ He set upon him, or assailed him, or overcame him, with reviling and beating and violence : (AZ, S, O, K:) like اِغْرَنْتِي. (AZ, S, O.) [See اِسْرَنْتِي.]

الْغَلَّةُ (K,) or غَلَّةُ اللَّيْلِ (O,) The beginning, or first part, of the night. (O, K.)

غَلْتُ a subst. from [the inf. n.] غَلَتْ [meaning A mistake, or an error, &c.]. (O, K.)

غُلُوبٌ One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O,* TA.)

غَلَتْ

1. **غَلَتْ**, aor. -, inf. n. **غَلَتْ**, (S, O, Mṣb,) which is like **عَلَتْ** in its meanings, (K, TA,) for the most part, (TA,) *He mixed one thing with another; as wheat with barley.* (S, O, Mṣb.) = **عَلَتْ السَّقَاءَ**: see **عَلَتْ**, with the unpointed ع. = **غَلَتْ**, [aor. -,] (S,) inf. n. **غَلَتْ**, (S, K,) [like **عَلَتْ**,] *He fought vehemently.* (S, K.) And **غَلَتْ بِهِ** *He kept, or clave, to him, fighting him.* (S, O.) [And perhaps, as may be inferred from an explanation of **مُغَالَتْ**, one says in like manner **غَالَتْ بِهِ**, or **غَالَتْهُ**, to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And **غَلَتْ الذِّئْبُ بِالْغَنِيرِ** [like **عَلَتْ**] *The wolf kept to the sheep, or goats, seizing them, and breaking their necks.* (S, O.) = And **غَلَتْ**, aor. -, (K,) inf. n. **غَلَتْ**, (TA,) said of a **زَنْد**, *It failed to produce fire; as also* **غَلَتْ**. (K.) [See also 1 in art. **عَلَتْ**.] = And **غَلَتْ** said of a bird, *It vomited from its crop something which it had swallowed.* (O, TA.)

2. **إِنِّي لَأَجِدُ فِي نَفْسِي تَغَلُّبًا** means *Verily I find, or experience, in myself, disorder, or disturbance.* (O.) [See also **مُغَلَّتْ**: and see 2 in art. **عَلَتْ**.]

3: see the first paragraph above.

5. **فُلَانٌ يَتَغَلَّتْ بِي** *Such a one devotes himself to me, or clings to me with devotion.* (L.) [See also **تَعَلَّتْ**, with ع.]

8: see 1. = **اِغْتَلَتْ زَنْدًا** *He chose a زند from a tree without knowing whether it would produce fire or not; (TA;) i. q. اِعْتَلَتْ [q. v.].* (K, TA.) And **فُلَانٌ يَغْتَلِتُ الزَّيْتَانَ** signifies the same as **يَغْتَلِبُنَا** expl. in art. **عَلَتْ**. (TA in that art.) = **اِغْتَلَتْ** **الْقَوْمَ غُلَّةً** *He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety.* (TA.)

Q. Q. 3. **اِغْلَنْتَنِي عَلَيْهِمْ** [like **اِغْلَنْتَنِي**] *He set upon them, or assailed them, or overcame them, with beating and reviling (O, K) and violence.* (O.) [See **اِسْرَنْدِي**.]

غَلَتْ الْحُلُمُ *A thing that one sees in sleep, that is not a true dream.* (TA.)

غَلَتْ *What is mixed: as wheat mixed with barley.* (Mṣb.) [In the present day, it is used as signifying *What is mixed with wheat &c., of those things that are taken forth and thrown away; like عَلَتْ*. See also **غَلِبَتْ**.] — [And its pl.] **اِغْلَاثٌ** is mentioned by Aboo-Ziyád El-Kilábee as a term applied to *Several sorts of plants, (O, TA,) not حَمَضٌ nor حَمَضٌ nor عَضَاءٌ, (O,) among which are the عَنَشَرُ and حَلَفَاءُ and بَنَبُوتٌ and اَسَلٌ and سَنَا and عَشْرَقٌ and لَصَفٌ and بَنَبُوتٌ and خِرُوعٌ and ثُومٌ and حَنْظَلٌ and بَرُوزِي* (O, TA) &c. (O.) [See also **عَلَتْ**.]

غَالَتْ and **مُغَالَتْ** (S, O, K, TA) and **غَالَتْ** (TA) *A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for blood-revenge or the like: see عَلَتْ].* (TA.) — And the first, *Possessed, or insane.* (O, K.) — And One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness. (O, K.)

غُلَّةٌ: see 8.

غُلَّتِي *A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them.* (O.) — See also the next paragraph.

غَلِيتُ and **مُغْلُوتٌ** *Mixed.* (S, O.) *Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also غَلِيتُ. (AZ, TA in art. عَلَتْ.) — Also, the first, (Mṣb,) and second, (S, O, Mṣb,) Wheat mixed with pieces of dry clay and with [the weed called] زَوَان [q. v.].* (S, O, Mṣb.) — And the first, [as also **غَلِيتُ**,] *Bread made of barley and wheat.* (S, O.) — And *Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also غُلَّتِي, (O and TA in art. عَلَتْ,) and غُلَّتِي; (TA in that art.;) and so لَغِيتُ. (O.)*

غَالَتْ: see **غَلَتْ**.

مُغَلَّتْ *A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known.* (L.) [See also 2 in this art. and in art. **عَلَتْ**.]

مُغْلُوتٌ: see **غَلِيتُ**. — Also *A [skin such as is termed] تَنْمَرٌ tanned with dried dates (تَمَرٌ), or with [unripe] dates in the state in which they are termed] بَسْرٌ. (ISK, S, K.) [But see **عَلَتْ السَّقَاءَ**, in art. **عَلَتْ**.]*

مُغَالَتْ: see **غَلَتْ**.

غَلَسَ

2. **غَلَسَ**, (Mṣb, K,) inf. n. **تَغْلِيسٌ**, (S, Mgh, Mṣb,) *He, or it, (a company of men, Mṣb, K,) journeyed in the غَلَسَ, or darkness of the last part of the night: (S, K;) or went forth in the غَلَسَ. (Mgh, Mṣb.) — غَلَسُوا, (K,) or غَلَسُوا, (S,) They came to the water in the غَلَسَ, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called قَطَا, and of [wild] asses. (TA.) — **غَلَسَ بِالصَّلَاةِ** *He performed the prayer [of daybreak] in the غَلَسَ. (S,* Mgh, Mṣb.)**

4. **اِغْلَسَ** *He, or it, (a company of men, K,) entered upon the غَلَسَ, or darkness of the last part of the night. (A, K.)*

غَلَسَ *The darkness of the last part of the night, (S, A, Mgh, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the*

dawn, until it spreads in the tracts of the horizon: as also غَبَسَ: both signify blackness mixed with whiteness and redness; like the dawn. (AZ, TA.) **بِغْلَسٍ** *In a period of the darkness so called. (S, Mṣb, K.) [See also غَبَسَ.]*

غَلِيسٌ, (Sgh, K,) or **غُلَيْسٌ**, (JK,) a proper name for *An ass; [meaning a wild ass;] (JK, Sgh, K;) because he is اُغْلَسٌ in colour. (JK.)*

اُغْلَسٌ [Of the colour termed غَلَسٌ; i. e., black mixed with whiteness and redness: see **غَلِيسٌ**.] (JK.)

وَقَعَ فِي تَغْلَسٍ, (TA, and so in a copy of the S,) or **فِي وَادِي تَغْلَسٍ**, (K, TA, and so in another copy of the S,) and **تَغْلَسٍ**, (TA,) imperfectly decl., like **تَحْبَبٍ** (S, K) and **تَهْلَكٍ**, (K,) *He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that غَارَات [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, بِغْلَسٍ. (K, TA.)*

غَلَصْر

Q. 1. **غَلَصَعَهُ**, (S, TA,) inf. n. **غُلَصَعَةٌ**, (K, TA,) *He cut, or severed, his غُلَصَعَةً [here app. meaning larynx, or upper part of the windpipe: compare حَنْقَةً]. (S, K,* TA.) — And He took hold of, or laid hold upon, or seized, his غُلَصَعَةً [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.)*

غَلَصَمَ: see the next paragraph.

الْغُلَصَعَةُ [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] *the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the oesophagus, or gullet: (Zj, in his "Khalk-el-Insán:") the piece of flesh [or cartilage] that is between the head and the neck: or the عَجْرَةُ [or projecting thing] that is upon the place where the uvula and gullet meet: (K;) or [by an extended application] the head of the حَنْقُوم [or windpipe], (S, Mṣb, K,) with its [ducts called] شَوَارِب [q. v. voce حَرْقَدَةٌ] and its حَرْقَدَةٌ [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the حَنْقُ [here app. meaning, as it does in many cases, throat]: (S, Mṣb:) or the root, or base, of the tongue: (K;) or the place where the حَنْقُوم [or windpipe, i. e. the head thereof,] becomes in conjunction with the حَنْقُ [or fauces] when the eater swallows a mouthful and it descends from [over] the حَنْقُوم: (TA:) pl. غُلَاصِمٌ. (Mṣb.) — Also † *The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. الْجَمَاعَةُ: (K;) pl. as above. (TA.) And [hence] one says, هُوَ فِي غُلَصَمَةٍ مِنْ قَوْمِهِ, i. e. فِي شَرَفٍ وَعَدَدٍ [meaning † He is among (such as are distinguished by) nobility and number, of his**

people], (ISk, K, TA,) [or] meaning, accord. to As, he is among the chief portion of his people, and the nobility thereof: (TA:) [and in the same sense غلص is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says,

- أَبِي نُجَيْمٍ وَأَسَنُهُ مِنْهُ الْفَرِ
- فِي غُلْصِ الْهَامِ وَهَامِ غُلْصِ

[† My father is, or was, Lujeym, and his fame (a tropical rendering) is what fills the mouth; one among the chief portion and the nobility of the headmen, and among headmen of a chief portion and of nobility]. (TA.)

مُغْلَصَاتٌ pass. part. n. of Q. 1. — means Women having the necks bound. (K, TA.) A poet says,

- غَدَاةٌ عِيْدُهُنَّ مُغْلَصَاتٌ
- تَهْنُ بِثَلٍّ مَحْنِيَةٍ لِحِمْرٍ

[In the morning when I met with them having their necks bound, (app. as captives,) they having in every bend of a valley or the like some one slain]. (TA.)

غلط

1. غَلِطَ, (S, Mgh, K,) aor. ٤, (S, K,) inf. n. غَلَطٌ (S, M, Mgh, K) and أَغْلُوطُ, (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Mgh:) or he was unable to find the right way, (JK, M, K,) and knew it not: (M, K:) in an affair; (S;) in anything; (JK;) in reckoning, or computation, &c.: (K:) or in his speech, (S, Mgh, K,) in particular; (K;) and غَلِيتَ in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.)

2. غَلِطَهُ, (Mgh,) inf. n. تَغْلِيْطٌ, (S, K,) He said to him غَلِطْتَ [Thou hast made a mistake, &c.]: (S, Mgh, K:) or he attributed or imputed to him the having made a mistake. (Mgh.) — See also 4.

3. غَالِطُهُ, inf. n. مُغَالِطَةٌ, (S, K) and غَلَاطٌ, (K,) [He vied, or contended, with him, each endeavouring to cause the other to make a mistake: a signification well known, indicated in the TA, and agreeable with modern usage.]

4. اِغْلَطُهُ, (S, TA,) inf. n. اِغْلَاطٌ, (TA,) He caused him to fall into the making of a mistake; (S, TA;) as also اِغْلَطَهُ, inf. n. تَغْلِيْطٌ. (TA.)

غَلَطٌ [an inf. n. used as a simple subst., Mistake; error; in speech; or in that and also in reckoning, or computation, &c.] has for its pl. اِغْلَاطٌ; and ISd says, "I see that IJ has made اِغْلَاطٌ its pl.; but I know not the reason of that." (TA.) اِغْلَطُ also signifies the same in the saying, وَقَعَ اِغْلَطَةٌ [Such a one fell into mistake, or error]. (TA.) — See also مَغْلُوطٌ.

[غَلِطَ A single mistake, or error, in speech, or in speech &c.: pl. غَلِطَاتٌ.]

رَجُلٌ غَلِطَانٌ [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.)

أَغْلُوطُ: see مَغْلَاطٌ: — and see also أَغْلُوطُ.

غَلُوطَةٌ: see أَغْلُوطَةٌ.

مَغْلَاطٌ: see غَلَاطٌ.

أَغْلُوطَةٌ (S, K) and مَغْلُوطَةٌ and مَغْلُوطَةٌ (K) A question by which one causes to fall into the making of a mistake: (S:) or كَلَامٌ يَغْلُطُ فِيهِ (K:) and all, (K,) or the first and second, (TA,) also signify a question by which a person, (K, TA,) a man of learning, (TA,) is vied, or contended, with, in the endeavour to cause him to make a mistake, (K, TA,) in order that he may become lowered; and by which his judgment, or opinion, is sought to be made erroneous: (TA:) you say, مَسْأَلَةٌ غَلُوطٌ; but when you make the latter word a subst., you add the ة: (El-Khattāb:) the pl. of أَغْلُوطَةٌ is أَغْلُوطَاتٌ and أَغْلَايُطٌ (S) and غَلُوطَاتٌ, which is formed from the first of these pls. by the suppression of the hemzeli, and is not, as some have said, pl. of غَلُوطَةٌ. (Hr.) Moḥammad forbade أَغْلُوطَاتٌ, (S, TA,) or غَلُوطَاتٌ, (TA,) because they are unprofitable with respect to religion, and there is scarcely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.)

مَغْلُوطَةٌ [properly, or originally, A cause of falling into mistake; similar to مَبْخَلَةٌ and مَجْنَنَةٌ &c.]: see أَغْلُوطَةٌ: — and غَلَطٌ.

مَغْلُوطَانِيٌّ One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.)

مَغْلُوطٌ: see مَغْلُوطٌ.

مَغْلَاطٌ One who makes mistakes, or commits errors, much, or frequently; expl. by كَثِيرُ الْغَلِطِ; (K;) as also غَلَاطٌ (TA) and غَلُوطٌ. (O in art. غلت.)

مَغْلُوطٌ A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also غَلَطٌ and مَغْلُوطٌ. (TA.)

غلظ

1. غَلِظَ, aor. ٤; (S, Mgh, O, Mgh, K;) and غَلِظَ, aor. ٤; (Sgh, K;) inf. n. [of the former] غَلِظٌ (S, Mgh, O, Mgh, K) and غَلِظَةٌ and غَلِظَةٌ (S, O, K, TA) and غَلِظَةٌ and غَلِظَةٌ (O, K, TA), all are inf. ns. of غَلِظَ, (O,) or the last three, the second and third of which are mentioned in the Bārī, on the authority of IAar, are simple substs.; (Mgh;) and perhaps غَلِظٌ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Mgh) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Mgh, K;) it (a thing)

became غَلِظٌ; as also اِسْتَغْلِظَ. (S.) You say, غَلِظَ جَسْمُهُ His body was, or became, thick, &c. (Mgh.) And اِسْتَغْلِظَ الزَّرْعُ q. غَلِظَ, (Jel in xlviii. 29,) The seed-produce became thick: (Bd:) or strong: (Mgh:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غَلِظَتِ السُّبُلَةُ, and اِسْتَغْلِظَتِ, the ear of corn produced grain. (K.) [And غَلِظَ الثَّوْبُ The garment, or piece of cloth, was thick, or coarse.] And غَلِظَتِ الْأَرْضُ, inf. n. غَلِظٌ, and perhaps غَلِظٌ may be also an inf. n. [of this verb, or, more probably, of غَلِظَتِ], The land was, or became, rough, or rugged. (ISd, TA.) [In this sense, also, غَلِظٌ is used in relation to various things.] — [Said of a colour, It was dense, or deep: see غَلِيْظٌ.] — Also † He was, or became, characterized by غَلِظَةٌ, the contr. of رِقَّةٌ, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e., rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious; evil in disposition; ill-natured; or the like: (S, by its explanation of غَلِظَةٌ and غَلَاظَةٌ; and Mgh:*) and in like manner, [as meaning it was, or became, hard, or difficult, and the like, (see غَلِيْظٌ)] it is said of an affair: (TA:) and † تَغْلِظُ is said of a crime; meaning it was gross, or great; but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kur [ix. 74, and lxvi. 9], وَأَغْلِظْ عَلَيْهِمْ And use thou roughness towards them: (Bd in lxvi. 9:) and some read وَأَغْلِظْ, with kear to the J. (TA.) [See also غَلِظَةٌ, below.]

2. تَغْلِيْظُ, inf. n. غَلِظَ الشَّيْءُ, He made, or rendered, the thing غَلِظٌ [in the proper sense, i. e., thick, gross, big, bulky, or coarse; &c.: — and also, and more commonly, in a tropical sense, i. e., † hard, or difficult, and the like]: (TA:) and غَلِظَ عَلَيْهِ الشَّيْءُ, inf. n. as above, † [he made the thing hard, or difficult, or the like, to him;] and hence دِيَّةٌ مُغْلِظَةٌ, which see below. (S, TA.) [Hence also,] غَلِظْتُ الْبَيْعِينَ, inf. n. as above, † I made the oath strong, or forcible; I confirmed, or ratified, it; (Mgh;) [and so † أَغْلِظْتُهَا; for you say,] اِحْلَفْ بِأَغْلَاظِ الْبَيْعِينَ [He swore, making the oath strong, &c.]. (TA.) And غَلِظْتُ عَلَيْهِ الْبَيْعِينَ, inf. n. as above, † I was hard, rigorous, or severe, to him in the oath. (Mgh.) — تَغْلِيْظٌ in pronunciation: see تَغْلِيْظٌ.

3. مُغَالِظَةٌ is similar to مُعَارَضَةٌ † [The act of mutually opposing, and app. with roughness, coarseness, or the like]: (TA:) and signifies a state of mutual enmity or hostility. (IDrd, K.) See غَلِظَةٌ, below, last sentence.

4. اِغْلَظَ الثَّوْبُ He found the garment, or piece of cloth, to be thick, or coarse: (K:) or he bought it thick, or coarse: (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) — اِغْلَظْتُ الْبَيْعِينَ: see 2. اِغْلَظْ [is also

intrans., and signifies] *He* (a man, Ibn-'Abbād) *alighted, or alighted and abode, in a rough, or rugged, tract of land.* (Ibn-'Abbād, K.) — **اغلط** (S, Mgh, Mṣb, K) † *He was, or became, rough, harsh, coarse, rude, uncivil, or ungentle, to him in speech:* (Mgh, Mṣb, K:) one should not say **غلط**. (TA.)

5: see 1, near the end.

استغلط: see 1, in three places. — **استغلطه** *He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse.* (Mṣb.) *He abstained from purchasing it* (namely a garment, or piece of cloth, S) *because of its thickness, or coarseness.* (S, K.)

غلط *Rough, or rugged, land or ground;* (ISd, K;) mentioned on the authority of Ibn-'Abbād; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly **غلط**: ISd says, of the former word, "I know not whether it be [properly] syn. with **غلط**, or whether it be an inf. n. used as an epithet:" accord. to Kr, it signifies *hard land without stones*: Ks says that **غلط** is syn. with **غلط**. (TA.)

غلط: [see 1: — and] see **غلط**, in two places.

غلط: } see what next follows.
غلط: }

غلط and **غلط** and **غلط**: see 1: these three forms are mentioned by Zj, (TA,) and in the Bārī, (Mṣb, TA,) on the authority of IAg, (Mṣb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are subst. from **غلط**; and signify *Thickness, grossness, bigness, bulkiness, or coarseness.* (Mṣb.) [And *Roughness, or ruggedness.*] — Also † **غلط**, in *manners, disposition, action or conduct, speech, life, and the like;* (TA;) i. e. *roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incomppliance, unobsequiousness, evilness of disposition, illnature, or the like:* (S, Mṣb:*) and in like manner, *hardness, or difficulty, of an affair.* (TA, as shown by an explanation of **غلط**.) You say, **غلط** *A man in whom is roughness, coarseness, rudeness, &c.;* (S, Mṣb:*) as also **غلط**. (S.) And it is said in the Kur [ix. 124], **غلط**, in which the last word is pronounced in the three different ways shown above, accord. to different readers; meaning † [And let them find in you] *hardness, or strength, or vehemence, and superiority in fight:* (TA:) or *hardness, or strength, or vehemence, and patient endurance of fight:* (Bd:) or *hardness, or strength, or vehemence, in enmity and in fight and in making captives.* (Mgh.) And you say, **غلط** *Between them two is enmity, or hostility;* as also **غلط**. (IDrd, K.)

غلط: see what next follows.

غلط (S, &c.) *Thick, gross, big, bulky, or coarse;* (Mgh, Mṣb, K;) as also **غلط**: (K:)

fem. of the former with **غلط**: (TA:) and pl. **غلط**. (Mṣb, TA.) Applied [to a body, &c.; and, as meaning *Thick, or coarse,*] to a garment, or piece of cloth. (Mgh, K.) You say also, **غلط** *Rough, or rugged, land.* (ISd, TA.) [And in this sense, of *rough, or rugged,* **غلط** is used in relation to various things.] — Applied to a colour [*Dense, or deep:* see **غلط**]. (K in art. **غلط**.) — Also, applied to a man, † *Characterized by غلطة, the contr. of رقة, in manners, disposition, action or conduct, speech, life, and the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incomplicant, unobsequious, evil in disposition, ill-natured, or the like:* (Mṣb,* TA:) and so **غلط** *the contr. of الجانِب*: (O and K in art. **غلط**.) and **غلط القلب** *hard-hearted;* (Bd in iii. 153;) *evil in disposition, or illnatured.* (TA.) Applied also to an affair, meaning † *Hard, or difficult.* (TA.) And to punishment, [in the Kur xi. 61, &c.,] meaning † *Vehement, or severe;* (Mgh;) *intensely painful.* (Mṣb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning † *Strong, confirmed, or ratified.* (Mgh, TA.) And to water, meaning † *Bitter.* (TA.)

غلط: see 1, first sentence; and **غلط**.

غلط comparative and superlative of **غلط** [in all its senses]. (IJ.)

غلط † *A bloodmit, or fine for bloodshed, made hard, rigorous, or severe;* one which is incumbent for what is like an intentional homicide; (S;) or for a homicide purely intentional, and for that which is intentional but committed in mistake, and for that which is committed in the sacred territory, and for the slaughter of a kinsman; (Esh-Shāfi'ee;) consisting of thirty camels of the description termed **جلط**, and thirty of that termed **جلط**, and forty between the **جلط** and the **جلط**, all pregnant. (Esh-Shāfi'ee, K.) And **جلط** † *An oath made strong or forcible, or confirmed, or ratified.* (S.) — **غلط**: see **غلط**.

غلط [The thick part of the fore arm]. (TA.)

غلف

1. **غلف** (S, O, Mṣb, K,) aor. —, (Mṣb,) inf. n. **غلف**, (O, Mṣb, TA,) *He put a bottle, or flask, (S, O, K, TA,) or a knife, (Mṣb,) &c., (TA,) into a غلاف [q. v.];* (S, O, Mṣb, K, TA;) as also **غلف**, (S, Mṣb,) inf. n. **غلف**; (Mṣb;) or **غلف**, inf. n. **غلف**: (K, TA:) or the second signifies, (Mṣb,) or signifies also, (S,) *he furnished it with a غلاف;* (S, Mṣb;) or **غلف** signifies thus: (TA:) **غلف** is said by Lth to be from **غلاف**; and so **غلف**, inf. n. **غلف**. (O.) — And accord. to Lth, (O,) one says, **غلف**, **غلف**, (S, Mgh, O, Mṣb,) aor. —, (Mṣb,) inf. n. **غلف**, (S,) meaning *He daubed, or smeared, his beard with [the perfume called] غالية [q. v.],* (Mgh, TA,) and likewise with other perfume, and with **غلف**; (TA;) and **غلف**: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Mṣb, TA:) he says that the correct phrase is **غلف** (Mgh, O, Mṣb, TA) **بالغالية**, (O,) and **غلف**: (Mgh, O, Mṣb:) in a trad. of 'Aishah, however, **غلف** occurs as meaning *I used to daub, or smear, the beard of the Apostle of God with غالية, doing so abundantly:* (TA:) and one says, of a man, **غلف** (Lth, Th, S, O, TA) **تغلف** (Th, S, TA) **وسائر الطيب** (Th, TA) [i. e. *He daubed, or smeared, himself, or his beard, with غالية and the other sorts of perfume*]; and [in like manner,] **غلف** (Lth, O, TA) **من** **الغالية** (Lth, O) or **من** **الطيب**: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and should be only **غلف** and **غلف**, and **غلف** and **غلف**: (O:) or, accord. to Ibn-El-Faraj, one says **غلف** **بالغالية** when it is external; and **غلف** when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. **غل**]) = **غلف**, aor. —, inf. n. **غلف**, *He was uncircumcised.* (Mṣb.)

2: see 1, first sentence, in three places. You say also, **غلف** **الرجل** [I put a غلاف upon, or to, the horse's saddle] and **الرجل** [the camel's saddle: see also its pass. part. n., below]. (O.) — And **غلف** **الحناء** [q. v.] *The حناء [q. v.] covers the head.* (Mgh.) See also 1, second sentence, in two places.

4: see 1, first sentence, in three places.

5. **غلف**, said of a رجل [or camel's saddle, (in some copies of the K erroneously رجل,) and in like manner of other things], *It had a غلاف [q. v.], (K, TA,) of leather or the like;* (TA;) as also **غلف**. (K, TA. [See 2, of which the former is quasi-pass.]) — See also 1, latter half, in two places.

8: see 5: — and see also 1, last quarter.

غلف A species of trees, (S, O, K, TA,) with which one tans, (TA,) like [accord. to some meaning the same as] the غرف [q. v.]: (S, O, K, TA:) some say that one does not tan therewith unless together with the غرف. (TA.)

غلف inf. n. of **غلف** [q. v.]: (Mṣb:) [as a simple subst.] *The state of being uncircumcised.* (S, O, K.) — [Also, of the heart, † *The state of being غلف*: so, app., accord. to the TA: in the L written غلف.] — And † *Ample abundance of herbage, or of the goods, conveniences, or comforts, of life.* (TA.)

غلف A certain plant, which is eaten, peculiarly, by the apes, or monkeys: mentioned by AHn. (TA.)

غُرَّةٌ i. q. قُلْفَةٌ (Mgh, O, Msh, K) and غُرَّةٌ (Msh); i. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the غِلَاف [or sheath] of the head of the penis. (Mgh.) — And الغُلْفَتَانِ signifies *The two extremities of the two halves of the mustache, next to the صِبَاغَانِ [or two sides of the mouth which are the places where the lips conjoin].* (TA.)

غِلَافٌ *A thing well known; (K, TA;)* i. e. a receptacle used as a repository; and a covering, or an envelope, of a thing: (TA:;) it is of a sword [i. e. the scabbard, or sheath; and also a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertenances]; (S, O;) and of a knife and the like [i. e. the sheath]; (Msh;) and of a flask or bottle [i. e. the case thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. a covering] of leather and the like; (TA;) and is such as the enclosing membrane (قَبِيص) of the heart; [غِلَافُ الْقَلْبِ signifying the pericardium;] and the pellicle (غِرْقَن) of the egg; and the calyx of a flower; and the [imaginary] غُلْفُ [q. v.] of the moon: (TA:;) pl. غُلْفٌ (O, Msh, K) and غُلْفٌ (K) and غُلْفٌ. (O, * K.) In the phrase in the Kur [ii. 82], وَقَالُوا قُلُوبُنَا غُلْفٌ, as some read it, and, accord. to one reading غُلْفٌ, the last word means †receptacles for knowledge: (O, TA:;) but others read غُلْفٌ, which is pl. of †أَغْلَفَ; (S, * O, * TA:;) meaning †covered from hearing and accepting the truth; (TA:;) or †as though they were covered from that to which thou invitest us. (O.)

أَغْلَفَ [Enclosed] in a غِلَاف [q. v.]; applied in this sense to a sword, as also [the fem.] غُلْفَاءُ to a bow; (S, O, K;) and likewise to anything. (S, O. [See also مُغْلَفَ.]) — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khālid Ibn-Jembeh, L, TA.) — And, applied to a man, i. q. أَقْلَفَ; (S, Mgh, O, K;) i. e. (Mgh) Uncircumcised: (Mgh, Msh;) fem. غُلْفَاءُ [see بَطْرُ]: and pl. غُلْفٌ. (Msh.) — Applied also to a heart, meaning †As though it were covered with a غِلَاف, so that it does not learn; (S, O, Msh, K, TA;) or covered from hearing and accepting the truth. (TA.) See also غِلَافٌ. [And see مُغْلَفَ. — أَرْضٌ غُلْفَاءُ †A land that has not been depastured, so that there is in it every sort of small and large herbage. (Sh, O, K.) And سَنَةٌ غُلْفَاءُ †A year in which is abundance of herbage; (S, O, K, TA;) and so غَامَرُ أَغْلَفَ. (TA.) And عَيْشٌ أَغْلَفٌ †Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant. (S, O, K, TA.)

مُغْلَفٌ, applied to a horse's saddle and to a camel's saddle, *Having upon it a غِلَاف [or covering] of leather or the like.* (TA.) — And applied also to a heart as meaning [As though it were] covered. (TA.) [See also أَغْلَفَ.]

غلق

1. غَلَقَ as syn. with أَغْلَقَ: see the latter. — Also, inf. n. غَلَقْتُ, *He went away.* (TA.) — And غَلَقَ فِي الْأَرْضِ, aor. -, inf. n. غَلَقْتُ, *He went far into the land; (Ibn-'Abbād, O, K, * TA;)* as also غَلَقَ, aor. -, inf. n. غَلَقْتُ. (Ibn-'Abbād, O, TA.) — غَلَقَ said of a door: see 7. — [Hence,] غَلَقَ الرَّهْنُ, aor. -, (S, Mgh, O, Msh, K, &c.) inf. n. غَلَقْتُ, (S, O, Msh,) or غُلُوقُ, (IAqr, TA,) or both, (Sb, TA,) †The pledge was, or became, a rightful possession [i. e. a forfeit] to the receiver of it (S, Mgh, O, Msh, K) when not redeemed within the time stipulated; (S, O, K;) or so غَلَقَ الرَّهْنُ فِي يَدِ الْمُرْتَبِنِ: (Sb, TA:;) or غَلَقَ الرَّهْنُ means the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it: (IAqr, TA:;) accord. to the Būri', it is when a man pledges a commodity and says, "If I do not pay thee within such a time, the pledge shall be thine for the debt." (Msh.) This is forbidden in a trad. (S, Mgh, O, Msh, &c.) It is said in a trad. of the Prophet on this subject, لَا يَغْلِقُ بِهَا [meaning It shall not become a forfeit to the receiver with what is involved in it: (or, accord. to an explanation of the first clause in the Msh, it shall not become a rightful possession to the receiver for the debt for which it was pledged:)] to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained]: (O:;) or لَهْ غَنَمُهُ وَعَلَيْهِ غَرْمُهُ i. e., accord. to A'Obeyd, to him (the owner) it shall return, and to him shall pertain its increase [if there be any], and if it have become defective, or have perished, [unavoidably,] he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by [the remission of] aught of the debt: (Msh:;) or لَكَ لَهْ غَنَمُهُ وَعَلَيْهِ غَرْمُهُ, which means to thee (the pledger) shall pertain the increase of it (the pledge), and its growth, and its excess in value, [if it have any,] and upon him (the receiver of it) shall be the responsibility [to make compensation] for it if it perish [through his fault, in his possession]. (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Msh, appear to me to be the most approvable. See also غَنَمَ: and see art. رهن.]) Zuheyr says,

• وَفَارَقْتُكَ بِرَهْنٍ لَا فَكَاكَ لَهُ •
• يَوْمَ الْوَدَاعِ قَامَسِيَ الرَّهْنُ قَدْ غَلَقَا •

†[And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver]: (S, Mgh, O, TA:;) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hajar

• أَبُو غَلَقٍ فِي لَيْتَيْنِ مُؤَجَّلِ •

means †The owner of a pledge that has become a

rightful possession [or forfeit] to its receiver, the period for the release of which is two nights: to this he likens a captivated heart. (TA.) — One says also, of a slave who has received permission to traffic, رَقَبَةٌ غَلَقَتْ + رَقَبَةُ هَذَا [meaning person] has become a rightful possession [or a forfeit to his creditor or creditors] by reason of debt, when he is unable to free it. (Mgh.) — And غَلَقَ signifies also †He was unransomed, or unredeemed; said of a captive, and of a criminal. (TA.) — And †He, or it, stuck fast: (S, O, TA:;) thus in the saying, غَلَقَ قَلْبُهُ فِي يَدِ فُلَانَةٍ [His heart stuck fast in the possession of such a woman or girl]: (TA:;) and اِحْتَدَّ نَغْلَقِي فِي حِدَّتِهِ [He became excited by sharpness of temper, and stuck fast in his sharpness of temper]: (S, O, TA:;) and غَلَقَ is said of anything that sticks fast in a thing, and cleaves to it: thus one says, غَلَقَ فِي الْبَاطِلِ [He stuck fast in that which was vain, or false]: and the saying of El-Farezdaq

• وَتَوَكَّأُوا أُولَى غَلَقِي سَعَابَا •

means *Had they been persons who had stuck fast in poverty and hunger, cleaving thereto.* (Sh, TA.) — Also, (Msh, TA,) inf. n. غَلَقْتُ, (Mgh, Msh,) †He was, or became, disquieted, (Mgh,) or disquieted by grief; (Mgh, Msh;) or angry, (Msh, TA,) and excited by sharpness of temper. (TA.) Hence يَمِينُ الْغَلَقِي †The oath of anger; said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back. (Msh.) And hence إِيَّاكَ وَالْغَلَقَ †Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]: or, as some say, the meaning is, لا يَغْلِقُ التَّطَلُّقَاتُ حَتَّى لَا يَبْقَى مِنْهَا شَيْءٌ [i. e. The sentences of divorce shall not be closed, or concluded, at once, by one's saying "Thou art trebly divorced," so that there shall not remain of them aught]; for one should divorce agreeably with the سُنَّة: (Mgh:;) [or, accord. to the TA, إِيَّاكَ وَالْغَلَقَ app. means beware thou of, or avoid thou, the state of straitness:] and الْغَلَقُ signifies also the being in a state of perdition: (TA:;) and contractedness of the mind or bosom, (Mbr, JK, TA,) and paucity of patience. (Mbr, TA.) — One says also, غَلَقَتِ الشَّجَلَةُ, (O, K, TA,) inf. n. غَلَقْتُ, (TA,) †The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit; (O, K, TA;) and so غَلَقَ ظَهْرُ عَنِ الْإِثْمَارِ. (TA.) — And غَلَقَ, (S, O, TA,) inf. n. غَلَقْتُ, (S, O, TA,) †The back of the camel became galled with galls not to be cured; (S, O, K, TA;) the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening: ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be [partially] raised from contact with him [so as to be bearable by him]. (TA.)

2: see 4, former half, in three places.

3. مُغَالَقَةٌ signifies † The contending for a bet, or wager; syn. مُرَافَعَةٌ; (O, K;) originally, in the game called البَيْسَر: whence, in a trad., the phrase غَلَقَتْ عَلَيْهَا قَرْنًا لِيُغَالِقَ عَلَيْهَا † [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.)

4. اغْلَقَ الْبَابَ, (S, Mgh, O, Mgh, K, &c.) inf. n. اِغْلَاقٌ, (Mgh, K, &c.) He made the door fast with a key; غَلَقَ, so that it could not be opened unless with a key; (Mghb;) [i. e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of فَتَحَهُ: (O, K:*) and غَلَقَهُ, (S, O, Mgh, K,) aor. -, (Mghb, K,) inf. n. غَلَقٌ, (S, O, Mgh, K,) signifies the same; (S, O, Mgh, K;) mentioned by IDrd, on the authority of AZ; but rare; (Mghb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلَقَ is [said to be] the subst. from اُغْلِقَ; (S, Mgh, K;) whence the saying of a poet,

وَبَابٌ إِذَا مَا مَالٌ لِيَلْقَى بِصُرْفٍ

[And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh:*) and one says, غَلَقْتُ الْبُيُوتَ [I locked, or closed, the doors]; the verb being with teshddeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, غَلَقْتُ الْبَابَ, a chaste phrase; El-Ishbaliúnee says that غَلَقْتُ signifies I locked, or closed, (أُغْلِقْتُ,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also اُغْلَقْتُ الْبُيُوتَ; (S, O, TA;) said by Sb to be a good Arabic phrase; (TA;) but this is rare; (O;) El-Farezdaq says,

مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأُغْلِقُهَا

حَتَّى أَتَيْتُ أَبَا عَمْرٍو بْنَ عَمَّارٍ

[I ceased not to open doors and to close them until I came to Aboo-Amr Ibn-Ammár], meaning, as AHát says, Aboo-Amr Ibn-El-'Alá. (S, O, TA.)

— [Hence] one says, اُغْلَقَ عَلَيْهِ الْأَمْرُ † The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.]) — And [hence] اِغْلَاقٌ signifies † The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لَا طَلَّاقَ وَلَا عَتَاقَ فِي إِغْلَاقٍ [There is no divorcement of a wife, nor liberation of a slave, in a case of constraint]; (Mgh, O, TA;) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says, اُغْلَقَهُ عَلَى شَيْءٍ † He constrained him to do a thing. (IAar, Mgh, TA.) — See also 1, last quarter, in two places. — One says also, اِغْلَقَ الرَّهْنُ † He made, or declared, the pledge to be due [or a forfeit to its receiver]. (IAar, TA.) And in like manner one says of the arrows termed مَغَالِقُ, [pl. of مَغْلَقٌ], اِغْلَقُوا الرُّهْنَ † They make the stake, or wager, or thing played-for, to be due [or a forfeit] to the player (O, TA) who wins, or is successful. (TA.) — And اِغْلَقَ

الْقَاتِلُ † He delivered, or surrendered, the slayer to the heir, or next of kin, of the slain, that he might decide respecting his blood as he pleased.

(O, TA.) And اُغْلِقَ فُلَانٌ بِجَوْرِيَّتِهِ † [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdaq says,

أَسَارَى حَبِيدٍ أُغْلِقَتْ بِدِمَائِهَا

† [Captives in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — And اُغْلِقَ فُلَانٌ † Such a one was angered. (TA.) — And اِغْلَاقٌ [or rather اِغْلَاقٌ ظَهَرَ الْبَعِيرِ] signifies † The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase مَنْ اُغْلِقَ ظَهْرَهُ [meaning † Such as has heavily burdened his back with sins], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that اِغْلَاقٌ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, اُغْلِقُوا بَعِيرًا, i. e. † They displaced the سَنَابِلَ [pl. of سَنَبْلٌ, q. v.] of one of the vertebrae of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back; and that camel was termed مَعْنَى [q. v. in art. عَمَو]. (TA.)

[6. اِغْلَقُوا They contended, one with another, for bets, or wagers. See 3.]

7. اِغْلَقَ, (MA, TA;) and اُغْلِقَ, (TA,) inf. n. اِغْلَاقٌ; (KL;) and اِسْتِغْلَقَ; (KL, TA;) said of a door, (MA, KL, TA,) It was, or became, locked, or bolted; or closed, or shut; (MA, KL;) or difficult to be opened: (TA:) اِغْلَقَ is the contr. of اِنْفَتَحَ. (Mghb.) — See a verse cited voce رَوَيْتُهُ, in art. رَوَى. [And see also 10.]

10: see 7. — [Hence] one says, اِسْتِغْلَقَتْ رَحْمُ الْبَاءِ † [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. رُبِعَ.) — And اِسْتِغْلَقَ عَلَيْهِ الْكَلَامُ † Speech was as though it were closed against him, (S, O, K, TA,) so that he [was tongue-tied, or] spoke not: accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) — And اِسْتِغْلَقَ الْأَمْرُ † i. q. اَعْضَلَ, q. v. (S and O in art. اَعْضَلَ.) — And اِسْتِغْلَقَ الْخَبْرُ † i. q. اِسْتَبْهَمَ, q. v. (Mghb in art. اِسْتَبْهَمَ.) — And اِسْتِغْلَقَ فِي بَيْعِي (Ish, O,) or اِسْتِغْلَقَ فِي بَيْعِي (K,) † He made me to be without the option of returning [in the selling to me, or in his sale]: (Ish, O, K, TA:) — and اِسْتِغْلَقَتْ عَلَى بَيْعَتِهِ (Ish, O, K) † His sale was to me without the option of returning. (K, TA.)

اِغْلَقَ is [said to be] the inf. n. of غَلَقَ as syn. with اُغْلِقَ: (S, O, Mghb;) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) — As an epithet, (O, K,) applied to a man, or to a

camel, (K,) or to each of these, (O,) Old, or advanced in age, and lean, meagre, or emaciated: (O, K, TA:) accord. to the "Nawádir," it is applied to an old man [app. as meaning lean, meagre, or emaciated]: (TA:) or red; (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-'Abbád, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.)

مَالٌ غَلَقٌ † Unlawful property: (JK:) or property to which there is no access; (TA voce مَالٌ رَنْجٌ, q. v.) (K and TA ibid.) One says حَلَالٌ طَلَقٌ: [see art. طَلَقَ:] and [in the contr. sense] حَرَامٌ غَلَقٌ † [Unlawful, inaccessible]. (TA.)

غَلَقٌ [A lock:] a thing by means of which a door is made fast, (S, O, Mgh, K,*) not to be opened save with a key; (S and K voce مِزْلَاجٌ;) a thing that is closed and opened with a key; (Mgh;) pl. اُغْلَاقٌ, (Sb, Mgh, TA,) its only pl.: (Sb, TA:) and مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Mgh, K;) pl. مَغَالِقٌ: (Mghb:) so too is مِغْلَقٌ: (Mghb, TA:) and so مِغْلُوقٌ: (S, O, K:) and so غَلَاقٌ. (TA.) El-Farezdaq has used its pl. metaphorically, [in a sense sufficiently obvious,] saying,

فَبَشَنَ بِجَانِبَيْ مُصْرَعَاتِ

وَبَثُّ أَفْضِ اُغْلَاقِ الْخِتَامِ

meaning خِتَامُ الْأُغْلَاقِ, the phrase being inverted by him. (TA.) — Also i. q. رِتَاجٌ, meaning A great door: whence the phrase مَغَالِقُ اُغْلَاقِهَا, by which are meant [the keys of] the [great] doors thereof. (Mgh.)

غَلَقٌ [part. n. of غَلَقَ primarily signifying Being, or becoming, locked, or bolted; or closed, or shut. — And hence,] † A pledge being, or becoming, a rightful possession [i. e. a forfeit] to the receiver of it, not having been redeemed within the time stipulated. (TA. [See also the verb.]) — And † A captive, and a criminal, unransomed, or unredeemed. (TA.) — † A narrow, or strait, place. (TA.) — † A man evil in disposition: or much, or often, in anger; thus expl. by Aboo-Bekr: or narrow in disposition, difficult to be pleased. (TA.) — And † Speech, or language, [difficult to be understood,] dubious, or confused. (S, K, TA.) — And نَخْلَةٌ غَلَقَتْ † A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — And غَلَقٌ applied to the back of a camel, † Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening. (TA.)

غَلَقٌ, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. مِغْلَقٌ; (S, O, K;) of which مِغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.)

غَلَقَةٌ (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and **غَلَقَّة** (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and **غَلَقَى** (K,) *A certain tree [or plant] with which the people of Eṭ-Tāif prepare hides for tanning by the treatment termed عَطْنُ*: (ISk, S, TA: [see **عَطْنُ الْجِلْدِ**]) accord. to information given to AHn by an Arab of the desert, (O,) *a certain small tree, [or plant,] (O, K, TA,) resembling the عَظِيمُ [q. v.], (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns for this purpose: (O, TA:) it is found in El-Hijāz and Tihāmek: (K, TA:) AHn says, it is a tree [or plant] not to be endured for pungency; the gatherer of it fears for his eyes from its exhalation or its juice: (TA:) it is of the utmost efficiency for tanning: (K, TA:) Lth says, (O, TA,) it is a bitter tree [or plant]; (O;) and it is a poison; a mixture being made with its leaves for wolves and dogs, which kills them; and it is used also for tanning therewith: (O, TA:) and AHn says, (TA,) the Abyssinians poison weapons with it, (K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him whom it smites. (K, TA.) [Accord. to Forskāl, (Flora Ægypt. Arab. p. lxvi.) the names of "Harmal حرمَل and Ghalget ed dīb غَلَقَت الديب," by which he means حرمَل and غَلَقَت الديب, are now applied to *Peganum harmala*.]*

غَلَقَةٌ: see the next preceding paragraph.
غَلَقَى:

غَلَقَ: see **غَلَقَ**. — It is also a subst. from the verb in the phrase **أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ** [q. v.]: 'Adee Ibn-Zeyd says,

* **وَتَقُولُ الْعِدَاءُ أَوْدَى عَدِيٍّ**
* **وَبَنُوهُ قَدْ أَقْبَعُوا بِالْغَلَقِ**
[And the enemies say, "Adee has perished, and his sons have made sure of being surrendered"]. (TA.)

إِغْلِقَ [like **إِقْلِبَ**, which is more common,] *A key*: pl. **أَغْلِيقُ**. (TA.) [**أَغْلِيقُ** may also signify *Locks*, as a pl. pl., i. e. as pl. of **أَغْلَاقُ**, which is pl. of **غَلَقَ**.]

مُغْلَقٌ: see **غَلَقَ**.

مُغْلَقٌ: see **غَلَقَ**. — Also, (S, O, K, TA,) and **مُغْلَقٌ** is a dial. var. thereof in this sense, (TA.) *An arrow*, (K,) i. e. any arrow, (S, O,) used in the game called **الْمَيْسَر**: (S, O, K:) or, (K,) accord. to Lth, (O,) **الْمُغْلَقُ** signifies **السَّابِعُ** *the seventh arrow*, [i. e. the seventh arrow, app.

belonging to the class, of the arrows of the game of **الْمَيْسَر**, to which manifold portions are assigned; for **الْمُضَعَّفُ** as used in relation to the game called **الْمَيْسَر** I do not find expl. otherwise than as an appellation of "the second of the arrows termed **الْغُلُ**, to which are assigned no portion;" (see art. **ضَعَفَ**, and see also **نَفِخَ**;) and this cannot be here meant, as the seventh arrow (which is commonly called **الْمُغْلَقُ**) has seven portions assigned to it: therefore it seems that **مُضَعَّفٌ** is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind]: (O, K:) pl. **مُغْلَقٌ**: (S, O, K: in the CK [erroneously] **مُغْلَقٌ**) or **الْمُغْلَقُ** is one of the epithets applied to the winning arrows, and is not one of their [particular] names; (O, K;) they being those that make what is played-for to be a forfeit to the player (**تُغْلَقُ الْخَطَرُ لِلْقَائِمِ**): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.)

فُلَانٌ مَغْلَقٌ: see **غَلَقَ**. [Hence] one says, **فُلَانٌ مَغْلَقٌ** **بِفَتْحٍ** **لِخَيْرٍ** **مَغْلَقٌ** **لِشَرٍّ** [Such a one is a key to that which is good, a lock to that which is evil]. (TA.) — And i. q. **مِرْتَجَاقٌ** [A thing with which a door is closed, or made fast, (app. a kind of latch,) affixed behind the door, in the part next to the lock]. (TA. [See art. **رَجَعَ**: and see **مَغْلَقٌ**, which seems to have the same, or a similar, meaning.]) — And **مَغْلَقٌ**, (Msb,) and **قَوْمٌ مَغْلَقٌ**, (TA,) + *A man, and a company of men, by means of whom* (**عَلَى يَدَيْهِ**, Msb, and **عَلَى أَيْدِيهِمُ**, TA,) *the pledge is made a forfeit* (**يُغْلَقُ**). (Msb, TA.) And **أَذَى تُغْلَقُ عَلَى يَدِهِ قِدَاحٌ** means **ذُو مَغْلَقٍ** + [app. *One by means of whom the arrows in the game called الميسر are withheld from the rest of the players; i. e. by his winning*]: or, accord. to Z, **يُغْلَقُ الْحُجَّةُ عَلَى الْخَصْمِ** + [app. *one who closes the argument against the adversary in a dispute*]. (TA in art. **عَلَى**.) — See also **مُغْلَقٌ**.

مُغْلَقٌ: see **غَلَقَ**. — Also *A hide in which [the plant called] غَلَقَةٌ [q. v.] is put, when it is prepared for tanning by the treatment termed عَطْنُ*: (ISk, S, TA:) or a hide tanned with **غَلَقَةٌ**. (O, K.)

مُغْلَقٌ: see **غَلَقَ**.

غلم

1. **غَلِمَ**, aor. **غَلِمَ**, inf. n. **غَلِمَ** (Msb, K, TA) and **غَلِمَةً** (K, TA;) and **اغْتَلِمَ** (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; (Msb;) *He was, or became, excited by lust, or appetite*: (TA:) or *overcome thereby*: (M, K, TA:) said of a man; and in like manner one says of a girl, or young woman: (TA:) or *he was, or became, vehemently affected with lust, or carnal desire*. (Msb.) And **اغْتَلِمَ** said of a

camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] **غَلِمَ** (S, K,) inf. n. **غَلِمَةً**; (S;) *He was, or became, excited* (S, Mgh, Msb, K) *by lust*, (S, K,) or *by vehement lust*, (Mgh, Msb,) *to cover*. (S, Msb, K.)

4. **اغْلِمَ** *It (a thing) excited his lust, or appetite*. (K, TA.) And **اغْلِمَ** said of a beverage, *It strengthened in the venereal faculty*. (TA in art. **اَوَّلُ**.) — See also 8, in two places.

8. **اغْتَلِمَ**: see 1, in two places. — Also *He (a boy) attained to the limit of what is termed الغلومة [app. meaning the seventeenth year]*. (Er-Rāghib, TA.) — Said of a beverage, or wine, *It was, or became, strong in its influence upon the head*. (Mgh, TA.) — Said of the sea, *It became stirred up, in a state of commotion, or tumultuous; its waves dashing together*; as also **اغْلِمَ**. (TA.) — And **الْإِغْتِلَامُ** and **الْإِغْلَامُ** signify + *The exceeding the prescribed limit, of good or of evil*. (TA.)

غَلِمَ (Msb, K, TA,) and **غَلِمَ** (S, K, TA,) but this has an intensive signification, (S, TA,) and **مُغْلِمَ** (K, TA,) [but this also has an intensive signification,] *Excited by lust, or appetite*: (TA:) or *overcome thereby*: (K, TA:) or *vehemently affected with lust, or carnal desire*: (Msb:) [or the first may generally be better rendered in a state of excitement, or of vehement excitement, by lust: and the second and third, *lustful, or vehemently lustful*:] the epithets applied to a female are **غَلِمَةٌ** and **مُغْلِمَةٌ** and **غَلِمَةٌ** and **مُغْلِمَةٌ** (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and **مُغْلِمَةٌ** and **مُغْلِمَةٌ** (K, TA,) the last [which is omitted in the CK] being, like **غَلِمَ**, applied to a male and to a female: (Az, TA:) and **غَلِمَ** likewise is applied to a girl, or young woman, in the sense of **مُغْلِمَةٌ**. (S, K.) It is said in a trad., **خَيْرُ النِّسَاءِ** **الْغَلِمَةُ عَلَى زَوْجِهَا** [The best of women is the appetent to her husband]. (TA.)

غَلِمَ, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAar as signifying **مَحْبُوسُونَ** [Persons confined, restricted, imprisoned, &c.]. (TA.)

غَلِمَةٌ (S, Msb, K, TA, &c.) written by some **غَلِمَةً**, [like a pl. of **غَلِمَ**,] is expl. by a number of authors as signifying *Lust, appetite, or carnal desire*: and the *desire, or eager desire, of [i. e. experienced by] غُلَمَانُ [meaning young men]: (TA:) or it signifies *vehement lust or appetite*: (Msb:) it is also of women, (K and TA in art. **تَرَجَ**), meaning their *lust, or appetite*: (TA ibid.:) [and] it is used [also] in relation to a camel, signifying his *lust to cover*. (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce **قَعْرَةٌ**, it is used as meaning *The gratification of venereal lust*.]*

غَلَامٌ [A young man, youth, boy, or male child:] *one whose mustache is growing forth or has grown*

forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شَبَاب [meaning young manhood (see غُلُومَة)]: (K:) or i. q. ابْنُ صَغِيرٍ [meaning a son that has not attained to puberty]: (Msb:) and also applied to † such as is termed كَهْل [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAqr, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْل: (Msb:) the female is [sometimes] termed غُلَامَة; (S, K:) [i. e.] غُلَامَة occurs in poetry, applied to a جَارِيَة: (Msb:) the pl. of غُلَام is غُلَمَة, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and أَغْلَمَة, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غِلْمَان, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غِلْمَة: (Msb:) the dim. of غُلَام is غُلَيْم; (TA;) and that of غِلْمَة is أَغْلَيْمَة, as if it were the dim. of أَغْلَمَة though [it has been said that] they did not use this last word; but some of them said أَغْلَيْمَة, agreeably with analogy. (S, TA.) — It is also used as meaning † A male slave; like as جَارِيَة is used as meaning “a female slave:” — and as meaning † A hireling [or servant]. (Mgh.)

غُلُومَة and غُلُومِيَّة (S, K) and غُلَامِيَّة (K) The state, or condition, of such as is termed غُلَام: (S, K:) the second is expl. by Mohammad Ibn-Habib as meaning the period from birth to the seventeenth year. (TA voce شَبَاب.)

غُلَمَة dim. of غِلْمَة pl. of غُلَام, q. v. (S, TA.)

غُلَامِيَّة }
غُلُومِيَّة } see غُلُومَة.

غُلَيْم dim. of غُلَام, q. v. (TA.)

غُلَيْم, and its fem., see غَلِيم, in three places.

غَلِيم: see غَلِيم. — Also A beautiful woman. (TA.) — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K, TA;) as also غَلِيمِي. (Lth, K, TA.) — غَلِيمِي مَالِدَاوِي means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Msb said to be, in this sense, غَلِيم, like زَيْب.]]) — And The frog. (K.) [Or so غَلِيم.] — And The place whence issues the water in wells. (K. [See also غَلِيم.]) — The word signifying “a comb,” and “a [thing with which the head is scratched, called] مَدْرِي,” is غَلِيم, with ف, but has been mistranscribed [غَلِيم], (K, TA,) by Lth, as has been notified by Az. (TA.)

غَلِيمِي: see the next preceding paragraph.

أَغْلَم [More, and most, exciting to lust]. It is said that أَغْلَمُ الْأَثْبَانِ لَبَنُ الْحَلِيفَةِ [The most

exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.)

أَغْلَمَة a dim. of غِلْمَة pl. of غُلَام, q. v. (S, TA.)

مَغْلَمَة A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the اَيْل [or اَيْل i. e. mountain-goat]. (TA.)

مَغْلِيم, and with ة: see غَلِيم, in three places.

مَغْلِيم: see its fem. voce غَلِيم. — مَغْلِيمَة, (Mgh, TA,) and مَغْلِيمَة, (TA,) † [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA.) — The مَارِقِ مَغْلِيم is called مَغْلِيمَة † [A deviator from the true religion,] an exceeider of the prescribed limit. (TA.)

غلو

1. غَلَا, aor. يَغْلُو, primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rāghib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) — You say, غَلَا فِي الْأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُو (S, K, TA) and غَلَانِيَّة; as also غَالَى بِهِ; (K* and TA in art. غلى; [but belonging to the present art., as is said in the TA;]) He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein. (S, K, TA.) And غَلَا فِي الدِّينِ, aor. as above, inf. n. غُلُو, He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kur iv. 169 and v. 81: (Msb, TA:) accord.

to IAth, الْغُلُو فِي الدِّينِ is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — And غَلَا بِالسَّهْمِ, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. غُلُو (S, Er-Rāghib, Mgh, Msb, K) and غُلُو; (K;) and غَلَا بِهِ, (Mgh, K,) and غَلَاهُ, (K,) inf. n. غَلَا (Mgh, K) and مَغْلَاة; (K;) He shot the arrow to the furthest distance (S, Mgh, Msb) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K, TA.) And غَلَا السَّهْمُ The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, الْحَجَرُ the stone. (TA.) — And غَلَا السَّعْرُ, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. غَلَا, (S, Mgh, K,) or this is a simple subst., (Msb,) The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Msb, TA;) or

exceeded the usual limit; (Er-Rāghib, TA;) contr. of رَخَصَ. (K.) — And غَلَا بِهَا عَظْمٌ [i. e. عَظْمٌ, lit. Bigness exceeded the usual limit in her;] meaning she became plump, or fat: (TA:) one says, غَلَا بِالْجَارِيَةِ عَظْمٌ, and بِالْغُلَامِ, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — And غَلَا is said of anything as meaning اِرْتَفَعَ [i. e. It rose in degree; as is shown by the following ex.]: Dhur-Rummeh says,

• قَمَا زَالَ يَغْلُو حُبُّ مَيَّةٍ عِنْدَنَا •
• وَيَزْدَادُ حَتَّى نَرَجِدَ مَا نَرِيدُهَا •

[And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — See also 8. — And see 6.

2: see art. غلى.

3. مَغْلَاةٌ, inf. n. غَالَى فِي أَمْرِهِ, signifies [the same, or nearly the same, as غَلَا فِيهِ; i. e.] He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. بَالَعَ [q. v.]. (Msb.) — See also 1, near the middle, in two places. — غَالَى بِهِ, and غَلَاهُ, (S, Msb, K,) which latter is used by a poet for به غَالَى, (S,) He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb;) as also غَالَى بِهِ, (S;) and غَلَاهُ, i. e. water, and flesh-meat [&c.]: (IKft, TA: [see an ex. in a verse of Lebeed cited in art. دَكَن.]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says,

• نَغَالِي اللَّحْمَ لِلْأَضْيَافِ نَيْثًا •
• وَنَرْخَصُهُ إِذَا نَضَجَ الْقُدُورُ •

[We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the ب [after نغالي], meaning it [to be understood]. (S, TA.) — And غَالَى فِي الصَّدَاقِ He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, لَا تَغَالُوا فِي صَدَقَاتِ النِّسَاءِ, [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) — And مَغْلَاةٌ, inf. n. مَغْلَاةٌ, signifies also He contended with him for superiority in tallness or in beneficence; syn. طَاوَنَة. (TA.)

4: see 3, in two places. — غَلَاهُ also signifies He (God) made it to be high, or excessive, (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K, TA;) contr. of أَرْخَصَهُ. (TA.) — And He found it [a thing] to be high-priced: or he reckoned it to be so; as also اسْتَغْلَاهُ. (TA.) — And He lightened, or thinned, somewhat, its

leaves, (K, TA,) namely, those of a grape-vine, in order that it might grow high, and become [more productive, or] in good condition. (TA.) — See also 6.

5: see art. غلى.

6: see 1, second sentence. — **تَغَالَوْا فِي الصَّدَاقِ** They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; contr. of **تَسَاهَلُوا** and **تَيَسَّرُوا**. (TA in art. يسر. [See also 3, last sentence but one.]) — **تَغَالَى** said of a plant, or herbage, *It grew high*; (M, K, TA;) *it became tall*. (M, TA.) And, said of the same, *It became tangled, or luxuriant, or abundant and dense, and large*; as also **غَلَا**, and **اغْلَى**, and **اغْلَوَى**; (K;) or this last is said of a grape-vine, signifying *its leaves became tangled, or luxuriant, or abundant and dense, and its branches, or its shoots upon which were the bunches of grapes, or the buds of its leaves and berries, (تَوَامِيهِ) became abundant, and it became tall*. (TA.) — Also, said of the flesh of a beast, *It rose, or went away, (ارْتَفَعَ) and became upon the heads of the bones: and it fell away on the occasion of preparing for racing, or the like, by scanty feeding &c.*: (T, TA:) or, said of the flesh of a she-camel, *it went away*; syn. **ذَهَبَ**; (K;) or **ارْتَفَعَ** and **ذَهَبَ**. (S.)

8. **اغْتَلَى** *He was, or became, quick, or swift; he sped, or went quickly*; (S, K, TA;) said of a camel: (K, TA:) and *he rose [in the degree of celerity] (ارْتَفَعَ) so as to exceed goodness of rate, or pace*; and in like manner one says [**اغْتَلَتْ**] of any beast (دَابَّة); as also **غَلَتْ**, inf. n. **غَلُو** [app. **غُلُو**]. (TA.)

10: see 4.

12. **اغْلَوَى**: see 6.

غُلُوءَة The limit, or utmost extent, of a shot or throw; (S, Mgh;*) [i. e.] any مَرْمَاة: (K:) [generally, a bow-shot; i. c.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) [or the utmost measure of a bow-shot; i. e.] a shot of an arrow to the utmost possible distance; also termed **غَايَة**: (Mgh:) said to be from three hundred to four hundred cubits: (Mgh, Mghb:) the twenty-fifth part of a complete فرسخ [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as four hundred cubits, and by others as two hundred cubits: (Mgh voce مِيل [q. v.]:) pl. **غُلُوءَات** (Mghb, K, TA) and **غُلُوءَة**. (S,* K, TA.) Hence, (TA,) it is said in a prov., **جَرَى** المَذَكِّيَاتِ هَلَاةً; (S, K, TA,) or, as some relate it, **غَلَابَ**. (TA. See art. ذكو.) [Thus] **غُلُوءَة** is sometimes used in relation to horse-racing. (TA.)

غَايَة q. **غَايَة**. (K.) See the latter in art. غلى.

غُلُوءَة (S, K) and **غُلُوءَة** (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds **غُلُوءَة**, for which I find no authority,] *Excess, or exorbitance*;

(TA;) syn. with [the inf. n.] **غُلُو**. (S, K, TA.) One says, **خَفَّفَ عَنْ غُلُوءَانِكَ** [Alleviate thine excess, or exorbitance]. (TA.) — And The quickness, or haste, or hastiness, and the first stage or state, of youth, or young manhood; (AZ, S, K;) as also **غُلُوءَانٌ**. (ISd, K, TA.) One says, **فَعَلَهُ غُلُوءَانٌ** **فِي شَبَابِهِ** and **فِي غُلُوءِهِ** [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) — And **غُلُوءَة** signifies also The rising, or rising high, and increasing, of a plant, or of herbage. (Mz 40th نوع.)

غُلُوءَانٌ: see the next preceding paragraph, in two places.

غَلَا the subst. from **غَلَا السَّعْرُ**; [as such signifying *A high price, or rate, at which a thing is to be sold*;] (Mghb;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] — Also, [i. e.] like **سَمَا** [in measure], (K,) but in the copies of the M **غَلَا**, with teshdeed, (TA,) *A man who shoots the arrow far*. (K.) — And *A certain small, or short, fish*, (K, accord. to different copies,) about a span [in length]: (TA:) pl. **أَغْلِيَة**. (K.)

غَلَى: see **غَالَى**, in three places.

غَلَا: see **غَلَا**.

غَالَى [act. part. n. of **غَلَا**: and hence, *Acting, or behaving, with forced hardness, or strictness, or rigour, in religion, so that he exceeds the proper, due, or common, limit*: (see 1:) and particularly] *an extravagant zealot of the class of innovators*: pl. **غَلَاة**. (TA in art. سبأ.) — And *Shooting, or one who shoots, the arrow to the furthest distance*. (Mghb.) — And *High, or excessive*, (S,* Mghb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Mghb, K, TA;) as also **غَلَى**. (K, TA.) Hence one says, **بَعْتُهُ بِالْغَالِي**, and **بِالْغَالِي** *I sold it, or bought it, at what was a high, or an excessive, price, or rate*. (K, TA.) A poet says,

• وَوَأَنَا نَبَاعَ كَلَامَ سَلَمَى
• لَأَعْطِيَنِي بِهِ ثَمَنًا غَالِيًا

[And if we were sold the speech, or discourse, of Selma, we would give for it a high, or an excessive, price]. (TA.) — Also *Fat flesh-meat*. (K.)

غَايَة: see art. غلى.

أَغْلَى *More, or most, high [or excessive] in price*: hence the saying, **أَفْضَلُ الرِّقَابِ أَغْلَا مَا ثَمَنًا** [The most excellent of slaves is the highest thereof in price]. (Mgh.)

مِغْلَى [in the **مِغْلَاء**] *An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so*: (K,* TA:) or, accord. to the M, *that is used in striving to exceed the usual limit*: also termed **مِغْلَاءَة**: pl. **مِغَالٍ**. (TA.)

نَاقَة مِغْلَاءَة: see what next precedes. — **مِغْلَاءَة** *A she-camel that goes quickly when her feet*

of her fore legs and of her hind legs fall in one place: (S: [it is there expl. by **تَغْتَلِي** followed by the words **إِذَا تَوَافَعَتْ أَخْفَانَهَا** which I have here rendered accord. to an explanation in art. **مِغْلَاءَة** in the O: but the phrase **مِغْلَاءَة** is there mentioned as an ex. of **الْوَقْفُ** as signifying “the lasso;” whence it appears that the phrase lit. means *that exceeds the limit of the lasso*; agreeably with the explanation of Golius, “*rapide currens, et fugiens laqueum sibi injiciendum*.”) or [the meaning is *a she-camel that steps far in vying, or keeping pace, with another*; for], in explaining the phrase **مِغْلَاءَة** **الْوَقْفِ**, IB says that **الْوَقْفُ** applied to the she-camel signifies **الَّتِي تَبْعُدُ الْخَطُوءَ** and **الْمَبَارَاةَ** and **الْمُسَابَرَة**. (TA voce هِرْجَاب.)

أَرْضٌ مِغْلُولِيَة *A land having abundant, and dense or luxuriant, herbage*; and with **ع** also; i. q. **مِغْيَة** and **مِغْيَة**. (TA in art. غمر.)

غلى

1. **غَلَبَ** **الْقَدْرَ**, aor. **تَغْلَى**, inf. n. **غَلَى** and **غَلِيَانٌ**, (S, MA, Mghb, K,) *The cooking-pot boiled*; (MA, &c.) and **غَلِبَتْ**, aor. **تَغْلَى**, is an unusual dial. var. thereof, the former being the more chaste; (Mghb;) or **غَلِبَتْ** is not allowable. (S.) — [Hence **غَلَى** said of a liquor, *It estuated: it effervesced: it fermented*: see **نَبِيذ**. — And hence] **يَغْلَى دَمُهُ** [as though meaning + *His blood is fit to be shed*] is a phrase like **رَأَى دَمَهُ** [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. رُوب.) — And **غَلَى الرَّجُلُ**, like **رَضَى** in measure [but see what has been said of this form of the verb above], *The man became vehemently angry*. (IKtt, TA.)

2: see 4, in two places. — **غَلَى الرَّجُلُ**, inf. n. **تَغْلِيَة**, *He rubbed the man over, or perfumed him, with غَايَة*. (TA.) And **غَلَى بِحَيْتِهِ** (Mgh, O, Mghb, all in art. **غَلَفَ**) (O, ibid.) *He daubed, or smeared, his beard with غَايَة*; as also **غَلَبَا**. (Mgh, O, Mghb, ibid. [See 1 in art. **غَلَفَ**].) — And **تَغْلِيَة** signifies also *The saluting from afar, and making a sign*. (K.)

4. **اغْلَى** **الْقَدْرَ**, (S, MA, K,) and **غَلَامَا** (K,) *He made the cooking-pot to boil*. (S,* MA, K.) IDrd mentions, among some of the sayings of the people of former ages, **أَنْ مَاءً وَغَلَاهُ** [Pour thou out water, and make it to boil]. (TA.) And one says, **أَغْلَيْتُ الزَّيْتَ وَنَحْوَهُ** [I made the olive-oil and the like to boil], inf. n. **اغْلَاة**. (Mghb.)

5. **تَغْلَى** (S, Mghb, K) **بِالْغَايَةِ** (S, Mghb) *He (a man, S, Mghb) perfumed himself, (S,* Mghb, K,) or rubbed himself over, (K,) with غَايَة*; (S, Mghb, K;) and **اغْلَى** signifies the same; (IDrd, O

in art. غلف; as also تَغَلَّلَ (Msb, and O in art. غلف,) and اِغْتَلَّ (O in that art.)

6, in all its senses, belongs to art. غلو, q. v.

8: see 5.

غَلَانِيَّة, mentioned in the K in this art., belongs to art. غلو, being an inf. n. of the verb in the phrase غَلَا فِي الْأَمْرِ (TA.)

غَلَانِيَّة A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called مِحْمَر [q. v.] and قُبْقُومَة and قُبْقُومَة. (Msb voce قُبْقُومَة.)

غَالِيَّة [Galia moschata,] a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Msb;) mush mixed or boiled [with other perfumes]; (MA;) or a perfume composed of musk and ambergris and camphor and oil of ben: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Ja'far went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah?" and he answered, "musk and ambergris combined with oil of ben;" whereupon Mo'áwiyeh said, غَالِيَّة, meaning high-priced: (TA:) [hence some hold the word to belong to art. غلو; and their opinion is strengthened by the fact that] غُلُوْى signifies the same. (K in art. غلو.)

غمر

1. غَمَّة (S, Msb, K, &c.) aor. ُ, (Msb,) inf. n. غَمَر (Msb, TA,) He covered it, (S, Msb, K, TA,) veiled it, or concealed it; (TA;) namely, a thing: (Msb, K, TA:) this is the primary meaning. (TA.) [Hence,] one says, غَمَرُ الْهَلَالِ (S, Msb, K, TA) عَلَى النَّاسِ (S, TA,) inf. n. غَمَر (TA,) The new moon was veiled, or concealed, (S, Msb,) to the people, (S,) by clouds, or otherwise, (S, Msb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen. (S, Msb, TA.) It is said in a trad., فَإِنَّ غَمْرَ عَلَيْكُمْ, (Mgh, * Msb, TA,) i. e. And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Sha'abán, thirty [days], in order that the entering upon the fast of Rama'dán may be with [inferential] knowledge. (Msb.) Az says that غَمَر and أَغْمَى and غَمِيَ all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. غمى.] — And [hence] غَمَر الْقَمَرُ الشُّجُومَ The moon concealed the stars: or almost concealed the light of the stars. (TA.) — And غَمَر عَلَيْهِ الْخَبَرُ The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood; (S, K;) like أَغْمَى: (S;) or was obscure, or unapparent, to him.

(Msb.) — And غَمَّة (S, K, TA,) aor. ُ, inf. n. غَمَر (TA,) It (i. e. هَر [here meaning "grief," see غمر below,]) covered [or was as though it covered] his heart: (Har p. 637:) or [accord. to common acceptation] it, or he, grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; syn. أَحْزَنَهُ. (K, and Har p. 422. [See also 4.]) — غَمَّة, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. ُ, inf. n. غَمَر (TA,) means He put [as a covering] to his mouth and his nostrils the غَمَامَة (S, K, TA,) which is a thing like the كَعَام [or muzzle], (so in the S and CK,) or a thing like the فِدَام [which seems to be here similar in meaning to كَعَام]: (so in other copies of the K:) or he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a غَمَامَة: (TA:) [the verb that I have rendered "put to" in these explanations is أَغْمَر, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or غَمَامَة signifies a sort of bag for the mouth of a camel and the like, (K, TA,) his mouth being put into it: (TA:) pl. غَمَائِم: (S, TA:) and one says, غَمَّهُ بِالْغَمَامَةِ [he covered his mouth with the غَمَامَة], aor. and inf. n. as above. (TA.) — غَمَر غَمَر, aor. ُ, also signifies عَلَا [app. as meaning It rose upon, or above, the thing, as though forming a covering over it]: mentioned on the authority of IAqr, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a رَوْضَة, or meadow,]

أَنْتَ يَغْمُرُ الضَّالَّ نَبْتَ بَحَارِمَا

[Not depastured, the trees called ضال rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. — غَمَر is also intrans.: one says, غَمَر يَوْمُنَا (S, K, TA,) inf. n. غَمَر and غُمُور; (TA;) and أَغْمَر; Our day was, or became, [sultry, or] intensely hot, (S, K, TA,) so that it took away, (S,) or almost took away, (TA,) the breath: (S, TA:) or both verbs, said of a day, and of the sky, mean it brought غَمَر [or distress that affected the breath or respiration], arising from closeness of heat, or clouds. (Msb.) — غَمَرُ الشَّخْصِ, of the class of تَعَب, [the first pers. being غَمِمْتُ,] inf. n. غَمَر, The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed. (Msb.) [See also غَمَر below.]

3. غَمَمْتُهُ signifies غَمَمْتُهُ وَغَمَمْتُهُ [I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him]. (K.)

4. أَغْمَتِ السَّمَاءُ The sky became clouded: (K, as indicated by the context:) or i. q. تَغَيَّرَتْ [i. e., became altered]: thus in the S; but some say that it is correctly تَغَيَّرَتْ [agreeably with the former of the explanations above]. (TA.) See

also 1, near the end. — مَا أَغْمَكَ لِي and إِلَى is [an expression of wonder, meaning How great grief, or sadness, dost thou occasion to me!] from the غَمَر signifying الْحُزْنَ. (K, TA.) — [Accord. to the TK, أَغْمَةُ signifies أَحْزَنَهُ; like غَمَّة: but this I think a mistake. — And Freytag explains أَغْمَر as occurring in the Deewán of the Hudhalees signifying "Demersit:" but in which of its senses he uses this word he does not specify.]

6. تَغَامَر He made a show of غَمَر [or grief, &c.,] without its being in the heart. (Har p. 126.)

7. اِنْغَمَر It (a thing, K) was, or became, covered, (S, K, TA,) veiled, or concealed. (TA.) — See also what next follows.

8. اِنْغَمَر He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy; (S, * K;) as also اِنْغَمَر: (K:) both mentioned by Sb. (TA.) — And, said of a plant, or herbage, It was, or became, tall, (K, TA,) and tangled, or luxuriant, (TA,) and abundant: (K, TA:) as also اِنْغَمَر. (TA.) [And in like manner غَمَر is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning It was tall and luxuriant.] — And, said of a man, He withheld himself from going out, or forth. (TA.)

R. Q. 1. تَغَمَّرَ, [inf. n. غَمَغَمَة, He (a bull) uttered a cry, or cries, in fright; as also تَغَمَمَر: see غَمَغَمَة below. — And] He (a courageous man) raised his voice in conflict with his antagonist; (Har p. 531;) [as also تَغَمَمَر: see, again, غَمَغَمَة below.] — And He [a man] spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying; (Har ubi supra;) [or spoke indistinctly; agreeably with an explanation of غَمَغَمَة below; as also تَغَمَمَر. — And, said of a bow, It produced a sound; agreeably with another explanation of غَمَغَمَة below.] — Also, said of an infant, inf. n. غَمَغَمَة, He nept over the breast, desiring the milk: [and the inf. n. is used as a simple subst., and therefore pluralized:] IAqr cites as an ex.,

إِذَا الْمُرْضَعَاتُ بَعْدَ أَوَّلِ هَجَعَةٍ

سَمِعَتْ عَلَى بُدْبِيْنٍ غَمَاغِمًا

[When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts]; meaning, as he says, that the milk of these women is little in quantity, so that the suckling child weeps over the breast when sucking it. (TA.)

R. Q. 2. تَغَمَمَر: see R. Q. 1, in three places: and see its inf. n. voce غَمَغَمَة, below, in two places. — Said of one drowning (غَرِقَ) beneath the water, it signifies He uttered a cry, or cries: or, as is said in the T, he was pressed upon by the waves above him: a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.)

غَمَر [an inf. n. used as an epithet in which the

quality of a subst. predominates,] *Grief, mourning, lamentation, sorrow, sadness, or unhappiness*; syn. حُزْنٌ; (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or غَمْر in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered *gloominess of mind*:] or i. q. كَرْبٌ, (K,) which signifies حُزْنٌ, (K in art. كَرْب,) or غَمْر, (S, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.;) as also غَمَاءٌ (K) and غَمَّةٌ (S, K,) the last [expl. in the S as syn. with كَرْبَةٌ, which is syn. with كَرْبٌ, and] mentioned by Lh: (TA:) [see also صَقَعٌ:] it is كَرْبٌ [or *grief, &c.*,] that befalls the heart because of what has happened; differing from هَمْرٌ, which is كَرْبٌ that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyād and [many] others: (TA:) [see also غَضَبٌ:] the pl. of غَمْر is غُمُورٌ. (S, K.) — It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمْرٌ (S, TA) i. e. *A day that is [sultry, or] intensely hot, so that it [almost] takes away the breath*; and لَيْلَةٌ غَمْرٌ [such a night], i. e. غَمَاءَةٌ (S:) or one says غَمْرٌ and غَمْرٌ and غَمْرٌ (K, TA,) the last with kesr to the م, (TA,) [in the CK غَمْرٌ meaning a day of heat, (K,) or of intense heat: (TA:) or a day of غَمْر [i. e. *grief, &c.*]: and [in a similar sense, as is implied by the context immediately preceding,] غَمْرٌ and لَيْلَةٌ غَمْرٌ (K:) [but] A'Obeyd mentions, on the authority of AZ, لَيْلَةٌ غَمْرٌ and لَيْلَةٌ غَمْرٌ as meaning a night in which there is over the sky [a covering of clouds, or] what is termed غَمْرٌ [a word belonging to art. غَمْر, being in measure] like رَمَى; (S;) and [in the like sense] يَوْمٌ غَمْرٌ. (So in one of my copies of the S.) — And one says, كَانَ عَلَى السَّمَاءِ غَمْرٌ [app. غَمْر, but this, I think, requires confirmation, for which I have searched in vain,] and غَمْرٌ [app. غَمْرٌ, or perhaps غَمْرٌ, a word mentioned above,] meaning *There was over the sky a collection [or an expanse] of thin clouds, or a ضَبَابَةٌ [i. e. mist, or the like], فَحَالَ دُونَ الْهَلَالِ [and it intercepted the new moon]: and لَيْلَةٌ غَمْرٌ, and some say لَيْلَةٌ غَمْرٌ, This is a night [of a covering of clouds, or] of a ضَبَابَةٌ [or mist, or the like], intervening between the new moon and men; so that the new moon is not seen: (Msb:) and [hence] لَيْلَةٌ غَمْرٌ, and لَيْلَةٌ غَمْرٌ (S, Msb, K,) both mentioned by Isk on the authority of Fr, (S,) and لَيْلَةٌ غَمْرٌ (S, K,) and لَيْلَةٌ غَمْرٌ (K, TA, but omitted in the CK,) and لَيْلَةٌ غَمْرٌ (TA,) [i. e. *We fasted after, or from the time of, the covering of clouds, or the mist, or the like, that concealed the new moon*; (the prep. لُ being here used in the sense of بَعْدَ, or مِنْ وَقْتِ, as in the Kur xvii. 80;) virtually] meaning [we fasted]*

without a sight [of the new moon]: (Msb, TA:) a rájiz says,

لَيْلَةٌ غَمْرٌ طَامِسٌ هَلَالٌ
أَوْغَلَتْهَا وَمُتَرَةً إِنْغَابًا

[In a night of a covering of clouds, or of a mist, or the like, having its new moon effaced: I journeyed quickly and far in it, (أَوْغَلَتْهَا being used, app. by poetie license, for أَوْغَلَتْ فِيهَا,) and disliked was the journeying so therein]: (S, TA:) and it is said that لَيْلَةٌ غَمْرٌ [i. e. غَمْرٌ and غَمْرٌ] signifies also the last night of the [lunar] month; being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.)

غَمَّةٌ fem. of غَمْرٌ, q. v., used as an epithet.

غَمَّةٌ: see غَمْرٌ, first sentence: — and also in the latter half. — Also, † *Perplexity, and dubiousness, or confusedness*: pl. غُمُورٌ: one says, هُوَ فِي غَمَّةٍ † *He is in a state of perplexity, and dubiousness, or confusedness*: (Msb:) and هُوَ فِي غَمَّةٍ مِنْ أَمْرِهِ † *He is in a state of perplexity and darkness [in respect of his case or affair]*; from الغَمْرٌ signifying “the act of covering” [a thing]. (Ham p. 320.) [See also غَمَّةٌ and غَمَاءٌ.] And one says غَمَّةٌ † *A dubious, confused, or vague, case or affair.* (S, K.) [See also غَمْرٌ.] It is said in the Kur [x. 72], ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غَمَّةً i. e. † [Then let not your case be to you one of] darkness, and straitness, and anxiety: (A'Obeyd, S, TA:) or, as some say, covered, veiled, or concealed. (TA.) And أَرْضٌ غَمَّةٌ means † *A strait, or narrow, land.* (TA.) — Also The bottom of the interior of a skin for clarified butter (S, K) &c. (S.) [See also the first sentence in art. غَمْل.]

غَمَّةٌ i. q. لُبَّةٌ [app. لُبَّةٌ, meaning † *Obscureness, confusedness, or dubiousness*: see also غَمَّةٌ]. (TA.)

غَمْرٌ is the inf. n. of ل in the last of the senses expl. above: (Msb:) or it signifies *The flowing down of the hair so that the forehead, (S, K, TA,) or, as in the M, the face, (TA,) and the back of the neck, are narrowed*: (S, K, TA:) or the hair that veils, or conceals, the جَبِينُ [generally meaning the part above the temple, but sometimes it means the forehead,] and the back of the neck. (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed نَرَعٌ [i. e. baldness of the two sides of the forehead]. (TA.)

غَمَامٌ Clouds: (S, Msb, K:) or white clouds: (K:) or thin clouds: (Jel in ii. 54:) and غَمَامَةٌ signifies one thereof: (S, Msb, K:) the former being pl. of the latter, as also is غَمَامٌ (K:) [or rather غَمَامٌ is a coll. gen. n., of which غَمَامَةٌ is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) — [Hence,] حَبُّ الْغَمَامِ signifies *Hail-*

stones, or hail. (TA.) [See an ex. in a verse cited in art. ان, p. 109.]

زُكَامٌ i. q. غَمَامٌ [A rheum, such as is termed coryza]. (K.)

غُمُورٌ [a pl. of which no sing. is mentioned,] Small stars, such as are faint, or indistinct. (K.)

غَمِيرٌ i. q. غَمِيرٌ (S, K,) i. e. Fresh herbage (كَلٌّ) beneath such as is dried up; (S, TA;) or green herbage beneath such as is dry. (TA.) — And Milk heated until it thickens: (S, K:) because it becomes covered over. (TA.)

غَمَامَةٌ: see غَمَامٌ. — Also † *Herbage*: so in the saying, أَهْمَى فُلَانٌ غَمَامَةً وَادِي كَذَا i. e. † [Such a one made to be prohibited to the public] the herbage that was the growth of such a valley: thus called [because produced by the water of the clouds,] in like manner as it is called سَيَا. (TA.)

غَمَامَةٌ: see the next paragraph.

غَمَامَةٌ: see 1, near the middle, in three places. — Also A thing with which the eyes of a she-camel are bound, or with which her muzzle is bound: (K:) or a piece of cloth with which the nose of a she-camel is stopped (يُسَدُّ) [or bound (يُسَدُّ)] when she is made to incline to the young one of another: pl. غَمَامَاتُ. (A'Obeyd, TA.) [See also دَرَجَةٌ: and صَقَاعٌ.] — And (by way of comparison [thereto], TA) † The prepuce of a boy; as also غَمَامَةٌ. (K, TA.)

غَمْرٌ: see غَمْرٌ, in six places. — Also Dust; syn. غَبْرَةٌ. (K.) — And Darkness. (K.) — And † *Hardship, or difficulty, or distress, [as though] covering [or overwhelming] a party in war, or battle.* (K.) See also the next paragraph.

غَمْرٌ: see غَمْرٌ, latter half, in four places. — Also † *A calamity, or misfortune*; and so غَمَاءٌ; (K, TA;) and غَمَاءٌ, likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And † *A hard, or difficult, affair or case, in relation to which one knows not the right course to pursue*; as also غَمْرٌ (K, TA,) and غَمَاءٌ. (TA.)

غَمَاءٌ [fem. of غَمْرٌ, q. v.: — and also used as a subst.]: see غَمْرٌ, first sentence: — and also in the latter half: — and see also غَمْرٌ, in two places. — إِنَّهُمْ فِي غَمَاءٍ مِنَ الْأَمْرِ means [Verily they are in a state of dubiousness, or confusedness, in respect of the case, or affair; or] in a dubious, or confused, case or affair. (TA.) [See also غَمَّةٌ and غَمَّةٌ.]

غَمَاءٌ: see غَمْرٌ.

غَمِيَّةٌ: see غَمْرٌ, latter half.

غَمْرٌ and its fem. غَمَاءٌ: see غَمْرٌ, former half.

غَمِيمَةٌ [mentioned above as an inf. n. (see

R. Q. 1), used as a simple subst.,] signifies The cries [or cry] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so تَغْمِرُ: pl. of the former, in both senses, غَمَارٌ. (TA.) See also an ex. of the pl. voce غَمِيرٌ. — And Indistinct speech; (K;) as also تَغْمِيرٌ: (S, K:) is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the عَجَم. (T, in TA, voce رَجَّة.) — Also The sound of bows. (TA.)

رَجُلٌ أَغْمَرُ (S,) and أَغْمَرُ الْوَجْهَ وَالْقَفَا (S, Mgh, K,) A man whose hair flows down so that the face and the back of the neck are narrowed: (S, Mgh, K:) and in like manner [the fem.] غَمَاءُ is applied to a woman. (Mgh.) — غَمَاءُ applied to the forelock (نَاصِيَةِ) of a horse means Excessively abundant in the hair: and such is disliked. (S.) — And سَحَابٌ أَغْمَرٌ means † Clouds in which is no gap, or interstice. (K, TA.)

أَرْضٌ مَغْمِرٌ and مَغْمِرٌ: see غَمَرٌ, former half. — أَرْضٌ مَغْمِرَةٌ (K, TA) and مَغْمِرَةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.)

مَغْمِرٌ, applied to clouds (غَمِيرٌ), and to a sea, Abounding with water: (K:) and in like manner, without ة, to a well (رَكِيَّةٌ), that fills everything, and submerges it: (IAqr, TA:) and to what is termed حَسْبِي [q. v.], (IAqr, S, TA,) meaning covering. (IAqr, TA.)

مَغْمُورٌ [pass. part. n. of غَمَرٌ, i. e. Covered, &c.]. — [Applied to unripe dates (accord. to the TA to طَبٌّ, a mistranscription for بُسْرٌ), like مَغْمُولٌ] Put into a jar, and covered over until they have become ripe. (TA.) — Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Mgh,) or intercepted by thin clouds, (K,) so as not to be seen. (Mgh.) — Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) — And Affected with the malady termed غَمَارٌ. (K.)

غمت

1. غَمَتَ, aor. -, (S, O, K,) inf. n. غَمْتٌ, (S, O,) It (i. e. food) was, or became, heavy upon his heart [or stomach], (Ks, S, O, K,) he having eaten much thereof so that it caused him to suffer indigestion, (Ks, O,) and it rendered him like one intoxicated: (K:) or, accord. to Sh, it (i. e. grease) rendered him like one intoxicated, (O, TA,) in consequence of indigestion. (TA.) — And He covered it; (O, K;) namely, a thing. (K.) — And غَمَتَهُ فِي الْبَاءِ i. q. غَطَّتْ [i. e. He immersed, or plunged, him, or it, into the water; like غَتَّهُ]. (IDrd, O, K.) — And غَمَتَ نَفْسًا He made a sign, or motion, with his head, (O,) or he raised his head, (K,) [for the purpose of taking breath,] in drinking. (O, K.) — غَمِتَ He became like one intoxicated, by grease [in his stomach]: (Sh, O:) or he suffered from the heaviness of food

upon his heart [or stomach] so that he became like one intoxicated. (K.)

غمد

1. غَمَدَهُ, aor. -, and -, inf. n. غَمَدٌ; and اَغْمَدَهُ, (S, Mgh, K,) inf. n. اِغْمَادٌ; (Mgh;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) He put it (i. e. a sword, S, Mgh, K, or the like, Mgh) into its غَمْد [i. e. scabbard, or sheath; he sheathed it]: (S, Mgh, K:) or he made for it, or furnished it with, a غَمْد. (Mgh.) — Hence, غَمَدَهُ بِكَذَا † He covered him, or it, with such a thing; as though he made the latter a غَمْد to the former. (A.) — See also 5, in two places. — غَمَدٌ, inf. n. غَمُودٌ, said of a tree of the species called عُرْقُطٌ, † It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) — غَمَدَتِ الرَّكِيَّةُ (L, K,) aor. -, inf. n. غَمُودٌ, (L,) † The well lost its water. (L, K.) — And غَمِدَتْ (L, K,) aor. -, (K,) inf. n. غَمَدٌ, (L,) † It (a well) had much water: (Aq, L, K:) or it had little water. (AO, L, K.)

2: see 5, in two places.

4: see 1. — [Hence,] اَغْمَدِ الْأَشْيَاءَ † He put the things one within another. (K.) — And اَغْمَدِ حِلْسَ الْبَحْلِ † He put the [cloth called] حِلْسٌ beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, L.)

5. تَغَمَّدَ الثَّوْبَ † He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — And تَغَمَّدَ الرَّجُلَ (JK, L,) and غَمَدَهُ (L,) † He took the man beneath him (تَحْتَهُ, thus in the JK, in the L بِخَتْلٍ [by deceit, or guile]), to cover him over, or conceal him. (JK, L.) — And تَغَمَّدَ قُلَانًا (S, L, K,) and غَمَدَهُ (K,) † He concealed, as with a veil, what had proceeded from such a one, or what such a one had done. (S, L, K.) — And تَغَمَّدَهُ اللَّهُ بِرَحْمَتِهِ (S, A, L, Mgh, K,) and غَمَدَهُ بِهَا and غَمَدَهُ فِيهَا (L,) † God covered him with his mercy, (A'Obeyd, S, A, L, Mgh, K,) as with a veil; veiled him therewith; (A'Obeyd, A, L, Mgh;) clad him, or invested him, therewith. (A'Obeyd, L.) — تَغَمَّدَ الْأَعْدَاءَ † He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — And تَغَمَّدَهُ † He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.)

8. اَغْتَمَدَ اللَّيْلَ † He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a غَمْد to him; like as one says اِدْرَجَ اللَّيْلُ: (S, L:) and simply اَغْتَمَدَ he ventured upon, encountered, or braved, the night, (رَكْبَةً,) to seek food for his family. (S, L.)

10. اِسْتَفْعَدَتِ السَّمَاءُ فِي السَّحَابِ الْكَثِيرِ † [The sky became obscured amid the many clouds]. (TA in art. طُنُفُس.)

غَمْدٌ (S, L, Mgh, K, &c.) and غُمْدَانٌ (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Mgh, K,) and the like, (Mgh,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce قَرَابٌ; and is the meaning obtaining in the present day;] syn. غِلَافٌ, (S, O,) or جَفَنٌ: (L, K:) [both of these words have the signification mentioned above; but not that only; for غِلَافٌ has a wider application; and it is said in the S, voce قَرَابٌ, that the جَفَن of a sword is a case, or receptacle, in which is (put) the sword together with its غَمْد and suspensory belt or cord:] the pl. is اَغْمَادٌ [a pl. of pauc.] (O, Mgh, K) and غُمْدَانٌ (O,) or غُمُودٌ (K.)

غُمْدَانٌ: see the next preceding paragraph.

غَامِدٌ, عَيْشَةٌ رَاضِيَةٌ, رَكِيٌّ غَامِدٌ, a phrase like رَكِيٌّ غَامِدٌ meaning مَغْمُودٌ, † Wells having their water covered by earth, or dust; contr. of رَكِيٌّ مُبْدٍ. (A.) And غَامِدَةٌ † A well (بُتْرٌ) filled up, or choked up, with earth, or dust. (K, TA.) — And غَامِدَةٌ and غَامِدٌ † A ship (سَفِينَةٌ) filled, or laden; (K, TA;) as also اَمِدَةٌ (TA) and اِمْدٌ. (K, TA.)

مَغْمَدٌ: see what here follows.

مَغْمُودٌ and مَغْمَدٌ A sword [or the like] put into its غَمْد [meaning scabbard, or sheath; i. e. sheathed]. (S, A.)

غمر

1. غَمَرَ, as in some lexicons, or غَمَّرَ, aor. -, accord. to all the copies of the K [consulted by SM], (TA,) or غَمِرَ, [aor. -,] (as in the CK and my MS. copy of the K,) inf. n. غَمَارَةٌ and غُمُورَةٌ, [agreeably with analogy if غَمَرَ be the form of the verb, which is therefore most probably correct,] (K,) It (water) was, or became, much in quantity, abundant, copious, [or deep,] (K, B, TA,) so that it concealed its bottom. (B, TA.) You say أَشَدُّ هَذَا النَّهْرِ غُمُورَةً هَذَا النَّهْرِ How great is the abundance of the water of this river! (S.) — [And † He abounded in beneficence.] You say بَيِّنٌ رَجُلٌ الْغُمُورَةِ † A man bearing evidence of abounding in beneficence. (S, K.) — غَمَرَهُ (S, Mgh, K,) aor. -, (S, Mgh,) inf. n. غَمَرٌ, (Mgh, K,) It (water, S, K, or the sea, Mgh) [overflowed,] came over, or rose above, (S, Mgh,) or covered, (K,) and concealed, (TA,) him, or it; (S, Mgh, K;) as also اَغْمَرَهُ: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Mgh.) — Hence, غَمَرَهُ الْقَوْمُ † The people rose above him, or surpassed him, in eminence, (S, TA,) and in excellence. (TA.) — And غَمَرَ الْجَمَاهِرُ بِطُولٍ † [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — غَمَرَ غَمْرٌ صَدْرَهُ, aor. -, (S, Mgh, K,) inf. n. غَمَرٌ (Yaqkoob, S, Mgh) and غَمِرَ (Yaqkoob, S,) [or the latter is a simple subst.,] His bosom bore con-

coaled enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (S, Māb, K.) = غَمَرَتْ يَدَهُ (S, K,) aor. 2, (K,) inf. n. غَمْرٌ (TA,) *His hand was, or became, foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.)* = غَمَرٌ, aor. 2, (S, Māb,) inf. n. غَمَارَةٌ (S, [in my copy of the Māb written غَمَار, probably by a mistake of the copyist,]) *He was inexperienced in affairs: (S, Māb:) Benoo-Okeyl say غَمَرٌ, aor. 2. (Māb.)* You say غَمَارَةٌ فِيهِ and غَرَارَةٌ [In him is a want of experience in affairs]. (TA.)

2. تَغْمِرُ, inf. n. تَغْمِيرٌ, *She (a woman) smeared her face with غَمْرَةٌ [q. v.]; (S;) as also اغتمرت بالغمرة (K,) and تَغْمِرْتُ. (S, K.)* = غَمِرَ, inf. n. تَغْمِيرٌ, *He (a man) was deemed ignorant. (TA.)* = غَمِرَ فَرَسُهُ, inf. n. as above, *He gave his horse water to drink in a cup, (K,) in the small cup called غَمِر, (TA,) because of the scarcity of water. (K.)* Iāq mentions the phrase غَمِرَهُ أَصْحَانًا *He gave him to drink some bowls of water: making the verb doubly transitive. (TA.)*

3. غَامَرَ فِي الْقِتَالِ and غَامَسَ فِيهِ signify the same [i. e. † *He plunged, or threw himself, into the midst of fight, or conflict.*] (TA in art. غَمَس.) [See also مُغَامَرٌ.] — And غَامَرَهُ † *He engaged with him in fight, or conflict, not caring for death. (S, O.)* — And غَامَرَ signifies also † *He contended in an altercation, or a dispute. (O.)*

5. تَغْمِرْتُ: see 2. = تَغْمِرُ *He drank from a small cup such as is called غَمِر: (K:) he drank a small quantity of water: (TA:) he drank less than would satisfy his thirst: (S:) he drank the smallest draught, less than would satisfy his thirst: (TA:) he did not satisfy his thirst with water: (K, TA;) said of a camel, (K,) and of an ass. (TA.)* = And تَغْمِرْتُ الْبَاشِيَةَ *The cattle ate what is termed غَمِير [q. v.]. (K.)*

7. انْغَمَرَ *He immersed, dipped, or plunged, himself, or he became immersed, dipped, or plunged, (S, K,) in water, (S, TA,) and in a thing; (TA;) as also اغتمر. (K.)*

8: see 1: = and 7: = and 2.

غَمْرٌ *Much, abundant, copious, [or deep,] water; (S, K;) as also غَمِيرٌ: (K:) or much, abundant, copious, [or deep,] water, that drowns, or submerges: (ISd, TA:) or that covers over him who enters into it: (Iāth, TA:) [also used as an epithet in which the quality of a subst. predominates, meaning much, abundant, copious, or deep, water;] and غَمْرَةٌ signifies the same as غَمْر [when thus used; or a submerging deep, a deep place, or an abyss, of water]: (TA:) pl. غَمَارٌ and غَمُورٌ. (S, K.) You say بَحْرٌ غَمِرٌ *An abundant sea: and [in the pl.] بَحَارٌ غَمَارٌ, and غَمُورٌ. (S.)* And of a thing that has become much, you say, هَذَا كَثِيرٌ غَمِيرٌ *This is much. (AZ.)* [See also غَامِرٌ.] — *The main of the sea: (K:) pl. as above, (TA.)**

= † *Liberal in disposition: (K, TA:) pl. as above: (TA:) and in like manner, غَمَرُ الْخَلْقِ: (TA:) or this last, and غَمَرُ الرِّدَاءِ, signify † abundance in beneficence: pl. as above: (S, K: [see also رِدَاءٌ:]) and غَمَرُ الْبِدْيَةِ † a man who takes by surprise with large bounty. (TA.)* — † A horse fleet, or swift, or excellent, in running. (S, K, TA.) — † A garment ample, or full. (K, TA.) = † A mixed crowd of men, (K,) and their thronging, pressing, or pushing, and multitude; (TA;) as also غَمِرٌ and غَمْرَةٌ and غَمَارٌ and غَمَارٌ: (K: [in the TA, instead of the last two words, I find غَمَارَةٌ and غَمَارَةٌ, as from the K, and غَمَارٌ and غَمَارٌ are afterwards there added: but most probably these only (without ة) are correct:]) and غَمْرَةٌ and غَمَارٌ and غَمَارٌ signify a crowding, or pressing, of men, (S, Māb,) and of water: (S:) the pl. of غَمْرَةٌ is غَمَارٌ. (S.) You say دَخَلْتُ فِي غَمَارِ النَّاسِ, and غَمَارِهِمْ (S, Māb, TA,) and غَمَرِهِمْ (TA,) † *I entered among the crowding, or pressing, of the people, (S, Māb, TA,) and their multitude; (S, TA;) as also غَمَرِهِمْ فِي أَكُونٌ فِي غَمَارٍ &c.] (TA.)* And أَكُونٌ فِي غَمَارٍ meaning *I shall be among the dense congregation of the people, occurs in a trad. (TA.)* = See also غَمِرٌ = غَمِرٌ لَيْلٌ means *Intensely dark night. (TA.)*

غَمِرٌ (S, Māb, K) and غَمِرٌ (S, ISd) and غَمِرٌ and غَمِرٌ, accord. to the K, but this last is unknown, (TA,) and غَمِرٌ (K) and غَمِرٌ (TA,) originally, A boy devoid of intelligence: and hence, (Māb,) a man (S, Māb) inexperienced in affairs: (S, Māb, K:) ignorant: (TA:) inexperienced in war and in counsel; not rendered firm, or sound, in judgment, by experience: (L:) one in whom is no profit nor judgment: (ISd, TA:) one in whom is no good nor profit with respect to intelligence or judgment or work: (AZ, Māb:) and غَمِرٌ مُغْمِرٌ signifies the same as غَمِرٌ; (S, TA;) or deemed ignorant: (TA:) the fem. of غَمِرٌ is with ة; (S, Māb;) and so is that of غَمِرٌ: (TA:) and the pl. of غَمِرٌ is أَغْمَارٌ (S, Māb, TA;) and this may also be pl. of غَمِرٌ, like as أَغْمَارٌ is pl. of غَمِرٌ. (TA.) = See also غَمْرَةٌ.

غَمِرٌ *Concealed enmity and violent hatred, or rancour, malevolence, malice, or spite. (S, Māb, K.)* [See also غَمِرٌ.] — And † Thirst: (S, Māb:) pl. أَغْمَارٌ. (S.) El-Ajjāj says,

حَتَّى إِذَا مَا بَلَّتِ الْأَغْمَارَا

: [Until, when they damped their thirst]. (S.) : بَلَّتِ الْإِبِلُ الْأَغْمَارَا means † *The camels drank a little. (TA.)* = See also غَمِرٌ.

غَمِرٌ *A drowning; being drowned: so in the phrase مَوْتُ الْغَمِرِ Death by drowning. (TA.)* = See also غَمِرٌ. = *The foul smell of flesh-meat, (S, Mgh, K,) and its grease adhering to the hand: (K:) and the smell of fish. (S.)* Hence, مَنْدِيلُ الْغَمِرِ (S, Mgh) *The napkin, or rough napkin,*

with which the hand is cleansed therefrom. (L, TA.) = See also غَمِرٌ, in two places.

غَمِرٌ [part. n. of غَمِرَ]. You say يَدٌ غَمِرَةٌ *A hand foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.)* [See also سَبَكٌ.] = See also غَمِرٌ, in two places. = غَمْرَةٌ as an epithet applied to a she-camel, see voce غَمِرٌ.

غَمِرٌ *A small drinking-cup or bowl, (S, K,) with which people divided the water among themselves in a journey when they had little of it; and this they [sometimes] did by putting a pebble into a vessel, and then pouring into it as much water as would cover the pebble, and giving it to each man among them: (TA:) or the smallest of drinking-cups or bowls: (K:) [see قَعْبٌ; and تَبْنٌ:] accord. to ISh, it contains twice or thrice the quantity of the measure called كَيْلَجَةٌ: [but this seems to be a large غمر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the غمر used by a man for himself or for another man:] the قَعْبٌ is larger than it, and satisfies the thirst of a man: the pl. is أَغْمَارٌ. (TA.)* El-Aghā of Bāhileh says, in an elegy on his brother El-Munteshir Ibn-Wahb,

تَنْفِيهِ حَزَّةٌ فَلَيْدٌ إِنْ أَلَمَ بِهَِا
مِنْ الشَّوَاءِ وَيُرْوَى شُرْبُهُ الْغَمِرُ

[A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the غَمِر used to satisfy his thirst]. (S, TA.) And Mohammad is related, in a trad., to have said, لَا تَجْعَلُونِي كَغَمْرِ الرَّكَّابِ صَلُّوا عَلَيَّ أَوَّلَ الدُّعَاءِ وَأَوْسَطَهُ وَآخِرَهُ *Make ye me not like the غَمِر of the rider: salute me in the beginning of prayer and in the middle thereof and in the end thereof: meaning that they should not make the salutation of him to be a thing of no great importance, and to be postponed: for the rider puts on his camel his saddle and his travelling-provisions, and last of all hangs upon his saddle his drinking-cup. (Iāth, TA.)*

غَمِرٌ: see غَمِرٌ.

غَمْرَةٌ *Water that rises above the stature of a man. (Bd in xxiii. 56.)* See also غَمِرٌ, first sentence. — Hence, (Bd,) فَذَرَهُمْ فِي غَمَرَتِهِمْ, in the Kur xxiii. 56, † *Therefore leave thou them in [the submerging gulf, or flood, of] their ignorance; (Fr, Bd;) or in their error: (Jel:) or in their error and obstinacy and perplexity: (Zj, in explanation of another reading, غَمَرَاتِهِمْ, and in like manner, فِي غَمْرَةٍ, in the same chap., verse 65, signifies in overwhelming heedlessness: (Bd:) or in ignorance: (Jel:) and in the Kur li. 11, in overwhelming ignorance: (Bd, Jel:) or غَمْرَةٌ signifies [here] a state of obstinate perseverance in vain or false affairs: (Lth, Māb, TA:) and هُوَ فِي غَمْرَةٍ is the pl. (Māb.)* You say هُوَ فِي غَمْرَةٍ *[He is in a submerging gulf, or flood, of frivolous diversion, and of youthful folly, and of intoxication]. (TA.)*

And *غَمَرَاتُ جَهَنَّمَ* signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — [Hence] *غَمَرَةُ الْخُصُومَةِ* + The main part of the contention. (TA.) [And *غَمَرَةُ الْحَرْبِ* + The main part, i. e. the thick, or thickest, of the fight or battle. (See also *غَمَرَاتُ الْحَرْبِ* in what follows.)] — Hence likewise, *غَمَرَةٌ* signifies also † Difficulty, trouble, distress, or rigour, (S, Mṣb, K,) and pressure, of a thing: (K:) pl. *غَمَرَاتُ* (S, Mṣb, K) and *غَمَارٌ* (K) and *غَمَرٌ*. (S.) Hence, (Mṣb,) *غَمَرَاتُ الْمَوْتِ* † The rigours, or pangs, (شَدَائِدُ,) of death: (S, Mṣb:) or *غَمَرَةُ الْمَوْتِ* signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and *غَمَرَاتُ الْحَرْبِ*, and *غَمَارُهَا*, † the rigours of war. (TA.) — See also *غَمَرٌ* again, latter half, in three places.

غَمَرَةٌ A kind of liniment, made from [the plant called] *وَرَسٌ*, (S, TA,) used by a bride, for her person: (TA:) or [the plant] *وَرَسٌ* [itself]: (TA:) or saffron; as also *غَمَرٌ*: (K:) or *كُرْكُمٌ* [which also means saffron and bastard saffron]: or gypsum; syn. *جِصٌّ*: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is *غَمَرٌ*. (TA.) [See also *خَمَرَةٌ*.]

غَمِرَةٌ, [thus in the TA, app. *غَمَرَةٌ*, of the class of *صُرْعَةٌ* &c.,] as an epithet applied to a man, Valid in judgment or opinion, in cases of difficulty. (TA.)

غَمَارٌ: see *غَمَرٌ*, latter half, in three places.

غَمَارٌ: see *غَمَرٌ*, latter half, in four places.

غَمِيرٌ: see *غَمَرٌ*, in two places. = Also A certain plant: (K:) or green herbage that is overtopped, or covered, and concealed, by what is dried up: (S, K:*) or herbage growing in the lower part, or at the root, of [other] herbage, (K,* TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or any verdure that is little in quantity, (L, K, TA,) either *رَبْعَةٌ* [i. e. *رَبْعَةٌ*, meaning what becomes green after the upper parts have dried,] or نبات [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] *نُهَيْيٌ*, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the *نُهَيْي* in the first of the rain, succulent, or sappy, amid such as is dry; and *غَمِيرٌ* is not known in anything but the *نُهَيْي*: (TA:) the pl. is *أَغْمِرَاءُ*. (K.) † *غَمِيرَةٌ* [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] *رَطْبَةٌ* and *قَتٌ*, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.)

غَمِيرَةٌ: see what next precedes.

غَامِرٌ Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also *غَمَرٌ*.]

Bk. I.

[In a state of immersion; immersed. (See *أَتَانٌ*; and see also a verse cited voce *أُنْ*, p. 106, first col.)] — And [hence, perhaps,] *غَامِرَةٌ* signifies Palm-trees (*نَخْلٌ*) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also *مُغْتَمِرٌ*.] — Applied to land, (S, Mṣb, TA,) and to a house, (TA,) [but written with *ة* when *أَرْضٌ* is mentioned, or *دَارٌ*,] it signifies the Contr. of *غَامِرٌ*: (S, TA;) and thus, (TA,) waste; desolate; in a state the contrary of flourishing; in a state of ruin; syn. *خَرَابٌ*: (Mṣb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the *بَرْدِيّ* [i. e. papyrus or other rushes]: by *غَامِرٌ* is meant *ذُو غَمَرٍ*; like as one says *هَرَّ نَاصِبٌ*, meaning *ذُو نَصَبٍ*: (TA:) or any land that is not tilled (*لَمْ يَسْتَفْرِجْ*) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure *فَاعِلٌ* in the sense of the measure *بِرْ كَاتِمٌ*; (S, Mṣb;) like the epithets in *مَفْعُولٌ*; (S, Mṣb;) and made of the measure *فَاعِلٌ* only to correspond to *غَامِرٌ* as its opposite: (S, TA:) waste land which water does not reach is not called *غَامِرٌ*; (S;) but such is called *قَفَرٌ*. (Mṣb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of *دِرْهَمٌ* and a *قَبِيْزٌ* upon every *جَرِيْبٌ* [of land], both *غَامِرٌ* and *غَامِرٌ*: and this he did in order that the people might not be remiss in sowing. (Az, TA.)

أَغْمَرٌ [More, or most, abundant, copious, or deep: applied to water. —] More, or most surpassing, or excelling: so in the saying, *هُوَ أَغْمَرُهُمْ* He is the most surpassing of them by the tallness of his stature. (TA.)

مُغْمَرٌ A garment, or piece of cloth, dyed with [*غَمَرَةٌ*, or] saffron. (M, TA.) — *مُغْمَرَةٌ* and *مُغْتَمِرَةٌ* and *مُغْتَمِرَةٌ* A girl having her face smeared with *غَمَرَةٌ*. (TA.) = See also *غَمَرٌ*.

مُغَامِرٌ: see *مُغَامِرٌ*.

مُغْمُورٌ [Overflowed, or covered, and concealed, by water, &c. —] Rained upon. (TA.) — † Overcome, subdued, or oppressed. (TA.) — † An obscure man; of no reputation: (K, TA:) as though others surpassed him. (TA.) You say also, *فُلَانٌ* *مُغْمُورُ النَّسَبِ* † Such a one is of obscure race. (TA.)

† *مُغَامِرٌ* † One who plunges, or rushes without consideration, into places of peril: (S:) one who throws himself into difficulties, troubles, or distresses; as also *مُغْمَرٌ*: (K:) or one who enters into difficulties, troubles, or distresses, and makes

another, or others, to do so; like *مُغَامِسٌ*. (Ham p. 338.) Applied to a courageous man as meaning † One who incurs the rigours, or pangs, of death. (TA.) And † One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from *الْغَمَرُ*, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.)

مُغْتَمِرٌ Palm-trees (*نَخْلٌ*) imbibing water from a copious source. (AHn, K.) [See also *غَامِرَةٌ*, voce *غَامِرٌ*.] — And † A drunken man: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) = See also *مُغْمَرٌ*.

مُغْمَرَةٌ: see *مُغْمَرٌ*.

غمر

1. *غَمَرَهُ*, (S, A, K,) or *غَمَرَهُ بِيَدِهِ*, (Mṣb,) aor. -, (Mṣb, K,) inf. n. *غَمَرٌ*, (TA,) He felt him, (namely, a ram,) to know if he were fat: (S, A, Mṣb, K:) and *غَمَرَهَا* he put his hand upon her (a camel's) back, to see how fat she was. (TA.) — Hence, (Mṣb,) *غَمَرَهُ بِيَدِهِ*, (S, Mṣb, K,) aor. -, (K,) inf. n. *غَمَرٌ*, (A, K,) He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back. (TA.) So in a trad. of 'Omar: *دَخَلَ عَلَيْهِ وَعِنْدَهُ غَلِيمٌ يَغْمِرُ ظَهْرَهُ*: [He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back]. (TA.) And in a trad. respecting the ablution termed *الْغُسْلُ*, it is said, *اغْمِزِي قُرُونَكَ*, meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, *غَمَزَ السَّيْفُ الْقَتَاةَ*, The straightening-instrument pinched and pressed the spear. (A,* Mgh, TA,*) A poet (namely Ziyád El-Ajjam, TA) says,

وَكُنْتُ إِذَا غَمَزْتُ قَتَاةَ قَوْمٍ
كَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمَا

[And I used, when I pinched and pressed the spear of a people, to break its knots, or inter-nodal portions, unless it became straight]. (S, TA.) It is a prov., respecting which see remarks in art. *أَو*. = *غَمَزَ*, (A, Mṣb,) and *غَمَزَهُ*, (S, Mgh, K,) aor. -, (Mgh, Mṣb, K,) inf. n. *غَمَزٌ*, (Mṣb, TA,) † He made a sign, (A, Mṣb,) and he made a sign to him, (Mgh, K,*) with the eye, (S, A, Mgh, Mṣb, K,) or eyebrow, (A, Mgh, Mṣb, K,) or eyelid [by winking]. (K.) So in the saying, in a trad., *غَمَزَنِي عَلَى أَنْ قُلْ نَعَمْ*, † I made a sign to me with the eye, or eyebrow, meaning, Say thou Yes. (Mgh.) The people of the West say, *غَمَزَهُ فُلَانٌ*, meaning, † Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him. (Mgh.) — Hence, *الْغَمَزُ بِالنَّاسِ*: (S:) you say, *غَمَزَ بِالرَّجُلِ*, aor. -, (K,) inf. n. *غَمَزٌ*, (TA,) † He calumniated, or slandered, the man. (K.) [See also 4.] — You say also, *غَمَزْتُ شَادَةَ*

[+ *His testimony was suspected* (see مَغْمُوز), or *impugned*]. (TA in art. زور.) = غَمَزَتِ الدَّابَّةُ (S, B.) or غَمَزَ فِي مَشْيِهِ (Mgh, B.) or مِنْ رِجْلِهِ (S, B.) aor. -, (S, Mgh, K, B.) inf. n. غَمَزَ (S, Mgh, B.) + *The beast limped, or it halted, with its hind leg; had a slight lameness thereof*: (K, TA:) or *he had what resembled عَوَج [or natural lameness] in his gait*: (Mgh, B.) or, as IKtt says, *غَمَزَتِ الدَّابَّةُ بِرِجْلَيْهَا the beast gave an indication of a limping, or halting, or slight lameness, in its hind leg: whence it appears that this signification may be tropical*. (TA.) = غَمَزَ said of a disease, or of a vice, or fault, of a man, *It appeared*. (AA, K.) = See also 4.

3. [This verb is mentioned by Golius as *syn.* with عَابَ, a verb for which I find no authority: and Freytag renders it "Vitii arguit," and refers to a passage in Har (p. 427 of the sec. ed.) where (like as is done by Golius) الْمَغَامِزُ and الْمَعَابِ, as *syn.*, are erroneously put for الْمَغَامِزُ and الْمَعَابِ.]

4. أَغْمَزَتْ She (a camel) *had fat*, (O, K,) or *a little fat*, (ISd, IKtt, TA,) *in her hump*. (ISd, IKtt, O, K.) Hence the epithet غَمُوزٌ, applied to her. (TA.) = أَغْمَزَ فِي فُلَانٍ He *blamed*, or *found fault with*, *such a one*; *attributed or imputed to him*, or *charged him with*, or *accused him of*, *a vice, or fault*; (S, IKtt, K, TA;) *deemed him weak*; (TA;) *lessened his rank, or dignity*: (S, IKtt, K, TA:) *he found in him that for which he should be deemed weak*: (A, TA:) and أَغْمَزَهُ *he impugned his character*; *blamed him*; *censured him*; or *spoke against him*. (K.) You say, فَعَلْتُ شَيْئًا فَأَغْمَزَهُ فُلَانٌ I *did a thing*, and *such a one impugned my character*, or *found in it that by which my character was impugned*. (S, TA.) And سَمِعَ مِنِّي كَلِمَةً سَمِعَ مِنْهَا فَأَغْمَزَهَا فُلَانٌ He *heard from me a saying*, and *deemed it weak*: (A, TA:) and in like manner, أَغْمَزَ فِيهَا found in it that for which it was to be deemed weak. (TA.) = أَغْمَزَنِي الْحَرُّ The *heat remitted, or abated, to me*, so that *I became emboldened to encounter it, and went upon the road*: (AA, ISk, S, IKtt, K, TA:) Az says أَغْمَزَنِي الْحَرُّ, on the authority of AA: (TA:) and AA mentioned أَغْمَزَنِي الْحَرُّ in this sense, but afterwards doubted, and said, I think that it is with زَاي. (TA in art. غمر.) — And أَغْمَزَ + He (a man) *became gentle*, so that *others were emboldened against him*. (IKtt, TA.) = And أَغْمَزَ [for which أَغْمَزَهُ is erroneously put in the CK] *He acquired cattle such as are termed غَمَز [q. v.]*: (O, K, TA:) like أَقْمَزَ. (O.)

5. [This verb is said by Freytag to have a signification belonging to تَغَمَّرَ.]

6. تَغَامَزُوا They *made signs, one to another*, with their eyes, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blame-

able or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.)

8: see 4, in three places.

غَمَزَ Cattle (i. e. camels, and sheep or goats, TA) of a bad quality. (As, S, O, K.) — And A weak man: (S, O, K:) like قَمَزَ: pl. أَغْمَازُ, like أَقْمَازُ of قَمَزَ. (TA.)

غَمُوزٌ A she-camel of which one doubts whether she be fat or not and therefore feels the hump: (A'Obeyd, S, K:) pl. غَمُوزٌ [or غَمُوزٌ, or both?]. (TA.) See 4, first sentence.

غَمِيزٌ: see the next paragraph, in two places.

غَمِيزَةٌ A thing for which one's character is to be impugned; for which one is to be blamed, censured, or spoken against; a vice, or fault; (S, A, Mgh, K;) as also غَمِيزٌ (TA) and مَغْمِيزٌ (S, A, Mgh, K) or مَغْمِيزَةٌ: (Mgh, B.) and weakness in work, and impotence of mind, (TA,) and ignorance: (T, TA:) the pl. of مَغْمِيزٌ is مَغْمِيزٌ, (TA,) *syn.* with مَعَابِ. (S.) You say, غَمِيزَةٌ لَيْسَ فِيهِ غَمِيزَةٌ (S, A, Mgh, K,) and غَمِيزٌ (TA,) and مَغْمِيزٌ (A, Mgh, K,) or مَغْمِيزَةٌ (Mgh, B.) + There is not in him anything for which his character is to be impugned; or for which he is to be blamed; &c.: (S, A, Mgh, K;) or there is not in it anything for which it is to be coveted: (K:) or مَا فِيهِ مَغْمِيزٌ has both of the above-mentioned significations. (A.) And فِي غَمِيزَةٍ فُلَانَةٌ مَغَامِيزٌ جَمَّةٌ In such a woman are many vices, or faults. (A.) [See مَغْمِيزٌ, below.]

جَارِيَةٌ غَمَازَةٌ A girl who presses, or squeezes, or kneads, the limbs well with the hand. (A, K, TA.) = امْرَأَةٌ غَمَازَةٌ A woman who makes frequent signs with the eye, &c.; who has a habit of doing so; *syn.* رَمَازَةٌ. (TA in art. رمز.) — غَمَازٌ One who blames, or finds fault with, others, much, or habitually. (TA in art. همز.)

غَامِزٌ [meaning *Limping, or halting, &c.*, and having a limping, or halting, &c.,] is like ظَالِغٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.)

مَغْمِيزٌ [should by rule be مَغْمِيزٌ: its primary signification is *A place of feeling, to know if an animal be fat*: hence, *a place of pressing or squeezing a limb &c.*: and *a place of pinching and pressing a spear, to straighten it*. — نَكْتَةٌ لَا مَغْمِيزَ لِقَنَاتِهَا وَلَا مَقْرَعَ لَصَفَاتِهَا [lit. *A nice or subtle saying, the spear of which has no place where it requires to be pinched and pressed to straiten it, and the rock of which has no rough place requiring to be beaten, or for the rock of which there is no beating*,] means, + that has no crookedness: مَقْرَعٌ is an inf. n., or means "a place of beating," and صَفَاةٌ is "a rock;" and the above-mentioned use of these two words is borrowed from the phrase قَرَعَ صَفَاتَهُ, meaning

+ "he impugned his character; blamed, or censured, him; or spoke against him." (Mgh.) — See also غَمِيزَةٌ, in five places.

مَغْمِيزَةٌ: see غَمِيزَةٌ, in two places.

مَغْمُوزٌ A man (A, TA) *suspected* (S, A, K) of a vice, or fault. (TA.)

غمس

1. غَمَسَ (S, A, Mgh, K,) aor. -, (Mgh, K,) inf. n. غَمَسَ (Mgh, TA,) *He immersed, immersed, dipped, plunged, or sunk, him or it*, (JK, TA,) *syn.* مَقَلَّه (S, A, K,) in water, (JK, S, A, Mgh, K,) or other fluid; (JK, TA;) as, for instance, a morsel of food in vinegar, and the hand in حَنَاءُ (A,) and a garment, or piece of cloth, [for the تَدْيُ in the TA, I read التَّوْبُ,] in water or in dye. (TA.) — اِخْتَضَبَتْ غَمَسًا, so in the T and the Tekmilch; [and so in the JK;] but in the [O and] K, اِغْتَمَسَتْ غَمَسًا; (TA;) *She (a woman, O, TA) immersed her hand*, (K,) or, as in the [O and other] correct lexicons, *her hands*, (TA,) [in the حَنَاءُ] so as to dye [it or them] uniformly, without تَصْوِيرَ [or figuring], (O, K,) for which last word Sgh [in the TS] writes تَصْرِيرَ, and for which we find in the A نَقَشَ [meaning the same as the word in the K]. (TA.) — غَمَسَهُمُ فِي الْبَلَاءِ [It (an event) plunged them into trial, or affliction]. (A.) [See also a similar usage of the verb below, voce غَمُوسٌ.] — غَمَسَ حَلْفًا فِي آلِ الْعَاصِ He took a share in the compact and confederacy of the family of El-'As, and swore to it: for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) — يَغْمِسُ السَّيْفُ حَتَّى يَنْقُذَ [He thrusts in the spear-head so that it may pass through, or that its extremity may protrude]. (A.) — غَمَسَ عَلَيْهِمُ He concealed from them the news, or information. (TA.) — غَمَسَ النُّجُومُ (so in a copy of the A,) or غَمَسَ (so in the JK and O and K,) *The star set*. (JK, A, O, K.)

2. تَغَمَّسٌ signifies *The making a drinking to be little in quantity*: (O, K, TA:) or, accord. to Kr, *a man's watering his camels and then going away*. (TA.)

3. مُغَامَسَةٌ, inf. n. مُغَامَسَةٌ, *He vied, or contended, with him in plunging, or diving, in water*: [مُغَامَسَةٌ is *syn.* with مُمَاقَلَةٌ. (S, TA.) — مُغَامَسَةٌ also signifies + *The throwing one's self into the midst of war or fight*. (S, TA,) or of an affair or a great affair or an affliction: (TA:) and the mixing, or engaging, in fight or conflict. (TA.) You say, غَامَسَ فِي الْقِتَالِ He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it. (TA.) And غَامَسَهُمُ He mixed, or engaged, with them in fight or conflict. (TA.) [See also مُغَامَسَةٌ.]

6. *They two vied, or contended, each with the other, in plunging, or diving, in water; syn. تَغَاطَسَا and تَبَاغَلَا. (TA in art. غطس.)*

7. اغتمس (S, A, Mgh) and اغتمس (S, A) *He, or it, became immersed, immersed, dipped, plunged, or sunk, in water: or he immersed or immersed himself, plunged, or dived, in water: (S, A, Mgh:) or he did so remaining long therein. (TA in this art. and in art. رمس.) [See ارتمس.] — [Hence,] † the latter also signifies, [and so app. the former,] † He hid, or concealed, himself. (T, O.)*

8: see 7, in two places. — اغتمست غمسا: see 1.

غمس, [like نفض in the sense of مَنقُوض, &c., or perhaps a mistranscription for غمس, like غرس in the sense of مَقْرُوس, and many other instances.] *Immersed, immersed, dipped, plunged, or sunk. (TA.)*

طعنة غموس † *A spear-wound, or the like, that passes through: (S, A, Mgh, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يغمس) the spear-head so that it passes through, or so that its extremity protrudes: and it is such as cleaves the flesh: (A:) or wide, and passing through; that plunges into the flesh. (ISd, TA.) — أمر غموس † A difficult, or distressful, affair; (S, A, Mgh, K:) that plunges people into trial, or affliction. (A, K.) — Hence, (A,) يمين غموس † An oath that plunges its swearer (تغمس) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Mghb,) known by its swearer to be so; (Mghb:) so called because it plunges its swearer into sin, (A, Mgh, Mghb,) and then into the fire [of Hell]: (A, Mgh:) or a false oath which one purposely swears, knowing the case to be the contrary thereof, (K, TA,) in order to cut off the rights of others: (TA:) or an oath by which one cuts off for himself the property of another: (K:) or an oath in which there is made no exception [by saying *إن شاء الله* (if God will), or the like]. (TA.) [See also الغيبة.]*

رجل غموس † *A strong, courageous man; as also † مغامس: which latter epithet is also applied to a lion. (TA.) And † A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn or morning. (TA.) — And ناقة غموس A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (حتى تُقرب). (S, O.) And (O, K) accord. to En-Nadr, (O,) A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest: (O, K:) pl. غمس [app. غمس, agreeably with analogy, like صبر pl. of صبور, &c.]. (TA.) And (some say, TA) A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat, or thick and fat. (O, K.)*

Such as is termed غمير [q. v.] of herbage; (S, O, K, TA;) i. e. such as has become green in

consequence of rain, in the lower parts of that which is dry. (O.) See also غمير. — And A thing that has not appeared to men, and that is not known, as yet: whence the phrase قصيدة غمير [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — And i. q. أجمة [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غميسة); and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, TA:) in the copies of the K, أو يستخفي is erroneously written for أي يستخفي as in the T and O. (TA.) — And A water-course, or channel in which water flows, (S, O, K, TA,) or (TA) such as is small, amid [plants such as are termed] نبات and بسات, (S, O, K, TA,) or, as in the L, combining (يجمع) [app. within it] trees, or shrubs, and بقل. (TA.) — Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) — And AO is related by El-Athram to have said, المجر is what is in the belly of the she-camel; and the second [i. e. the offspring of the مجر] is [called] حبل الحبكة; and the third is الغميس [i. e. this last signifies The offspring of the offspring of the مجر: see مجر and حبل]. (TA.)

غميسة A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also غميس.]) — حلف على الغميسة He swore a false oath. (TA. [See غموس.])

غماس: see what next follows, in two places.

غماسة [A bird of the kind termed divers, or plungeons: thus called in the present day; expl. by Golius and Freytag as meaning “mergus avis;”] a certain aquatic bird, (O, K,) that dives, or plunges, much: (O:) pl. [or rather coll. gen. n.] غماس † (K, TA: [in the CK, erroneously, غماس.]) IDrd says, the غماس is a well-known bird. (O.)

مغامس One who plunges into wars, or battles, (يغشى الحروب) and engages in them repeatedly: (Ham p. 27:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مغامر. (Id. p. 338.) See also غموس.

غمص

1. غمص (S, A, Mgh, K,) aor. : inf. n. غمص; (S;) and غمصه, aor. : inf. n. غمص; and غمصه, aor. : inf. n. غمص; (K, TA;) but the first is the most chaste; (TA;) He despised him; held him in contempt; (A, Mgh, K;) accounted him little, or vile; regarded him as nothing; (S;) as also † اغمصه. (S, A, K.) You say also, رآه فغمصته عينه He saw him and his eye despised him. (A.) — He blamed him; found fault with him; imputed to him a vice, or fault; and despised his right. (A, K.) You say, وجدت الناس يغمص بعضهم بعضا [I found the people blaming one another, &c.]; as also † يغمص.

(A.) And غمصته بسوء [Thou imputedst evil to him]. (TA, from a trad.) And غمصت عليه قولا I blamed him, or found fault with him, for a saying that he said. (S.) — And hence, (TA,) غمص النعمة (S, K,) and غمصها (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غمص being there said to be both with *kesr* to the م, (TA,) He was ungrateful, or unthankful, for the favour or benefit; (S, K, TA;) he despised it, and disacknowledged it. (TA.) — [Hence also, app.,] غمص الله الخلق God diminished the height, and breadth, and strength, and might in war, or valour, of mankind; and made them small and contemptible: occurring in a trad. of 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) — غمصت عينه (S, K,) aor. : inf. n. غمص (S,) His eye had in it what is termed غمص, q. v. (S, K.) — [Hence, perhaps,] غمص هذا الأمر على This thing, or affair, turned against me, and became attended with trouble. (JK.) — [And hence, perhaps,] لا تغمص علي Be not thou angry with me: so accord. to the O [and the JK]: but accord. to the K, do not thou lie against me, or utter falsehood. (TA.)

8: see 1, in two places.

غمص Fluid filth [or foul matter] in the inner corner of the eye: (Mgh:) or what is fluid of [the filth, or foul matter, or white filth, which collects in the inner corner of the eye, and which, when concrete, is called] رمص: (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed † غمصه (TA:) or what resembles white froth, in the side of the eye: but رمص is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or غمص is what is concrete. (M in art. رمص.)

غميص, a possessive epithet, A great imputer of vices or faults. (TA.)

غمصة: see غمص.

هو غموس الحنجرة — غموس i. q. يمين غموس He is a liar. (Ibn-'Abbád, K.) — الغموس: see الغميصا.

ما في فلان غميصة There is not in such a one anything for which his character is to be impugned, or for which he is to be blamed, censured, or spoken against; any vice, or fault; i. q. غميرة. (A.)

غميصا dim. of غمصا [fem. of غمص]. (TA.) Hence, (TA,) الغميصا [The star Procyon;] one of the شجران (S, K,) whereof the other is الشجرى العجور [i. e. Sirius]: (TA:) the former is also called الغموص (S, K,) and الرميصا, (TA,) and الشجرى الشامية (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نوا to signify the auroral setting; 289 •

namely, the Seventh]; (TA;) and is in the ذَرَّاعَ; (S;) i. e., it is the greater of the two stars called الذَرَّاعُ النُّجُومَةُ: (IAth:) it is called الغَمِيصَةُ because of its smallness and its littleness of light [in comparison with the other شَعْرَى], from غَمَضَ: (TA:) [or the reason of its being so called is this:] the Arabs assert that the شَعْرَانِ are the sisters of سَهْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that الشَّعْرَى descended into the south, and الغَمِيصَةُ [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العَبُورُ; and الغَمِيصَةُ remained in her place, weeping for the loss of the two others until her eye became affected with غَمَضَ: (IDrd, K:*) they also assert that thou seest العَبُورَ when she rises as though she desired to cross [the Milky Way] (كَأَنَّا تَسْتَعْبِرُ); but الغَمِيصَةُ thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَضَ. (S.)

أَغْمَضَ Having, in his eye, what is termed غَمَضَ, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like أَعْمَسَ: (L and TA in art. عَمَسَ:) fem. غَمَضَا and pl. غَمَضُوا. (TA.)

هُوَ مَغْمُوضٌ عَلَيْهِ He is censured, or blamed, or reproached, (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْمُوضٌ عَلَيْهِ النَّفَاقُ, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy. (TA.)

أَنَا مُسْتَفِضٌ مِنْ هَذَا الْخَبَرِ وَمَتَوَفِّرٌ [I am suspicious of this information, and opining:] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.)

غَمَضَ

1. غَمَضَ, and غَمَضَ, aor. of each ُ, and inf. n. of each غَمُوضٌ, It (a thing) was, or became, unperceived, unapparent, hidden, or concealed. (TA.) — غَمَضَ الْحَقُّ, aor. and inf. n. as above; and غَمَضَ; The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Msb.) — غَمَضَ الْكَلَامُ, inf. n. غَمُوضَةٌ; (S, Sgh, K;) and غَمَضَ, aor. ُ, inf. n. غَمُوضٌ; (IB, K;) [but IB seems to express a doubt of the correctness of the latter form of the verb in this case:] The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.) — غَمَضَ عَلَيْهِ الْأَمْرُ The affair was not easy to him; (L, TA;*) and you say also, غَمَضَ الْأَمْرُ, inf. n. غَمُوضٌ: and غَمُوضٌ [In it is a want of easiness]: but, Lh says, they scarcely ever, or never, say غَمُوضَةٌ. (TA.) — غَمَضَ الْبَكَانُ

aor. ُ, inf. n. غَمُوضٌ; and غَمَضَ, inf. n. غَمُوضَةٌ; and غَمَاضَةٌ; The place was, or became, low, or depressed; (S, K;) [because a place that is so is unseen from a distance.] — غَمَضَ الْخُلُخَالُ فِي السَّاقِ, inf. n. غَمُوضٌ, The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.) — غَمَضَتِ الدَّارُ, aor. ُ, inf. n. as above, The house was not upon a common thoroughfare-road or street. (Lth, L.) — غَمَضَ السَّيْفُ فِي اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. ُ, (Ibn-'Abbád,) The sword became hidden in the flesh. (Ibn-'Abbád, K.) — غَمَضَ فِي الْأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فِي الْأَمْرِ, which is a mistake, (TA,) aor. ُ and ُ, (K,) inf. n. غَمُوضٌ, (A,) He went away in, or into, the land, or country: (Lh:) or he went away and disappeared therein: (A, L:) or he went away and journeyed therein. (K.) — And غَمَضَ, aor. ُ, also signifies It (a thing) was, or became, small. (IKht.) = See also 4, under اغْمَضَ, in four places.

2. تَغَمِضُ, (S, K,) inf. n. تَغَمِضٌ, (S,) He made the speech, or language, unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, TA.) — غَمِضَ حَدَّ السَّيْفِ, (A, TA,) inf. n. as above, (TA,) He made the edge of the sword thin [so that it might become hidden in the flesh when one smote with it]; (A, TA;) as also أَغْمَضَهُ. (K.) = See also 4, in twelve places.

4. اغْمَضَ عَلَيْهِ: see 2. — اغْمَضَ عَلَيْهِ, (Mgh,) or اغْمَاضَ, (Msb,) inf. n. اغْمَاضٌ; (S, Msb;) and اغْمَضَهَا, (Mgh,) or اغْمَاضَهَا, (Msb,) inf. n. تَغَمِضٌ; (S, Msb;) He shut, or closed, (Mgh, Msb,) [his eyes, or] his eyelids, (Mgh,) or [the eye, or] the eyelids. (Msb.) — [Hence,] مَا اغْمَضْتُ, (A, TA,) and مَا اغْمَضْتُ, (TA,) I have not slept; (TA;) and مَا اغْمَضْتُ [signifies the same]; (JK;) and so اغْمَاضًا, (ISd, K,) and تَغَمِضًا, (S, Sgh, K,) and غَمَاضًا, (S, K,) [two inf. ns. of 2,] and غَمَاضًا, and غَمَاضًا, and غَمُوضًا with damm, (S, Sgh, K,) [and app. غَمَاضًا, and غَمُوضًا, and غَمَاضًا, for] IB says that غَمَضَ and غَمُوضٌ and غَمَاضٌ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ, (A, TA,) and مَا اغْمَضْتُ, (TA,) I have not tasted sleep. (JK.) [And hence,] اغْمَضَ الْبَرْقُ, The lightning ceased to gleam; as though sleeping. (TA.) — You say also, اغْمَضَ طَرَفَهُ عَيْنِي, and اغْمَضَ, He shut, or closed, his eye, or eyes, at, or upon, or against, me: and اغْمَضَ عَلَيْهِ, and اغْمَضَ, he shut, or closed, his eyes at, or upon, or against, him, or it. (TA.) — And [hence,] اغْمَضَ عَلَيْهِ, and اغْمَضَ عَلَيْهِ, [He shut his eyes at it, or upon it, or against it], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغْمَضَ عَلَيْهِ, He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Msb, TA;) as also غَمَضَ, inf. n. تَغَمِضٌ; and غَمَضَ; and

اغْتَمَضَ; namely a thing that he had heard; and an evil action: (A, TA:) and اغْمَضَ عَلَيْهِ, and اغْمَضَ عَلَيْهِ, he feigned himself blind to it. (TA.) And اغْمَضَ عَلَيْهِ فِي الْبَيْعِ, (S, K,) or الْبَيْعِ, (S, TA,) He acted, or affected to act, in an easy, or a facile, manner towards him, (تَسَاهَلَ عَلَيْهِ,) in selling, (S, K,) or buying; (S;) as also اغْمَضَ لِي فِيهَا, (S, K,) aor. ُ. (K.) And اغْمَضَ لِي فِيهَا, (S, A, K, TA,) in [some of] the copies of the K like اضْرِبْ, [i. e. اغْمَضَ,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) Give thou to me more of what thou hast sold to me, on account of its badness; or [so in the A, but in the S and K “and,”] lower thou to me the price thereof; (S, A, K, TA;) as also اغْمَضَ لِي فِيهِ. (K, TA.) And اغْمَضَ لِي فِيهِ, He demanded that another should give him more of the thing sold; and that he should lower the price [thereof]; and he complied with his demand. (IAth.) And اغْمَضَ فِي الْبَيْعَةِ, He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [ii. 270], وَلَسْتُمْ بِأَخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ, (S, A, K,) or, accord. to one reading, تَغْمِضُوا, (TA,) i. e. When ye do not take it unless ye lower the price; (Lth, Zj, K;) meaning, عَلَى اغْمَاضٍ, or بِاغْمَاضٍ. (Fr.) — [Hence also,] غَمِضَ فُلَانٌ عَلَى هَذَا الْأَمْرِ, Such a one executed, performed, or accomplished, this affair; or kept, or applied himself, constantly, or perseveringly, to it; (مَضَى عَلَيْهِ;) [as though he shut his eyes at it;] knowing what was in it. (O, K.) And تَغَمِضَتِ النَّاقَةُ, (S, A, K,) inf. n. تَغَمِضٌ, (K,) The she-camel, being driven away (رَدَّتْ, as in the K, and in some copies of the S, or دِيدَتْ, as in other copies of the S, and in the A, as is said in the TA,) from the watering-trough, (S, K,) rushed upon the driver, (الزَّائِدُ, [in the CK, erroneously, الزَّائِدُ]) closing her eyes, and came to the water. (S, A, K.) اغْمِضُ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — [Hence also,] اغْمِضَتِ الْمَنَازِلُ عَلَيْهِمُ, [The desert concealed them;] they did not appear in the desert, (A, TA,) being concealed by the mirage, and in the depressed parts; (TA;) as though it closed its eyelids upon them. (A, TA.) — اغْمِضُ النَّظْرُ, He considered, or judged, well, and gave a good opinion: (M, TA:) and اغْمِضُ فِي النَّظَرِ, he gave a right opinion: (A:) or he considered, or judged, minutely. (IKht.) — اغْمِضَتِ الْعَيْنُ فُلَانًا, The eye despised such a one: (K, TA:) or you say اغْمِضَتُهُ عَيْنِي meaning I despised him: — and likewise meaning I vied, or contended, in running with him, (حَاضِرْتُهُ,) and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اغْمِضُ فُلَانٌ فُلَانًا means Such a one vied, or contended, in running with such a one, (حَاضِرُهُ,) and outstripped him, after

having been outstripped by him. (K.) — اغمض (A, Mgh, TA.) inf. n. اغمَاضٌ; (TA;) and غَمَضَهُ (A, TA.) inf. n. as above; (TA;) He closed the eyelids of the dead man. (Mgh.)

7. انغمض الطرف i. q. انغص: (S, Sgh, K:) [or the former more probably signifies *The eye, or eyes, became closed*: and the latter, *the eye, or eyes, became contracted*. See also 8.]

8. ما اغتمضت عيناى My eyes slept not, or have not slept. (S, Sgh, K.) See also 4, in the first half of the paragraph, in three places. — اتانى ذلك على اغماض That came to me easily, without trouble, or pains-taking. (As, A, K.)

غمض: see غامض, in four places: — see also 4, in the third sentence, in two places.

غمض:

غماض:

غماض:

غماض:

غموض:

غموضه: see what next follows.

ما فى هذا الامر غمضة (S, O, L, K,) and غموضه (L,) There is not, in this affair, any fault, (S, O, L, K,) لى [to be imputed to me]. (TA, where this is added next after ما.)

غامض [Unperceived; unapparent; hidden, or concealed. (See 1, first signification.)] — Unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse, speech, or language. (S, A, K.) You say also, غامض معنى A nice, subtle, or quaint, meaning. (TA.) And مسألة غامضة A question in which is matter for consideration, and subtlety, or nicety. (TA.) And مسألة فيها غوامض [A question in which are obscurities, abstrusities, subtilities, or niceties: the last word being pl. of غامضة, an epithet in which the quality of a subst. predominates]. (A.) — Obscure; not well known: (A:) or not known: (Mgh, K:) applied to rank or quality (حسب), (A, K,) or to parentage or relationship (نسب): (Mgh:) pl. اغماض, like as اصحاب is pl. of صاحب: or, as some say, this is pl. of غمض. (TA.) — Obscure, or of no reputation; low, mean, or vile; (K, TA;) applied to a man: (TA:) such is termed ذو غمض, (S, O, TA,) also. (TA.) [And hence, perhaps,] A man remiss in the charge, or in rushing on the enemy: (Lth, K:) pl. غوامض [which is anomalous, like فوارس &c.]. (Lth.) — Low, or depressed; applied to land, (S, A, K,) and a place; (A;) [because unseen from a distance;] as also غمض; (S, A, K;) applied to a place: (S, A:) or this latter signifies land very low, or very much depressed, so that what is in it is not seen: (AHn:) and in like manner مغمض, a place more depressed (S, TA) than what is termed غمض:

(TA:) pl. of the first, غوامض: (K:) and of the second, اغماض [a pl. of pauc.] (S, K) and مغامض: (S, A, K:) and of the third, غموض. (S.) — An anklet depressed, lit. choked, (غاص, [in the CK غاض,]) in the leg: (JK, A, L, K:) and, applied to an ankle-bone, concealed by the flesh: (TA:) or fat: (K:) and in this latter sense applied to a leg, or shank. (K, TA.) — A house not upon a common thoroughfare-road or street; (Lth, A, L, K;) retired therefrom. (A, TA.) — A young camel; the young one of a camel: pl. غوامض: (TA:) which also signifies camels not accustomed to drawing water. (JK.)

غامضة; pl. غوامض: see the next preceding paragraph.

مغمض; pl. مغامض: see غامض as applied to land, and a place.

مغمضات الليل The darknesses of night. (TA.) — See also the following paragraph.

المغمضات من الذنوب, (O, K, TA,) or مغمضات الأمور, accord. to different relations of a trad. in which it occurs, (TA,) Sins, or offences, which a man commits knowing them [to be such]: (O, K, TA:) or enormities which a man commits knowing them [to be such]; as though he closed his eyes upon them, feigning himself blind while he saw them: (TA:) IATH says that accord. to one relation it is with fet-h to the second م, [مغمضات] and means small sins, or offences; so called because minute and unapparent, so that a man commits them with a kind of doubt, not knowing that he will be punished for committing them. (TA.)

غمط

1. غمط, aor. -; and غمط, aor. -; inf. n. غمط, (S, K,) of both; (S;) He despised men; held them in contempt; (S, K;) accounted them little, or vile. (TA.) It is said in a trad., انما ذلك من سفه الحق وغمط الناس That (S, TA,) meaning transgression, iniquity, or injustice, (TA,) is only (S, TA) the action of (TA) such as regards the truth, or right, as foolishness, or ignorance, and despises men: (S, TA:) Sgh says that accord. to one relation, it is غمض: and Az relates it thus; الكبر أن تسفه الحق وتغمط الناس [Pride is thy regarding the truth, or right, as foolishness, or ignorance, and thy despising men]. (TA.) — Also the former, (TA,) or both, (K,) He was ungrateful for health, and safety, (K, TA,) and a favour, or benefit, or blessing: (S, TA:) and both, (S, K,) he held in light estimation, was ungrateful for, and despised, (S, K,) a favour, or benefit, or blessing, (K, TA,) and his life. (S, TA.) — And the former, He denied, or disacknowledged, a right, or due. (TA.)

4. اغمط It continued; it kept, or clave; (K;) like اغبط. (TA.) Hence, (TA,) اغمطت عليه, a dial. var. of اغبطت, q. v. (S, TA.)

8. اغتمطه بالكلام He treated him contemptu-

ously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so اغتمطه. (O, L.) — And اغتمطه He vied, or contended, in running with him, and outstripped him, after he had been outstripped (O, K) by him; mentioned by Ibn-'Abbád; (O;) and so اغتمطه; (TA;) and اغتمضه. (Ibn-'Abbád and O in art. غمض.)

غمطى i. q. غبطى, q. v. (IDrd, K.)

سبر مغمط i. q. مغبط, q. v. (ISh.)

غمل

1. غمل الجلد (S, O,) or الأديمير (K,) aor. -; inf. n. غمل, He folded the skin, or hide, and buried it, in order that it might become soft, or flaccid, and pliant, when its wool was pulled: (S, O:) if neglected for a while, it becomes spoiled, or marred: the epithet applied to it is غميل; (S, O;) and غمين also: (S:) or he spoiled, or marred, the skin, or hide: or he put it in the bottom of some receptacle (فى غمة), [and left it a while,] in order that its wool might become detached: (K:) or he buried it, (K, TA,) having folded it, (TA,) in the sand, (K, TA,) after moistening [it], (TA,) in order that it might become stinking, and its hair [or wool] might be plucked off: (K, TA:) or, accord. to AHn, he folded it while it was moist, and left it folded longer than it required, so that it became spoiled, or marred: or, as some say, he folded it after it was tanned, then covered it a day and a night, so that its hair, or its wool, became loose, when it was plucked off: if left more than a day and a night, it becomes spoiled, or marred: (TA:) and غمل signifies [the same: (see غصب الجلد:) or] he left his skin, or hide, [buried, or put in the bottom of some receptacle, &c., while moist,] until it became spoiled, or marred. (TA.) — And غمل التمر (S,) or البسر (O, K,) He did in like manner to the dates, or the unripe dates, in order that they might become ripe: (S, O, K:) and the epithet applied to them is مغمول; and مغمون. (TA.) — And غمل العنب (K, TA,) aor. and inf. n. as above, (TA,) He put the grapes together, in quantities one above another, (K, TA,) in the basket of palm-leaves. (TA.) — غمل فلانا He covered such a one, (K, TA,) with clothes, (TA,) in order that he should sweat. (K, TA.) — غمل الجرح He put pieces of rag, one above another, upon the wound. (O, TA.) — غمل الامر He hid, concealed, or covered, the affair, or case. (TA.) — And غمل الشيء (K,) inf. n. غمل, (O,) He put the thing into a good, sound, right, or proper, state. (O, K.) — غمل النبات (O, K,) inf. n. غمل, (TA,) The plants, or herbage, became accumulated, one, or one part, overlying another, (O, K, TA,) so as to become withered, and decayed. (TA.) [See also 5.] — غمل التبت, the verb being like قرح, The plant, or plants, or herbage, became in a bad, or corrupt, state. (TA.) — And one says غمل هذا المكان

بِالنَّبَاتِ [app. meaning *This place became, or has become, in a bad, or corrupt, state by reason of the herbage: or concealed, or covered, by herbage;* as may be inferred from an explanation of *أَرْضٌ غَمِلَةٌ*. (O.) — And *غَمِلَ الْجَرْجُ*, (TA,) inf. n. *غَمِلَ*, (K,) *The wound became in a bad, or corrupt, state, by reason of the bandage.* (K, TA.)

4: see the preceding paragraph, former half.

5. *تَغَمَّلَ النَّبَاتُ* *The plants, or herbage, became accumulated, one, or one part, overlying another.* (TA.) [See also *تَغَمَّلَ النَّبَاتُ*.] — And *تَغَمَّلَ* *He became, or made himself, ample, or abundant,* syn. *تَوَشَّعَ*, (O, K,) in wealth. (O.)

7. *انْغَمَلَ*, said of a skin, quasi-pass. of *غَمَلَ* signifying as expl. in the first sentence of this art. [i. e. *It was, or became, such as is termed غَمِيلٌ, or in the state denoted by the pass. part. n. of the latter verb*]. (K.)

حَمَضَ *A certain tree of the [kind called] حَمَضُ, that grows surmounted by a fruit, or produce, white like the [garments called] مَلَاة.* (AA, O, TA.)

غَمِلَ [accord. to rule; part. n. of *غَمِلَ*, q. v.]. — *أَرْضٌ غَمِلَةٌ* *Land abounding with herbage, having its surface concealed, or covered, thereby.* (TA.)

غَمِيلٌ: see 1, first sentence. — Applied to herbage, (S, O,) or to such as is called *نَصَى*, (K, TA,) *Accumulated, one part above another,* (S, O, K, TA,) so as to be withered: (TA:) pl. *غَمِيلَى*, (S, O, TA,) [which is also expl. as] meaning *herbage tangled and dense, one part above another.* (O voce *شَرَّبَ*.) — And *Low, or depressed, land.* (Aḡ, O, TA.)

غُمُلُ *A valley containing trees,* (S, O, K,) or containing numerous trees, (TA,) and plants, or herbage, (S, O,) tangled, or luxuriant, or abundant and dense: (S:) or such as is long, of little width, and tangled or luxuriant or abundant and dense [in its trees]: (K:) or a narrow valley having much of such produce: or a deeply-depressed tract of land: or, accord. to ISh, a tract having the form of a [road such as is termed] *سَبْطَةٌ*, in the ground, narrow, and having two [lateral] acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance [of trees or herbage], and narrower than what is termed a *مَبْلِعٌ*: (TA:) and [its pl.] *غُمُلٌ* is said to signify *low, or depressed, tracts of land, covered with herbage.* (O.) — And (in like manner, S, O) *Anything that is collected together,* (S, O, K,) *obscure, and accumulated, one part upon another,* (K,) of trees, or of clouds, or of darkness, (S, O, K,) or a *زَاوِيَةٌ*, or *زَاوِيَةٌ*, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that a *زَاوِيَةٌ*, or *زَاوِيَةٌ*, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words *زَاوِيَةٌ* and *زَاوِيَةٌ* are both mistranscriptions

for *زَاوِيَةٌ*, which is mentioned in the K as one of the meanings of *غُمُلُ*; i. e. a hill:] pl. *غُمُلٌ*. (TA.) — Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) *A certain herb, or leguminous plant,* (Bَقْلَةٌ, O, K,) likewise called *قُنَابَرِي*, [thus accord. to the O in art. *قَنْبَر*, and there said in the TA to be correctly with teshdeed to the ن and with kesr to the ب, but in the present art. written in the O *قُنَابَرِي*,] in Pers. *بَرْغَسْت*; a herb of the desert (بَقْلَةٌ دَشْتِيَّةٌ), which come forth early in the [season called] *رَبِيع*; (O;) eaten (O, K) by men, (O,) cooked. (K.)

مَغْمُولٌ: see 1, near the middle. — Also *A man having clothes thrown upon him in order that he may sweat.* (S, O.) — And *Flesh-meat covered over; whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ*. (TA.) — And *Palm-trees (نَخْلٌ) near together.* (TA.) — And *A man obscure, unnoted, or reputeless.* (Aḡ, O, K.)

غَمِنَ

1. *غَمِنَ الْجِلْدُ*, (S, K,) aor. *غَمِنَ*, (S,) inf. n. *غَمِنَ*, (TA,) i. q. *غَمَلَهُ*; (K;) [see the latter;] *He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning:* (TA:) or *he covered over the skin* (S, TA) *for two nights, for the purpose of tanning,* (TA,) *in order that its wool might become loosened from it:* (S, TA:) and the epithet applied to it is *غَمِينٌ*, (S, K,) like *غَمِيلٌ*. (S.) — And *غَمِنَ التَّمَرُ*, (S,) or *الْبُسْرُ*, (K, TA,) has the like meaning, (S,) i. q. *غَمَلَهُ*; (K;) *He covered over [the dates, or] the unripe dates, in order that they might become ripe:* (TA:) and the epithet applied to them is *مَغْمُونٌ*, like *مَغْمُولٌ*. (TA in art. *غَمَلَ*.) — And *غَمِنَ فُلَانًا* [like *غَمَلَهُ*] *He threw his clothes upon such a one, in order that he should sweat.* (K.) — *غَمِنَ فِي الْأَرْضِ* means *أَدْخَلَ فِيهَا* [app. *It, or perhaps he, was put into the earth; or made to enter into it*]. (K.)

7. *انْغَمِنَ* *It, or he, entered [into the earth: see غَمِنَ (immediately preceding); of which it is expl. as denoting the consequence].* (K.)

غُمْنَةٌ [A mixture of] white lead (إِسْفِيزَاج) and [the cosmetic termed] *غُمْرَةٌ* [q. v.] with which a woman rubs over her face: (K:) pl. *غُمْنٌ* [meaning sorts thereof]. (TA.)

غَمِينٌ: see 1, first sentence.

مَغْمُونٌ: see 1, second sentence. — Also, applied to flesh-meat, i. q. *مَغْمُولٌ*, q. v. (TA in art. *غَمَلَ*.) — And *Palm-trees (نَخْلٌ) near together; like مَغْمُولٌ*. (TA.)

غَمُو

1. *غَمَا الْبَيْتُ*, aor. *يَغْمُوهُ*, inf. n. *غَمُو*: see 1 in art. *غَمَى*.

غَمَا in the phrase *وَاللَّهِ غَمَا*, i. q. *أَمَّا* [expl. in art. *أَمَّا*]; (K, TA;) as also with *ع*. (TA.)

غَمَا; dual *غَمَوَانِ*: see *غَمَى* in art. *غَمَى*.

غَمَى

1. *غَمَيْتُ الْبَيْتَ*, (S, K, TA,) aor. *أَغْمِيهِ*, inf. n. *غَمَى*, (TA,) *I roofed the house, or chamber:* (K, TA:) or *covered its roof* (S, K) *with earth &c.* (K) or *with reeds, or canes, and earth, and the like:* (S:) and *غَمَيْتُهُ* signifies the same: (K:) and *غَمَا الْبَيْتَ*, aor. *يَغْمُوهُ*, (K, TA,) inf. n. *غَمُو*, (TA,) signifies *he covered [the roof of] the house, or chamber, [in like manner, or] with clay, or earth, and wood.* (K, TA.) And *غَمَى الشَّيْءَ* *He covered the thing.* (Har p. 422.) — *غَمَى* *the day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon:* so accord. to Es-Sarakussee: and he says that *غَمَى عَلَيْكُمْ* means *And if your day be constantly clouded, so that ye see not the new moon, then complete ye [the reckoning of the days of] Shaabân:* (Mḡb:) or *غَمَى* and *غَمَى* and *غَمَى*, thus differently related, all mean, and if it, i. e. the new moon, be covered, or concealed: or and if there be a covering [of clouds] over you: (Mgh:) [see also 1 in art. *غَمَرَ*]: *غَمَى* means *Our day was one whereof the covering of clouds was constant:* and *أَغْمَيْتُ لَيْلَتَنَا*, *Our night was one whereof the new moon was veiled, or concealed.* (K, TA.) — See also 4.

2: see the preceding paragraph, first sentence.

4: see 1, in four places. — One says also, *أَغْمَى عَلَيْهِ الْخَبْرُ* *The information, or narration, was dubious, confused, or vague, to him; such as was difficult to be understood; or such as was not to be understood; like غَمَرَ*: (S:) or *was obscure, or unapparent, to him.* (Mḡb.) — And *أَغْمَى عَلَيْهِ*, (S, Mgh, Mḡb, K,) inf. n. *أَغْمَاةً*; (Mgh, Mḡb;) and *غَمَى عَلَيْهِ*, (S, Mḡb, K;) said of a sick man, (S, Mḡb, K,) *He swooned, i. e. became senseless,* (غَشِيَ عَلَيْهِ, S, K,) and then recovered his senses: (K:) or *أَغْمَاةً* is a weakness of the faculties by reason of the overpowering effect of disease: (Mgh:) or it is an abstraction, or absence of mind, that overtakes a man, with languor of the limbs, or members, or organs, by reason of a malady; (Mgh, Mḡb;) thus it is defined by the scholastic theologians; and is the same as *غَشَى*: (Mgh:) or it is a repletion of the venters of the brain with a cold, thick, phlegm; (Mgh, Mḡb;) thus accord. to the physicians, who distinguish between it and *غَشَى*, as do the lawyers: (Mgh:) [see also *غَشَى عَلَيْهِ*]: the patient is said to be *غَمَى عَلَيْهِ*, (S, Mgh, and so in some copies of the K,) and *مَغْمَى عَلَيْهِ*, (S, Mḡb, and so in some copies of the K,) and *غَمَى*, which

last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say **هَمَا غَمِيَانِ** and **هَمَا غَمِيَا**. (S, K.)

كَانَ عَلَى السَّمَاءِ غَمِيًّا, (K,) or **فِي السَّمَاءِ غَمِيًّا**, (Msb,) and **غَمِيًّا**, (Msb, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Msb, K:) not from **غَمَر**: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says **صُمْنَا لِلْغَمِي** and **بِلْغَمِي**, meaning *We fasted when the new moon was veiled, or concealed, to us*; and **هِيَ لَيْلَةُ الْغَمِي** [or **الْغَمِي**]; the [proper] place of which is [the section of words whereof the last radical is] **م**: (TA:) [see **غَمَر**, in that art. but accord. to Fei.] one says [also], **صُمْنَا لِلْغَمِيَّةِ**. (Msb.) [It is there added that this noun is like **مُدِيَّة** in measure: otherwise I should think that the right reading is **لِلْغَمِيَّةِ**, which has been mentioned voce **غَمَر**.]

غَمِي and **غَمِيَا** (T, S, K) The roof of a house, or chamber: (T, K:) or the covering of the roof, (S, K,) consisting of earth &c., (K,) or consisting of reeds, or canes, and earth, and the like; (S;) and **غَمِيَا** also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. **غَمُو**;) the dual [of the first and last] is **غَمِيَانِ** and **غَمِيَانِ**: and the pl. is **أَغَمِيَا**, (K, TA,) which is [of the same] like **أَغَمِيَا** pl. of **نَقِي** [and **نَقَا**], (TA,) and **أَغَمِيَّة**, (K, TA,) which is of **غَمِيَا**. (TA.) — Also, the first, [in the CK, erroneously, **غَمِيَا**,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) — See also **غَمِي**. — And see 4, near the end.

غَمِي: see **صُمْنَا لِلْغَمِيَّةِ**.

غَمِيَا: see **غَمِي**, in two places.

غَمِيَا One of the entrances to the burrow of the jerboa. (K.)

مَغْمِي عَلَيْهِ and **مَغْمِي عَلَيْهِ**: see 4, near the end.

غن

1. **غَنَ**, (MA, Msb, K,) originally **غَنَنَ**, (Msb, MF,) [sec. pers. **غَنِنْتُ**,] aor. **يَغْنُ**, (Msb, K,) inf. n. **غَنَّة** (MA, KL) and **غَنَنَ**, (MA, [and the same seems to be indicated in the Msb by its being said that the verb is of the class of **تَعَبَ**]) or **غَنَ**, (TK, [but this I think a mistake,]) *He spoke* (MA, Msb, KL) in, (MA,) or from, (Msb, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his **خَيَاشِيم** [app. here meaning the innermost parts of the air-passages of the nose]. (Msb.) [The author of the K gives no indication of the proper signification of this verb but that of its

implying what he states to be meant by **غَنَّة**, which see below.] — See also 4, in two places.

2. **أَغْنُ** **تَغْنِينِ**, inf. n. **غَنَنَهُ**, *It rendered him* [q. v.]. (K.) One says, **مَا أَدْرِي مَا غَنَنَهُ** *I know not what rendered him, or has rendered him*. (TA.) — And **غَنَنَ صَوْتَهُ** *He made his voice to have in it a* **غَنَّة** [q. v.]. (Mughnee, art. **حَرْفُ التَّوْنِ**. [See **غَنَّا**, voce **مُغْنٍ**, in art. **غَنَى**.])

4. **أَغْنُ** said of a man, *He made one to hear his* **غَنَّة**, i. e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) — **أَغْنُ الذَّبَابُ** *The flies made a sound [or humming].* (K.) — **أَغْنُ الْوَادِي** *The valley had in it the sound [or humming] of flies, [or resounded therewith,] being abundant in herbs, or herbage:* (S:) or abounded with trees; as also **غَنَ**. (K, TA.) — **أَغْنَتِ الْأَرْضُ** *The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom.* (TA.) — **أَغْنُ النَّخْلِ** *The palm-trees attained to maturity;* as also **غَنَ**. (K, TA.) — And **أَغْنُ السَّقَا** *The skin became filled* (S, K, TA) *with water.* (S, TA.) — And [it is also trans. :] one says, **أَغْنُ اللَّهِ غُصْنَهُ** *God made its branch beautiful and bright.* (K, TA.)

غَنَّة [mentioned above as an inf. n. of **غَنَ** but generally expl. as a simple subst. signifying *A sort of nasal sound, or twang:*] a sound that comes forth from the nose; (Ham p. 339;) a sound (S, Msb) in, (S,) or that comes forth from, (Msb,) the **خَيَاشِيم** [app. here meaning the innermost part of the air-passages of the nose]: (S, Msb:) or a sound from the **لَبَاة** [q. v., app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth,] and the nose, like [that which is heard in the utterance of] the **ن** of **مَنْكَ** and **عَنْكَ**, for the tongue has not part in it: (Mgh:) or the flowing [or passage] of the speech in the **لَبَاة** [app. here also meaning as expl. above]: (K:) or a mixture of the sound of the **خَيَاشِيم** [expl. above] in the pronunciation of a letter: (Mbr, TA:) **ن** is that one of the letters in which it is greatest in degree: (Kh, Mgh, Msb, TA:) **غَنَّة** is [a sound] greater in degree than **غَنَّة**. (TA.) — [Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mtr says,] **الْغَنَّةُ** signifies also *what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough.* (Mgh.) — And *A soft, or gentle, plaintive, and melodious, voice, in singing.* (Har p. 645.) See 4. — And *The sound [or humming] produced by the flying of flies;* (TA;) and **غَنَانٌ** [likewise] signifies the sound of flies. (K, TA.) [See **تَغْنُ** and **أَغْنُ**. And see also an ex. voce **تَغْنُ**: and another voce **غَنَّة**.] — And the poet Yezed Ibn-El-Aqwar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet **أَغْنُ**. (TA.)

غَنَانٌ: see the next preceding paragraph, near the end.

أَغْنُ One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA;) who speaks from his **خَيَاشِيم** [app. here meaning (as expl. before) the innermost parts of the air-passages of the nose]: (S, Msb:) or, accord. to AZ, (Mgh, TA,) whose speech flows, (Mgh, K,) or passes forth, (TA,) in his **لَبَاة** [app. (as expl. voce **غَنَّة**) the arches, or pillars, of the soft palate, or the furthest part of the mouth]: (Mgh, K, TA:) fem. **أَغْنَا**, applied to a woman. (Msb.) — It is also applied to a gazelle (**ظَبْيٌ**), meaning *Whose cry issues from his* **خَيَاشِيم** [expl. above]: J has erred in saying that it is applied to **طَيْرٌ** [i. e. birds, or flying things]: (K:) or if by **طَيْرٌ** he mean flies (**ذَبَابٌ**), his saying thus is not a mistake, for it is applied to them [as meaning *making a humming sound*]. (TA.) — [Hence,] **وَادٌ أَغْنُ** + *A valley abounding with herbs or herbage:* for to such the flies constantly keep, and in their sounds is a **غَنَّة**. (S. [See also **مُغْنٍ**].) And (for this reason, TA) one says **رَوْضَةٌ غَنَّا** i. e. + [A meadow, or garden,] abounding with herbs or herbage: or in which the winds pass with a sound that is not clear, [i. e. with a confused, humming, or murmuring, sound,] by reason of the denseness of its herbs or herbage. (K, TA.) And [for the same reason one says] **عُشْبٌ أَغْنُ** + *Herbs, or herbage, tall, full-grown, or of full height, and in blossom.* (TA.) — And (hence also, S) **قَرْيَةٌ غَنَّا** + [A town, or village,] abounding with inhabitants (S, K, TA) and buildings (K, TA) and herbs or herbage [so that in it is heard the hum of men and women and of flies &c.]. (S, TA.) — **حَرْفٌ أَغْنُ** means *A letter from [the utterance of] which results what is termed* **غَنَّة** [i. e. the nasal sound thus termed]. (TA.) — See also **غَنَّة**, last sentence.

وَادٌ مُغْنٌ + *A valley in which is [heard] the sound [or humming] of flies; these not being in any valley but such as abounds with herbs or herbage;* (S;) a valley of which the flies are abundant, by reason of the denseness, or luxuriance, of its herbs or herbage, so that a **غَنَّة** [or humming] is heard, produced by their flying: the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also **أَغْنُ**.]

غنج

1. **غَنَجَتْ**, (S, A, MA, O, K;) aor. **غَنَجَ**, (K,) inf. n. **غَنَجٌ** (S, MA) and **غَنَاجَةٌ**; (MA;) and **غَنَجَتْ**; (MA;) and **تَغَنَجَتْ**; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) *She used amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition,* (S, A, MA, O, K, TA,) and an affecting of languor. (TA.) [See **غَنَجٌ** below.]

5: see the preceding paragraph.

غَنَجٌ [mentioned above as an inf. n.] and **غَنَجٌ** (S, O, K) and **غَنَاجٌ** and **غَنَاجٌ**, (O, K,) in a girl, or young woman, (S, K,) *Amorous gesture*

or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (Bkh, S, O, K, TA,) and an affecting of languor: (Bkh, TA:) [in the present day generally used to signify lascivious motion, or a wriggling of the body or hips, under the excitement of sexual passion, or to excite such passion:] accord. to some, beauty of the eyes. (TA.) = And غنج and غنج signify also Smoke-black (دخان التور) [see the latter of these two nouns in art. نور] AA, O, K) which a woman performing the operation of tattooing puts upon her green colour in order that it may become black. (AA, O, TA.)

غنج An old man: (S, K:) or a man: (TA:) in the dial. of Hudheyl. (S, K.) So in the saying غنج على شح (TA) meaning A man upon a camel: (Lth, IDrd, O, all in art. شح:) or a man or an old man, upon a heavy camel: (L in that art.): a phrase of the tribe of Hudheyl. (TA.) [See غنج.]

غنج: see غنج.

غنجة (O,) or غنجة (TA,) without ال, and imperfectly decl., (O, TA,) The قنفذ [or hedge-hog], (O,) or the قنفذة [or female hedge-hog]. (TA.)

غنجة (Bkh, S, A, MA, O, K) and مغنوجة (A, MA) and [in an intensive sense] مغنائج (O, K) applied to a girl, or young woman, (S, K,) or to a woman, (A, MA,) Using or who uses, amorous gesture or behaviour, &c., such as is termed غنج. (Bkh, S, A, MA, O, K, TA.)

غنج: see غنج.

غنج: see غنج, in two places.

غونج A quick, or swift, camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.)

اغنوجة A gesture, or an action, of the kind termed غنج: pl. اغنايج: Aboo-Dhu-eyb says,

- لَوَّى رَأْسَهُ عَنِّي وَمَالَ بَوْدَهُ
- اغنايج خَوْدِ كَانَ فِينَا يَزُورُهَا

[The amorous gestures or actions, &c., of a soft or tender, or goodly-shaped and young, damsel, whom he used to visit among us, turned his head from me, and diverted his love]. (TA.)

مغنائج }
مغنوجة } see غنجة.

غندب

الغندب: see the paragraph here following.

الغندبة A hard portion of flesh [app. a gland] around [or app. on either side of] the حلقوم [which seems to mean here, as it often does, the

حلق, i. e. fauces, or upper part of the throat]; (O, K;) thus expl. by Lth; as also الغندب; (O;) or الغندوب: (K:) pl. غنَادِب: and it is said that the غندبتان are [two things] like two ganglions (شبه غدتين) in the تَقْتَان; (O, K;) in each نكفة [q. v.] is a غندبة, and between the غندبتان is the place of swallowing: (O:) the غنَادِب and the flesh that is upon them, or above them, around the لَهاة [app. here meaning the arches, or pillars, of the soft palate; or the furthest part of the mouth], compose the لَغَانِين [pl. of لَغُون, q. v.], which are also called the نَغَائِغ, pl. of نَغْنَغَة [or نَغْنَغ, q. v.]: (TA:) or the غندبتان are two glands (غدتان) in, or at, (في,) the root of the tongue: (K, TA:) and they are said to be the two amygdalæ of the fauces; i. e. the tonsils: (اللوژتان: TA:) or two portions of flesh which are situate on either side of the لَهاة [app. meaning as expl. above, i. e. the arches, or pillars, of the soft palate, or the furthest part of the mouth], (K, TA,) and between which is a space: (TA:) and غندبتا العرشين is expl. as meaning the two things that conjoin (اللتان تَصْطَان) the لَغَانِين [above mentioned (I read اللغائين instead of العين, an evident mistranscription in my original, for I can only suppose the description to mean the tonsils, as lodged between, and thus conjoining, the anterior and posterior pillars of the soft palate,)] on the right and left. (TA.)

الغندوب: see the preceding paragraph.

غظ

1. غَظَهُ, aor. - (S, O, K, TA) and - (TA,) inf. n. غَظَ (S, O, TA,) It, (an affair, or event, S, O, K, TA,) and he, (a man, O, TA,) distressed him. (S, O, K, TA.) And It, or he, filled him with wrath. (TA.) And It (anxiety) clave, or kept constantly, to him; as also اغظته. (TA.) [See also غَظ below.]

3. غَظَهُ, inf. n. غَظَ, He acted with him contrariouly, or adversely, and inimically, each doing to the other that which was distressing, or grievous; syn. شَاقَهُ. (TA.)

4: see the first paragraph.

Q. Q. 1. غَظَى بِهِ He reviled him; made him to hear that which was disliked, hated, or abominable; (S, O;) like غَظَى بِهِ. (K.)

غَظَ [an inf. n.: used as a simple subst.,] Grief, or distress, syn. كَرْب, (IDrd, S, O, K, TA,) as also غَظَ (IDrd, O,) and مَشَقَّة (TA,) [or] such as is vehement, (TA,) [or] such as is most vehement: (S, TA:) and, (K,) accord. to IF, (O,) constant anxiety; (O, K;) as also غَظَ: (K:) and, (K,) accord. to AO, (S, O,) a man's being at the point of death (S, O, K) by reason of distress, or grief, and then escaping therefrom. (S, O.) It is related of 'Omar Ibn-'Abd-el-'Azeez, that he mentioned death, and said, غَظَ لَيْسَ

كَالْغَظِ وَكَطُ لَيْسَ كَالْغَظِ [i. e. Distress, &c., that is not like other distress, &c., and grief, &c., that is not like other grief, &c.: see كَظ]. (S, O.) [See also غَظ.]

غَظَ: see غَظ, in two places. — Also A plant's becoming altered [for the worse] by heat. (Ibn-'Abbād, O.)

غَظَ: see an ex. of its dual in the next paragraph.

غَظَ inf. n. of 3 [q. v.]. (TA.) — And Distress; syn. جَهْد, and كَرْب: El-Fak'asee says, [of a camel,]

تَتَّحَ ذِفْرَاهُ مِنَ الْغَظِ

[His two protuberances behind the ears drip with sweat by reason of distress]. (TA.) [See also غَظ.] غَظَ, as also غَظَ, (K,) or, accord. to Lh, غَظَ and غَظَ, with غ and غَظَ (TA, [in which it is implied that غَظَ is wrong, but this I think improbable,]) means He did that in order to distress thee time after time; (K;) like غَظَ and غَظَ. (K in art. غَظ.)

غَظَ Unripe dates that are cut off from the palm-trees, (AA, O, K,) after they have become yellow or red, or that are upon the racemes when the fruit of the palm-tree is cut off, (AA, O,) and are left (AA, O, K) upon the racemes (K) until they become ripe. (AA, O, K.)

غَظَ an epithet applied by Ru-bai, or by El-'Ajjaj, to a sword [app. as meaning That causes, or causing, much distress]. (IDrd, O, TA.)

غَظِيَان A man foul, unseemly, or obscene, in speech; (Ag, O, K, TA;) coarse, rude, or rough: (O, TA:) or who mocks at, derides, or ridicules, others: (Ibn-'Abbād, O, TA:) and غَظِيَان signifies the same: fem. with ة. (O, TA.)

هُوَ أَغْظَهُ He is the most vehemently grieved, or distressed, of them. (TA.)

مَغْظُون Distressed. (S, TA.) [See also 1, of which it is the pass. part. n.]

رَجُلٌ مَغَظٌ (S, O) A man acting, or who acts, with another, contrariouly, or adversely, and inimically, each doing to the other that which is distressing, or grievous; syn. مُشَاقٌّ. (O.)

غمر

1. غَمِرَ (S, Msh, K,) aor. - (Msh,) inf. n. غَمَر (S, MA, Msh, K, KL) and غَمَر (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and غَمَر and غَمِيرَة (K,) He, or they, (i. e. a man, Msh, or a party of men, S,) obtained, got, or took, (Msh, K, * TK,) spoil, (K, * TK,) or a thing [as spoil]. (Msh, TA.) [And He acquired, or gained, a thing without difficulty, or trouble, or inconvenience: or in this sense the inf. n. is غَمِرَ,

which see below, voce **غَنِيمَةٌ**.] **مَا غَنِمْتُمْ** in the *Kur* viii. 42 means *What ye take by force [in war] from the unbelievers.* (Bd, Jel.) [See also 8.]

2. **غَنِيمَةٌ**, inf. n. **تَغْنِمُ**, *I gave him spoil, or a free and disinterested gift*; syn. **نَقَلْتُهُ**: (S:) or **غَنِمَهُ كَذَا**, inf. n. as above, *he gave him such a thing as spoil, or as a free and disinterested gift*; syn. **نَقَلَهُ إِلَيْهِ**. (K.)

4. **أَغْنَاهُ الشَّيْءُ**, *He made the thing to be to him spoil.* (TA.)

5: see 8. — One says also, **هُوَ يَتَغَنَّمُ الْأَمْرَ**, meaning *He eagerly desires the affair like as one eagerly desires spoil.* (TA.) = And **تَغْنَمُ**, (TA in the present art.) or **تَغْنَمَ غَنِيًّا**, (AZ, T and TA in art. ابل,) *He took for himself, got, gained, or acquired, sheep or goats or both*: like as one says **تَأْتِلُ بِأَلٍ**. (AZ, T and TA in art. ابل; and TA* in the present art.)

8. **اغتَنِمَهُ**, as also **تَغْنَمَهُ**, *He reckoned it spoil*: (S, K:) or both signify *he took, seized, caught, or snatched, it as spoil.* (KL.) — And [hence] one says, **اغتَنِمَ الْفُرْصَةَ** *He took, or seized, or [availed himself of,] the opportunity*; or *he hastened to take it*; syn. **اِسْتَسْرَهَا**. (S and A and K in art. نهب.)

غَنِمَ: see **غَنِيمَةٌ**, in three places. — It signifies also [The regaining (as is shown by an explanation of A'Obeyd cited in the first paragraph of art. غلق), and] the increase, and growth, and excess in value, of a pledge. (O in art. غلق, and TA in the present art.) Thus in a trad., in which it is said, **الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غَنِمَهُ وَعَلَيْهِ غَرْمُهُ** [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A'Obeyd mentioned above]. (TA.) **الْغَنَمُ بِالْغَرَمِ** means *The غَنِمَ is compensated (مَقَابِلَ) by the غَرَمُ [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the غَنِمَ, no one sharing it with him, so he bears the غَرَمَ, no one bearing it with him: and this is the meaning of their saying, الْغَرَمُ بِالْغَنِمِ [which may therefore be rendered *The loss suffered by the payment of the debt is repaired by the regaining of the pledge*; app. a phrase of the lawyers, implying that such is to be considered as the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غلق]. — See also **غَنَامًا** = **غَنِمَ** [app. **غَنِمَ**] is mentioned by Suh as the name of A certain idol. (TA.)*

غَنِمَ i. q. **شَاءَ**, (T, Msb, K,) meaning *Sheep and*
Bk. I.

goats; (Msb;) [and both together;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the males and the females, and to both together: (S, Msb, K:) it has no sing. from which it is derived, the sing. being **شَاةٌ**: the dual **غَنَمَانِ** is used as meaning *two flocks or herds [of sheep or of goats or of both together]*; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA:*) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a **غَنَمَ**, but not to him to whom it has left **غَنَمَيْنِ**: (TA:) the pl. is **أَغْنَامٌ**, (Msb, K,) [properly a pl. of pauc.] sometimes used, (Msb,) meaning flocks or herds of **غَنَمَ**, (Msb and TA in art. ابل,) and also **غَنُومٌ** and **أَغَانِمٌ**, (K,) the last used in an ode of Abou-Jundab El-Hudhalee: (TA:) the dim. is **غَنِيمَةٌ**, with **ة**, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says **خَمْسٌ مِنَ الْغَنَمِ ذُكُورٌ** [five of sheep, males], making the n. of number fem., though one means *rams*, when it is followed by **مِنَ الْغَنَمِ**, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — In the saying **لَا آتِيكَ غَنَمَ الْغَزْوِ** [I will not come to thee until the sheep, or goats, of El-Fizr congregate], **غَنِمَ** [with its complement] is made to stand in the place of **الدَّهْرُ**, [the meaning being, *I will not come to thee ever*], and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with **مَغْزَى** in the place of **غَنِمَ** is mentioned by El-Mcaydanee in his "Proverbs," and thus in the S and K in art. فزرو. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.]) — **الْأَغْنَامُ** is the name of † *Certain small stars between the legs of Cepheus and the star الْجَذْيُ*. (Kzw, in his descr. of Cepheus.) [See **شَاءَ** (in art. شوه), last sentence.]

غَنِمَ: see what next follows.

غَنِيمَةٌ and **مَغْنَمٌ** (S, Msb, K) and **غَنِيمٌ** and **مَغْنِمٌ** all signify **فَيْ**: [as meaning *Spoil, booty, or plunder*]: and the acquisition of a thing without difficulty, or trouble, or inconvenience: or this is termed **غَنِمَ**, and **فَيْ** is termed **غَنِيمَةٌ**: (K:) or, accord. to A'Obeyd, **الْغَنِيمَةُ** signifies *what is obtained from the believers in a plurality of gods, by force, during war*; (Mgh, Msb:) and of this, a fifth is to be taken, [and applied in the manner prescribed in the *Kur* viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively; (Mgh;) the horseman having three shares, and the foot-soldier having one share: (Az, TA:) and **الْفَيْ** signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islām; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the **فَيْ** is what God has given, or restored, of the possessions of the be-

lievers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and **التَّقْلُ** is what is given to the warrior in addition to his share; and is when the Imām or the commander says, "He who slays one shall have his spoil;" or says to a detachment, "What ye obtain shall be yours," or "the quarter of it," or "the half of it;" and it is not divided into fifths; and it lies on the Imām to fulfil the promise: or, accord. to Alec Ibn-'Eesā, **الْغَنِيمَةُ** is more general in signification than **التَّقْلُ**; and **الْفَيْ** is more so than **الْغَنِيمَةُ**, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is **فَيْ**: (Mgh:) the pl. of **غَنِيمَةٌ** is **غَنَائِمٌ**; and the pl. of **مَغْنِمٌ** is **مَغَانِمٌ**, (Msb, TA,) and **غَنُومٌ** occurs as pl. of **غَنِمَ**. (TA.) **غَنِيمَةٌ** **بَارِدَةٌ** see expl. in art. برد.

غَنِيمَةٌ dim. of **غَنِمَ**, q. v. (S.)

غَنَامًا أَنْ تَفْعَلَ كَذَا (S, K, TA) means *The utmost of thy power, or ability, and of thy case, (S, TA,) and that which thou eagerly desirest like as one desires spoil, (S, JM, TA,*) [is, or will be, thy doing such a thing;] i. q. قُصَارَاكَ: (K, TA: [see also **غَنَانَاكَ**, in art. عن:] and so **غَنِمَكَ**: (TA:) and [in like manner] one says, **حَسِينَاؤُهُ**, like **غَنِيمَاؤُهُ**, meaning *The utmost of his power, &c.* (TA in art. حسن.)*

غَنِيمَاؤُهُ: see what next precedes.

غَانِمٌ Taking, or a taker, of **غَنِيمَةٌ** [or spoil]. (TA.) — See also two exs. voce **شَاجِبٌ**.

مَغْنِمٌ: see **غَنِيمَةٌ**, in two places.

مَغْنَمَةٌ and **غَنَمٌ مَغْنَمَةٌ** *Sheep, or goats, collected together*: (TA:) or *many or numerous*: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like **مُؤَبَّلَةٌ** applied to **إِبِلٌ**, as he seems to say,] signifies [app. *divided into distinct flocks or herds,*] each [flock or herd] having its own pastor. (TA.)

غنو

غَنُوَّةٌ: see the art. here following.

غنى

1. **غَنَى**, (S, MA, Msb, K,*) from **الْمَالُ**, aor. **يَغْنَى**, (Msb,) inf. n. **غَنَى** (S, MA, Msb, K,*) and **غَنَاءٌ**, (MA, K, TK, [but the latter is app. held by some to be a simple subst.,]) *He was, or became, free from want; in the state, or condition, of having no wants; and also, of having*

(S.) AZ mentions **مَا أَغْنَىٰ لَنَا شَيْءٌ**, thus, and with **ع**, [i. e. **أَغْنَىٰ**], as meaning *Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence.* (Mgh, TA.) And he says also that he heard a man chide his slave, and say to him, **أَغْنِ عَنِّي وَجْهَكَ بَلْ شَرَّكَ**, meaning *Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief*: and hence the phrase **شَأْنٌ يُغْنِيهِ**, [respecting which see the second sentence in art. **غنى**], in the *Kur* [lxxx. 37]. (TA.) [Hence also,] **وَمَا أَغْنَىٰ عَنْكَ** in the *Kur* xii. 67, means *But I do not avert from you, by my saying this, anything decreed to befall you from God*: the second **من** is redundant. (Jel.) And one says, **أَغْنِ كَذَا عَنِّي**, meaning *Put thou away from me, and remove far from me, such a thing*: properly [أَغْنِي عَنْ كَذَا], originally meaning *render thou me in no need of such a thing*, a phrase of the same kind as **عَرَضَ الدَّابَّةَ عَلَى الْمَاءِ** [for **عَرَضَ الْمَاءَ عَلَى الدَّابَّةِ**]. (Mgh.) — **أَغْنَىٰ عَنْهُ** as intrans.: see 1, former half. — **مَا أَغْنَاهُ** [*How free from wants, or how rich, or wealthy, is he!*]: this and **مَا أَفْقَرُهُ** are [said to be] anomalous; for their [respective] verbs are **استغنى** and **افتقر**, from either of which the verb of wonder may not properly [or regularly] be formed. (§ in art. **فقر**. [But see **غنى** as syn. with **استغنى**; and see also art. **فقر**.])

5: see 1, former half, in three places: — and again in the latter half: — and see also 2, in five places.

6: see 1, former half, in two places. — **تَغَانُوا** means *They were, or became, free from want, one of another, or, as we say, of one another.* (S, K.) El-Mugheereh Ibn-Habnà says,

- **كَلَانَا غِنًى عَنْ أَخِيهِ حَيَاتِهِ**
- **وَنَحْنُ إِذَا مِتْنَا أَشَدُّ تَغَانِيَا**

[*Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want.*] (S.)

8: see 1, second sentence.

10: see 1, in seven places. — **اسْتَغْنَى اللَّهُ** *He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy.* (K, TA. [But wanting in the CK, and app. in several copies of the K.]) Hence the prayer, **اللَّهُمَّ إِنِّي أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ** [*O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid.*] (TA.)

غْنَى, (K, TA.) with fet-h, and **مَقْصُور**, (TA.) i. q. **مَتْنَةٌ**; so in the saying, **مَكَانٌ كَذَا غْنَى مِنْ**, **مَتْنَةٌ** [Such a place is meet, fit, or proper, for such a one; as though meaning a place of freedom from want]; as also **مَتْنَةٌ**. (K, TA.)

غْنَى and **غَنَاءٌ** signify the same; (MA, K;) both are inf. ns. of **غَنَى**: (MA:) [see the first sentence of this art.: used as simple substs., they mean *Freedom from need or want; competence, or sufficiency; or richness, or wealthiness*:] or **غْنَى** is the inf. n. of **غَنَى**; (Mgh;) and **غَنَاءٌ** signifies *competence, or sufficiency*; (Mgh, Mghb;) as in the saying, **لَيْسَ عِنْدَهُ غَنَاءٌ** *He has not competence, or sufficiency*: (Mghb:) or **غَنَاءٌ** signifies *profit, utility, or avail*; (§;) and you say, **رَجُلٌ لَا غَنَاءَ عِنْدَهُ** meaning *A man who is not profitable to any one*: (TA voce **دَدَانُ**; [and in like manner this phrase, occurring in the § voce **دَدَانُ**, is expl. in the P§:]) and **غَنَوَةٌ** signifies the same as **غْنَى** in the saying **لِي عَنْهُ غَنَوَةٌ** [*I have no need of it, or him*]: (K and TA in art. **غنو**.) so says Ks: but, as ISd says, the word commonly known is **غَنِيَّةٌ**; (TA in that art. ;) which see in two places in the former half of the first paragraph of this art.: this last word [said in the § to be an inf. n.] and **غَنِيَّةٌ** and **غَنَوَةٌ** and **غَنِيَانٌ** [which is said in the § and in one place in the K to be an inf. n.] are substs. having one and the same meaning [syn. with **غْنَى** used as a simple subst.]: and **مَا لَهُ عَنْهُ غْنَى** [in the CK erroneously **غْنَى**] and **مَا لَهُ عَنْهُ غَنِيَّةٌ** and **مَا لَهُ عَنْهُ غَنَوَةٌ** mean [lit. *He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him*; syn. **بُدَّ**: (K:) and one says **غْنِيَّةٌ عَنْ** **فِي الْبَيْتِ** *in marriage is freedom from need of fornication*. (A and Mghb in art. **سفع**.) **مَا كَانَ عَنْ ظَهْرِ غْنَى**, in a trad. respecting alms, means *What is over and above that which suffices for the sustenance of the household, or family.* (TA.)

غَنَوَةٌ: see the next preceding paragraph, in two places.

غَنِيَّةٌ and **غَنِيَّةٌ**: see **غْنَى**; the former in three places.

غَنِيَانٌ: see **غْنَى**, latter half, in two places.

غَنَاءٌ: see **غْنَى**, in two places; and see also 4, former half. A poet says,

- **سَيَغْنِيَنِى الْاَلْدَىٰ اُغْنَاكَ عَنِّي**
- **فَلَا فُقْرٌ يَدُومُ وَلَا غَنَاءٌ**

[*He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness*]: or, as some relate it, **غَنَاءٌ**, meaning thereby the inf. n. of **غَانَيْتُ**: [see 3, above:] but it is said that the proper reading is **غَنَاءٌ**; because this has no other meaning than that of **غْنَى**: so says ISd. (TA.) — **مَا فِيهِ غَنَاءٌ ذَاكَ** means *There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it.* (ISd, K, TA.)

غَنَاءٌ is an inf. n. of 3. (TA. [See the next preceding paragraph.]) — Also, (TA,) [*Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof*; (K, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [*a singing, and a chanting*]; it is said in the § to be **مِنْ السَّمَاعِ** [meaning that it is a sort of musical performance]: (TA:) being an utterance of the voice, its analogical form would be with damm [i. e. **غَنَاءٌ**, like **حَدَاءٌ** &c.]: (Mghb, TA:) its pl. is **أَغْنِيَّةٌ**: (MA:) [and **مَغْنَى** signifies the same as **غَنَاءٌ**; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is **مَغَانٍ**: but perhaps it is post-classical: the pl. occurs in the K, in art. **نصب**]: **غَنَاءٌ** [also] signifies [*a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice*; (Har p. 286;) and **أَغْنِيَّةٌ** is syn. with **غَنَاءٌ** (§, Har) in this sense; (Har;) or, as also **أَغْنِيَّةٌ**, (Fr, K, TA,) and each of them also without tesheed, (K, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of **غَنَاءٌ** (K, TA) which they sing or chant: (TA:) and the pl. is **أَغَانِي** (§, TA) [and **أَغَانٍ**, this latter being the pl. of each sing. that is without tesheed]. — **الغَنَاءُ** is also used by a poet in the place of an inf. n., meaning **التَّغْنَى**: he says,

- **تَغْنٍ بِالشَّعْرِ إِمَّا كُنْتَ قَائِلُهُ**
- **إِنَّ الْغِنَاءَ بِهَذَا الشَّعْرِ مَضْمَارٌ**

[*Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مضمَار* (expl. in art. **ضمور**).] (TA.)

غَنَى and **غَانٌ**: see 1, former half; each in two places: both signify [*Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth*: (K, TA:) pl. of the former **أَغْنِيَاءٌ**. (Mghb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, **أَنَا غَنِيٌّ بِكَذَا عَنْ** **غَيْرِهِ** [*I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing*]. (Mghb.) — **الْغَنَى** as a name of God signifies [*The Self-sufficient; i. e.] He who has no need of any one in any thing*. (TA.)

غَنَاءٌ A singer; (MA;) [as also **مَغْنَى**; and **مَغْنِيَّةٌ** a female singer, a songstress:] accord. to Ibn-Ya'eesh, a **مَغْنَى** is thus called **لِأَنَّهُ يُغْنِي صَوْتَهُ**, i. e. because he makes his voice to have in it a **غَنَّةٌ** [or sort of nasal sound, or twang]; the word being, in his opinion, originally, **مَغْنَنٌ**, with three ns, the last of which is changed into **ي**, when one says **الْمَغْنَى**, for the purpose of alleviating the utterance. (Mughnee, art. **حَرْفِ الثَّوْنِ**.)

غَنِ: see غَنِ. — [The fem.] غَانِيَةٌ signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Mṣb, TA,*) so as to be in no need, or free from want, of any other: (Mṣb:) and sometimes, also, applied to a woman, (S,) such as is sufficed by her beauty, (S, ISd, K, TA,) so as to be in no need of decoration (ISd, K, TA) with women's ornaments: (ISd, TA:) or such as is sought, or desired, by men, but does not seek, or desire: (ISd, K, TA:) or such as has abode in the house, or tent, of her father and mother; and whom captivity (سَبَاءٌ) has not befallen; (IJ, ISd, K, TA;) which is the strangest of the explanations: (TA:) or such as is youthful and chaste, whether having a husband or not: (ISd, K, TA:) or, accord. to AO, one that is married: (Ham p. 226:) or, accord. to Az, such as pleases men, and is pleased by شباب [which means both youthfulness and youths or young men]: (TA:) pl. غَوَانٍ; (K;) with the article, الغَوَانِي; [and also غَانِيَاتٌ: (see an ex. in a verse cited in the second paragraph of art. زَج:)] in the saying of Ibn-Er-Ruḳeiyāt,

لَا بَارَكَ اللَّهُ فِي الْغَوَانِي هَلْ
يُضِخْنَ إِلَّا لَهَنَ مُطْلَبُ

[May God not bless those young women that are sufficed by their husbands, or by their beauty, &c.: do they enter upon the time of dawn without their having desire (lit. a time or place, meaning an occasion, of seeking, or desire)?], the ي is made inovent by a poetic license: (S, TA:) and another poet uses الغَوَانِي for الغَوَانِي. (TA.)

أَغْنَاءُ [a pl. of which the sing. is not mentioned,] The أَمْلَاضَاتُ [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.)

أَغْنِيَةٌ and أَغْنِيَةٌ, and each of them also without teshdced: see أَغْنَاءُ, latter half.

مَغْنَى: see 4, former half: — and غَنَى: — and غَنَى, near the end. — Also A place in which were its occupants, or inhabitants: (S:) or a place of abode by which its occupants, or inhabitants, were sufficed, or with which they were satisfied, or content, and from which they then departed, or removed: or in a general sense; (K, TA;) a place of abode, absolutely; but this seems to be a distinct application: (TA:) pl. مَغَانٍ; with the article, المَغَانِي. (S, TA.) = See also غِنَاءُ.

مَغْنَى: see 4, former half.

مُغْنٍ [act. part. n. of 4,] A man sufficing, or satisfying, or contenting. (TA.) — المَغْنَى as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) — And مُغْنِيَةٌ A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Har p. 451.)

مُغْنَاءُ and مُغْنَاءَةٌ: see 4, former half.

مُغْنِيَةٌ: see غِنَاءُ, in two places.

غيب

1. غَيْبٌ, [aor. غَابَ,] inf. n. غَيْبٌ, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say, غَيْبَ عَنْهُ He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also أَغْبَبَ. (TA.) And أَصَابَ صَيْدًا غَيْبًا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A'Obeyd, S, K, from a trad.) — And غَيْبَةٌ He was ignorant of it; as also غَيْبَةٌ. (TA in art. عَيْب.)

4: see the preceding paragraph.

8. اغْتَبَ He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.)

غَيْبَةُ الشَّبَابِ and غَيْبَتُهُ, and likewise with the unpointed ع, The first part, or state, of youth. (K, TA.)

غَيْبٌ Darkness; (S, A, K;) as also غَيْبَانٌ: (K:) pl. of the former غَيْبَاهُ. (S.) — And A horse, and night, intensely black: (K, TA:) or, instead of اللَّيْلِ in the K, we may read اللَّيْلُ; so that the meaning may be, a horse intensely black: and night: agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أَحْسَنَ مِنْ بَيَاضِ الْكَوْكَبِ فِي سَوَادِ الْغَيْبِ [More beautiful than the whiteness of the star in the blackness of night]: (TA:) or it signifies intense blackness of the night and of a camel and the like: you say جَمَلٌ غَيْبٌ a deep-black camel: (Lth, TA:) and also أَسْوَدُ غَيْبٍ and غَيْبٌ: (Lh, TA:) and رَجُلٌ غَيْبٌ a black man; likened to the darkness of night: and لَيْلٌ غَيْبٌ a dark night: (Sh, TA:) and قَوْسٌ أَدْهَمُ غَيْبٍ a horse intensely black: (Sh, S, TA:) and it is said in "the Book of Horses" by A'Obeyd that أَدْهَمُ أَدْهَمُ signifies [a horse] of the deepest black hue: that the fem. is غَيْبَةٌ; and the pl., غَيْبَاهُ: and that دَجُوجِي is less than غَيْبٌ in blackness, signifying "of a clear black hue." (TA.) = Also, applied to a man, Unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless: (K, TA:) and weak, and timid: (TA:) or (K, TA, but in the CK "and,") a heavy, troublesome man: or stupid, dull, or wanting in intelligence; or inert, or wanting in vigour. (K, TA.) And Lacking ability to seek his blood-revenge, or retaliation; as also غَيْبٌ. (TA in art. عَيْب.) = And A [garment of the kind called] كِسَاءٌ having much wool; very woolly; (K, TA;) as also غَيْبٌ. (TA.) — And A male ostrich. (R, TA.)

غَيْبَةٌ A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.)

غَيْبٌ: see غَيْبِي.

غَيْبَانٌ: see غَيْبٌ. = Also The belly. (K.)

غوى or غوى

1. غَوَى, aor. يَغْوِي, inf. n. غَى (A'Obeyd, S, Mṣb, K, TA) and غَوَايَةٌ; (A'Obeyd, S, TA;) [respecting which latter see what follows;] and غَوَى (A'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يَغْوِي, inf. n. غَوَى, (A'Obeyd, TA,) accord. to the M and K غَوَايَةٌ, mentioned above as of غَوَى, (TA,) or this last, which is with fet-h, (Mṣb,) not to be pronounced with kesr, (K,) is a simple subst.; (Mṣb;) He erred; deviated from the right way or course, or from that which was right: (S, Mṣb, K;) and was disappointed; or failed of attaining his desire: (S, Mṣb;) and he laboured, and persisted, (IAth, Mṣb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Mṣb:) or he acted ignorantly from misbelief. (Er-Rāghib, TA.) = See also 4, in two places. = غَوَى, aor. يَغْوِي; (S, Mṣb, K;) and غَوَى, aor. يَغْوِي; (K;) inf. n. [of the former] غَوَى; (S, K;) said of a young camel, (S, Mṣb, K,) and of a lamb or kid, (S,) He suffered indigestion from the milk; (K, TA;) i. e. (TA) he drank the milk until he suffered indigestion; and his belly, or chest, became in a corrupt state; (S, Mṣb, TA;) or he drank much thereof, so that he suffered indigestion: (TA:) or, accord. to ISk, (S, TA,) he did not satisfy his thirst with the biestings of his mother, (S,) or he did not drink thereof, (TA,) nor satisfy his thirst with the milk [after it], so that he died of emaciation: (S, TA:) or he (a kid, AZ, TA) was withheld from sucking (AZ, K, TA) until hunger injured him (AZ, TA) so that he became emaciated, (AZ, K, TA,) and almost perished: (K:) or he obtained not sufficient milk to satisfy his thirst so that he almost perished: (T, TA:) or, said of a child, and of a young camel, he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre, or emaciated; thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the epithet applied to the young camel [&c.] is غَوَى. (K.) Z has mentioned the reading in the Kūr [xx. 119], وَعَصَى وَغَوَى, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rāghib say; that it is فَغَوَى; and that the meaning is, and his life became evil to him; or he was disappointed; or he acted ignorantly; or some other of the meanings mentioned by the expositors. (TA.)

2: see 4. — غَوَيْتُ اللَّبَنَ (K, TA,) inf. n. تَغْوِيَةٌ, (TA,) I made the milk to become such as is termed رَائِبٌ [i. e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.)

4. اغْوَاهُ (S, MA, Mṣb, K;) and غَوَاهُ (K,) inf. n. تَغْوِيَةٌ; (TA;) and غَوَاهُ (K, TA,) mentioned by El-Muārrij; (TA;) [but] accord. to As, one should not say otherwise than اغْوَاهُ; (S, TA;) He caused him to err; or to deviate from the right course, or from that which was right: (S,

Msb, K:) and caused him to be disappointed; or to fail of attaining his desire: (S:) or he seduced him, misled him, or led him astray; as also استغواه. (MA.) A poet, cited by El-Muārij, says,

- وَكَأَنَّ تَرَى مِنْ جَاهِلٍ بَعْدَ عَلَيْهِ
• غَوَاهُ الْهَوَى جَهْلًا عَنِ الْحَقِّ فَانْغَوَى

[How many an ignorant dost thou see, whom, after his knowledge, love, or desire, has urged to turn, in ignorance, from that which was right, and who has turned: or has turned, in ignorance, from that which was right, and who has suffered himself to be turned; for,] accord. to Az, غَوَاهُ الْهَوَى is most correctly rendered as meaning لَوَاهُ الْهَوَى and صَرَفَهُ; and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فَبِمَا أَغْوَيْتَنِي means [Then by, or because of,] thy having caused me to err: or, as some say, invited me to [do] a thing whereby I have erred. (TA.) But the saying in the same [xi. 36], إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ, is said to mean If God desire to punish you for erring: or to decree, against you, your erring [i. e. that ye shall err]. (TA.)

6. تَغَاوَوْا عَلَيْهِ They collected themselves together, or combined, and aided one another, against him; (S, TA;) originally, (TA,) in an evil affair; from الغى والغواية: (S, TA;) or they aided one another against him, and slew him; (K;) but this addition "and slew him" is from a trad. respecting the slaying of 'Othmān, in which it is said, فَتَغَاوُوا عَلَيْهِ وَاللَّهُ حَتَّى قَتَلُوهُ [and they collected themselves together, &c., against him, by God, so that they slew him]: (TA:) or they came against him from this quarter and from that; though they did not slay him: (ISd, K, TA:) or they collected themselves together, and aided one another, against him, as do those who err, or deviate from the right way or course; thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.]

7. انغوى signifies انهبوى and مَال [app. He declined from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, الْمُنْغَوَى شَبَّهَ الْمُنْهَوَى الْمَائِلَ: (K:) [or rather,] accord. to Az, [it signifies he was, or became, or suffered himself to be, made to decline, or to turn, from the right way or course, by love, or desire; for he says that] it is quasi-pass. of غَوَاهُ الْهَوَى, which signifies أَمَانَهُ and صَرَفَهُ: (TA:) or he fell into error by yielding to love and desire. (TK: there given as the meaning of the explanation in the K.) See also 4.

10: see 4, first sentence.

R. Q. 2 if belonging to art. غو, or Q. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الْغَوَاةُ. غوغ. [as though originally تَغَوَغَى: see art. غوغ.

بِتْ غَوَى Thirst. (TA.) — And one says, بِتْ غَوَى,

and مَغْوَى, and مَغْوِيًا, (K, TA,) in the T مَغْوَى, (TA,) [in the CK مَغْوِيًا,] meaning مَخْلِيًا (K, TA) [in the CK مَخْلِيًا (TA) [i. e. I passed the night empty]: and so قَوِيًا, and قَاوِيًا, and مَقْوِيًا. (TA.) [See also غَوَى.]

غَوَى: see غَاوَى: = and see also 1, near the end.

غَوَى is an inf. n.; as also غَوَايَةً; (A'Obeid, S, &c.; [see 1, first sentence;]) or the latter is a simple subst.: (Msb:) [both, used as substs., signify Error; &c.: غَوِيَّة, of which the pl. (غَوِيَّات) is mentioned by Freytag as meaning errors, from the Deewān of the Hudhalees, is an inf. n. of un., and signifies an error, &c.:] and غَوَى signifies also a state of perdition. (Ham p. 643.) See also غَوِيَّة. — Also A certain valley in Hell: or a river [therein]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means † punishment; because it is the consequence of غَوَى [properly thus termed]: (Er-Rāghib, TA:) or it there means evil: or the recompense of غَوَى [i. e. of error]: or deviation from the way of Paradise. (Bd.)

غَوَى: see the next paragraph.

غَوَى: see غَوَى. غَوَى and غَوَى signify the same. — [Hen-e,] وَكَدَ غَوِيَّة, and غَوِيَّة, (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَكَدَ رَشْدَةً. (TA.) And one says also ابْنُ الْغَوَى [meaning The son of fornication or adultery]. (L in art. بهت.) And هُوَ لَغِيَّة, (S, Msb,) and لَغِيَّة, said in reviling a person, He is, or was, unlawfully begotten; (Msb;) contr. of لِرَشْدَةٍ. (S.)

غَوِيَّة: see the next preceding paragraph, in two places.

غَوَى: see غَاوَى: = and see also غَوَى. You say of a hungry person, رَأَيْتَهُ غَوِيًا مِنَ الْجُوعِ, [I saw him empty, or lean, from hunger]; like as one says قَوِيًا and ضَوِيًا [or ضَاوِيًا] and طَوِيًا. (TA.)

غَوَايَةً: see غَوَى, above.

غَوِيَان [as though originally غَوِيَان]: see what next follows.

غَوَى, and غَوَى, (S, Msb, K,) and غَوَى, (S, TA,) and غَوِيَان, (K,) [or the first is an act. part. n., and the others are intensive epithets,] Erring; deviating from the right way or course, or from that which is right: (S, Msb, K:) and suffering disappointment; or failing of attaining his desire: (S, Msb:) [&c.: (see 1, first sentence:)] and the first signifies also perishing: (Ham p. 643:) the pl. of the first is غَوَاةُ, (Msb, TA,) like الغَاوُونَ. (K.) غَاوُونَ, (Msb,) and قَاوُونَ pl. of قَاوٍ, (Msb,) and قَاوُونَ, (K.) [in the Kur

xxvi. 224] means The devils: or those, of mankind, who err: (K, TA:) or those who love the poet when he satirizes a people, or party, (Zj, K, TA,) by saying that which is not allowable: (Zj, TA:) or those who love him for his praising them for that which is not in them. (Zj, K, TA.) — And الْغَاوِي signifies The locust, or locusts collectively: (K, TA:) one says, الْغَاوِي وَالْغَاوِي, meaning The wolf and the locust, or locusts, came: (TA:) so says IAr. (TA in art. هوى, where, in the K, الْهَاوِي is said to signify "the locust" or "locusts.") — رَأْسُ غَاوٍ is a tropical phrase, meaning, accord. to the K, A small head: but accord. to the A, a head that turns, or looks, aside, much, or often. (TA.)

غَاوِيَّة i. q. رَاوِيَّة, (Sgh, K, TA,) [as meaning] A camel that carries water: pl. غَوَايَا: [the sing. and pl. being] like زَاوِيَّة and زَوَايَا. (JK.)

غَاغَةٌ and غَاغٌ, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ.

غوغ: see art. غوغ. غوغًا and غوغًا:

غَوِيَّة A [pitfall such as is termed] زَبِيَّة; (K, TA;) or a hollow, or pit, dug in the ground, like a زَبِيَّة, for the wolf, and in which a kid is put; and when he [the wolf] looks at it, he falls, desiring to obtain it, and so is taken: (TA:) and مَغْوَاة [likewise] signifies a زَبِيَّة, (TA,) or a hollow, or pit, dug in the ground, like a زَبِيَّة, (S,) for [catching] beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مَغْوَاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (S, TA:) pl. مَغْوِيَّات. (S.) — And A cause, or place, of perdition or death; (K, TA;) as also مَغْوَاة: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِي غَوِيَّةٍ [The people fell into a calamity, or misfortune]. (S.)

غَوَى: whence the phrase مَغْوِيًا: see غَوَى.

مَغْوَاة: see مَغْوَاة, in two places.

غَوَى: see بِتْ مَغْوَى: see غَوَى.

مَغْوَاة: see مَغْوَاة, in two places. — Also A land in which one errs from the right way; syn. مَغْوَاة; (K, TA; in the CK مَغْوَاة;) as also مَغْوَاة; (K, TA; in the CK مَغْوَاة, like مَغْوَاة;) and so مَغْوَاة: (TA:) the pl. of مَغْوَاة is مَغْوِيَّات; (K, TA;) and that of مَغْوَاة is مَغَاوٍ. (TA.) — Also Any well. (AA, TA.)

غوث

1. غَاوِيَّة: see 4. = [And see also غَاوِيَّة.]

2. تَغْوِيَّة (S, K,) inf. n. تَغْوِيَّة; (K;) and استغاث; (TA;) He cried out, (TA,) and said, (S, K,) وَآ غَوْتَاهُ (S, K, TA) [Alas! a cry for aid, or succour! also pronounced غَوْتَاهُ (accord.

to one of my copies of the §) and **غَوْتَاهُ**. You say, **ضَرَبَ فُلَانٌ فَعَوْتَ** Such a one was beaten, and cried **غَوْتَاهُ**. (TA.) This is declared by the leading grammarians to be the primary signification of **غَوْتُ**: then they used it as meaning *He cried out, or called, desiring, or demanding, aid, or succour.* (MF.) = See also **غَوِيْتُ**.

4. **اِغَاةُ**, (S, Mṣb, K,) inf. n. **اِغَاةٌ** (Mṣb, K) and **مَغْوَةٌ** [which is anomalous], (K,) *He aided, or succoured, him; (Mṣb;) He (i. e. God, Mṣb) removed from him trouble, or affliction: (Mṣb, TA.)* **غَاةٌ**, aor. **يَغِيئُهُ**, is used in the sense of **اِغَاةُ**, but is rare, and is said [by some] to be from **الْغَيْثُ**, not **اِغَاةُ**: **غَاةٌ**, aor. **يَغْوُهُ**, is mentioned by Az as not heard by him from any one; but ISd mentions **غَاةٌ**, inf. n. **غَوْتُ** and **غِيَاثٌ**, though saying that **اِغَاةُ** is more approved. (TA.) And one says also, **أَغَاثَنَا الْمَطَرُ** † [The rain gave us relief]. (Mṣb.)

[**تَغَاوَلُوا**, accord. to Freytag, appears to be used in the Dpewān of the Hudhalees as signifying *They said, one to another, وَغَوْتَاهُ*: = and **أَغَاثٌ** as *syn. with تَغَاوَلٌ*.]

10. **اِسْتَغَاةٌ**, (S, O, Mṣb, K,) and **اِسْتَغَاثٌ بِهِ**, (O, Mṣb, TA,) the latter disallowed by some, but used by Sb, (TA,) *He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour.* (O, MF, TA.) — See also 2. [Hence, **اِسْتَغَاثُ الْعَوْدِ** † *The lute sent forth plaintive sounds: a modern phrase.*]

غَوْتُ and **غَوَاتٌ** and **غَوَاتٌ**, (S, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) *A cry for aid, or succour.* (S, K, KL, Pṣ.) One says, **أَجَابَ اللَّهُ غَوَاتِي** [God answered his prayer, and his cry for aid]. (Fr, S.) **غَوَاتٌ** is said by Fr to be the only word significant of a sound, or cry, having fet-ḥ [to the first letter]; other words of this kind being with damm, as **دُعَاءٌ** and **دُعَاةٌ**, or with kesr, as **نِدَاءٌ** and **صِيَاحٌ**. (S.) See also 2. — And see **غِيَاثٌ**.

غَوَاتٌ: see **غَوْتُ**, in three places: — and see also **غِيَاثٌ**. — In the dial. of Himyer it signifies † *Travelling-provision.* (TA.)

غَوَاتٌ: see **غَوْتُ**, in two places: — and see also the paragraph here following.

غِيَاثٌ, (S, Mṣb, K, &c.) in which the **و** is changed into **ي** because of the kesreh preceding it, (S,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from **اِغَاةُ**, (S, Mṣb, K, &c.) as also **غَوَاتٌ**, ascribed by Ibn-Hajar to the majority, and **غَوَاتٌ**, mentioned on the authority of Aboo-Dharr, (MF,) and **غَوْتُ**; (Mṣb;) signifying *Aid, or succour; (Mṣb;) or deliverance from difficulty, distress, or adversity, and [from] re-*

venge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, **الْغِيَاثُ** is expl. as signifying *That with which God aids, or succours, one.* (TA.) — And **غِيَاثٌ** signifies also *An aider, or a succourer: you say, Such a one is our aider, or succourer; i. q. مُغِيَاثُنَا*: (TA in art. نور:) and God is said to be **غِيَاثُ الْمُسْتَغِيثِينَ** [The Aider of the seekers of aid]. (O.) — [Hence,] **أَمْرٌ غِيَاثٌ** is a name for † *The cooking-pot.* (T in art. امر.)

غَوِيْتُ Food, or other succour, with which one aids a person in necessity. (O, K.) = Also, (O, K,) in one copy of the K **تَغْوِيْتُ**, (TA,) [both perhaps inf. ns., the former like **دَبِيْبٌ** &c.,] *Vehe- mence of running (شِدَّةٌ عَدْوٍ)*. (O, K.)

مُغِيَاثٌ: see **غِيَاثٌ**, last sentence but one..

مَغْوَةٌ, an [anomalous] inf. n.: see 4.

مَغَاوْتُ Waters: (O, K:) said to be one of those plurals that have no singulars. (TA.)

يَغُوْتُ A certain idol which belonged to [the tribe of] Medhḥij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **وَدٌ** and **سَوَاعٌ** and **يَغُوْقٌ** and **نَسْرٌ**, mentioned therewith in the Kṣur lxxi. 22 and 23. (Bḍ.)

غوج

1. **يَغْوُجٌ**, (S, O, K,) aor. **غَاَجَ**, (S, O, K,) said of a man; (TA;) and **تَغْوُجٌ**, (O, K,) likewise, (TA,) or this is said of a horse; (O;) *He affected a bending of his body, syn. تَعَطَّفَ and تَشَتَّى*, (S, O, K, TA,) and *inclined from side to side, in his gait.* (TA.) Aboo-Dhu-eyb says,

عَشِيَّةٌ قَامَتْ بِالْفَيْئَاءِ كَأَنَّمَا
عَقِيْلَةٌ تَهْبُ تَصْطَفِي وَتَغْوُجُ

[In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (S, O.)

5: see the preceding paragraph.

غَوْجٌ, applied to a horse, *Pliant, pliable, limber, or lithe; syn. لَبَنُ الْأَعْطَافِ: pl. **غَوْجٌ**. (En-Nadr, TA.) — And A man relaxed by reason of drowsiness. (TA.) — And A broad-breasted camel. (TA.) — And **غَوْجُ اللَّبَانِ** A horse ample in the skin of the breast, (S, O, K,) but not unless he be **سَهْلُ الْمَغْطَفِ** [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the **قَصَبُ** [or bones of the legs]: or that bends, going and*

coming. (TA.) — And **غَوْجٌ مَوْجٌ**, the latter word being an imitative sequent, A horse fleet, or swift; excellent in running; or that outstrips others. (TA.)

غَوَاَجٌ That goes with energy: an epithet applied by Aboo-Wejzeh to a camel. (O.)

غور

1. **يَغْوَرُ**, (Aṣ, Fr, Iṣṣ, S, Mṣb, &c.,) aor. **غَارَ**, (S, &c.,) inf. n. **غَوْرٌ** (S, K) and **غُورٌ**; (K;) and **اِغَارَةٌ**, (Fr, Mṣb,) inf. n. **اِغَارَةٌ**; (K;) but Iṣṣ says that this form of the verb is of rare occurrence, (TA,) and Aṣ disallows it; (S, Mṣb, TA;) and **تَغْوِيرٌ**, inf. n. **تَغْوِيرٌ**; (S, K;) and **تَغْوَرُ**; (K, TA;) *He came to the غَوْرُ*, (Aṣ, Fr, Iṣṣ, S, Mṣb, K,) i. e., low land or country, (Mṣb,) [or the region so called, in Arabia:] or **غَارٌ** signifies *he journeyed in the region of the غَوْرُ*: (Aṣ, TA:) or **غَارٌ** and **اِغَارٌ** signify *he took his way towards the غَوْرُ*. (TA.) There is a difference of opinion respecting the saying of El-Aṣṣhā,

نَبِيٌّ بَرَى مَا لَا تَرَوْنَ وَدُخْرَهُ
اِغَارٌ تَعْمَرِي فِي الْبِلَادِ وَأَنْجَدَا

[meaning, accord. to the first explanation of **اِغَارٌ**, A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands]: Aṣ says that **اِغَارٌ** signifies *has gone quickly*; and **أَنْجَدَا**, *has risen*; and that the poet does not mean *has come to the low lands nor to the high lands*; holding **غَارٌ** only to signify the coming to the low land: but Fr asserts that **اِغَارٌ** is a dial. var. of **غَارٌ**; and cites this verse as authority: and some say **اِغَارٌ وَأَنْجَدَا**, but when they do not conjoin the two verbs they say **يَغَارُ**; like as they say **هَنَأَنِي الطَّعَامُ وَمَرَأَتِي**, but when they do not conjoin these two verbs they say **أَمْرَأَتِي**: (S:) Aṣ also mentions another relation of the second hemistich, commencing with **اِغَامَرٌ** [app. a mistake for **أَقَامَرٌ** or some other word]: (IKṭṭ:) and there is another relation, accord. to which the second hemistich is **مَخْرُومٌ**, commencing with **غَارٌ**. (L.) You say also **وَأَنْجَدَا** meaning † *He became famous in the low countries and the high.* (A in art. نجد.) — **غَوْرٌ**, inf. n. **غَوْرٌ** and **غُورٌ** (K) and **غِيَارٌ**, (Sb, K,) *He, or it, entered [or entered deeply] into a thing.* (K.) — [Hence,] **غَارَ فِي أَمْرٍ** † *He examined minutely [or deeply] into an affair*; (IKṭṭ, Mṣb;) as also **اِغَارَ**. (IKṭṭ.) You say **فُلَانٌ بَعِيدُ الْغَوْرِ** † *Such a one is a deep examiner*: (TA:) or *acquainted [deeply] with affairs*: or *very rancorous, malevolent, malicious, or spiteful.* (Mṣb.) [See also **غَوْرٌ**, below.] — **غَارُ الْأَرْضِ**, (Lḥ, S, Mṣb, K,) inf. n. **غَوْرٌ** (Lḥ, S, K, &c.) and **غُورٌ**; (S, TA;) and **تَغْوِيرٌ**, (Lḥ, TA,) inf. n. **تَغْوِيرٌ**; (K;) *The water sank, (S, IKṭṭ,) or went away, (Mṣb, K,) into the ground, or earth*: (S, Mṣb, K:) or *went away into the sources, or springs.* (Lḥ.) — **غَارَتْ**

الشمس (S, K,) aor. تَغَوَّرَ (S,) inf. n. غَيَّارٌ (S, K) and غَوَّرَ (K); and غَوَّرَتْ (K); The sun set: (S, K:) and in like manner one says [غار and غَوَّرَ] of the moon and of a star. (TA.) — غَارَتْ غَيْثٌ, aor. تَغَوَّرَ (S, Mgh,) inf. n. غَوَّرَ (S, TA) and غَوَّرَ (S, Mgh, TA); and غَارَتْ, aor. تَغَارَ (S, TA); and غَوَّرَتْ (TA); His eye sank, or became depressed, (lit. entered,) in the head; (S, TA); i. q. انْصَفَتْ. (Mgh.) — غَارَ النَّهَارُ † The day became intensely hot [app., like غَوَّرَ, meaning when the sun had declined from the meridian]: (K:) hence الْغَارَةُ [q. v.]. (TA.) — See also 2. — غَارَ شَيْءٌ, aor. يَغْوَرُ, He sought for, or after, a thing. (TA.) — غَارَهُمْ, and غَارَ لَهُمْ, [aor. يَغْوَرُ,] inf. n. غَيَّارٌ, He (God) bestowed upon them غَيْرَةٌ (K,) i. e. مِيرَةٌ [a provision of corn, or wheat, &c.]. (TA.) [See also art. غَيْرَ.] — He benefited them; (S in art. غَيْرَ, and TA;) and so غَارَهُمْ بَخِيرٌ (S:) and غَارَهُمْ, aor. يَغْوَرُ (K,) inf. n. غَيَّارٌ (TA); or غَارَهُمْ بَخِيرٌ (TA); He (God) bestowed upon them abundance of the produce of the earth, and rain: (K, TA:) and غَارَهُمْ بِرِزْقٍ He bestowed upon them means of subsistence. (TA.) You say also غَارَ اللَّهُمَّ غُرْنَا بِغَيْثٍ (K,) and بِمَطَرٍ, and بَخِيرٍ (TA,) and غُرْنَا مِنْكَ بِغَيْثٍ (S,) O God, aid us, or succour us, with rain (S, K) from Thee, (S,) and with prosperity. (TA.) [See also art. غَيْرَ.] — غَارَ الرَّجُلُ, aor. يَغْوَرُ and يَغِيرُهُ, He gave the man the bloodvit [which is termed غَوَّرَ and غَيْرَ]: (ISK, TA:) and so غَيْرُهُ (TA in art. غَيْرَ.) — غَارَ عَلَى أَهْلِهِ, aor. يَغَارُ, inf. n. غَيْرَةٌ [or rather غَيْرَةٌ (see art. غَيْرَ)] and غَارَ, [He was jealous of his wife.] (IKt.) — غَارَ and غَيْرَةٌ (S, so in my two copies,) or غَارَ and غَيْرَةٌ, with kesr, (K,) signify the same. (S, K.) You say غَارَ شَدِيدُ الْغَارِ عَلَى أَهْلِهِ i. e. الغيرة [Such a one is vehemently jealous of his wife]. (TA.) See also art. غَيْرَ.

2. غَوَّرَ, inf. n. تَغَوِيرٌ: see 1, in five places. — Also He slept in the middle of the day; (S, K, TA;) and so غَارَ (K, TA.) — And He alighted (Lth, S, K, TA) to sleep (Lth, S, TA) in the middle of the day. (Lth, S, K, TA.) And غَوَّرُوا Make ye the camels to lie down with us during the vehement midday-heat. (Jm and TA in art. رمض.) I Aqr says that مَغْوَرٌ signifies One alighting in the middle of the day for a little while and then departing [i. e. resuming his journey]. (TA.) And مَا بَثْ هَذِهِ اللَّيْلَةَ إِلَّا تَغَوِيرًا occurs in a trad. as meaning [I did not tarry, or have not tarried, this night,] save in taking a nap [like the sleep in the middle of the day]. (TA.) — Also He entered upon the middle of the day. (K, TA.) — And He journeyed in the middle of the day: (Lth, K:) or he (a rider upon a camel, or upon a horse or other beast,) journeyed until the declining of the sun from the meridian, and then alighted. (ISH, TA.) — And غَوَّرَ النَّهَارُ † [app. The day became intensely hot when] the

sun declined from the meridian. (Ibn-Buzurj, TA. [See also غَارَ النَّهَارُ]) = غَوَّرَهُ, inf. n. as above, He put it, or made it to enter, into a low, or depressed, place: he hid, or concealed, it; or caused it to disappear. (Har p. 165.) — And غَوَّرَ (TA,) inf. n. as above, (K, TA,) signifies also He routed, defeated, or put to flight; and he drove away. (K, TA.)

3: see 4; and see also 6.

4. اِغَارَ عَيْنَهُ [He made his eye to sink, or become depressed, in his head: see 1]. (TA.) = اِغَارَ as intrans.: see 1, in four places. — Also He went away in, or into, the country, or land. (K.) — And, (S, K, &c.) inf. n. اِغَارَةٌ (S, Mgh, Mgh) and اِغَارَةٌ (Mgh,) or the latter is a simple subst., [or quasi-inf. n.,] (Mgh,) He hastened, (K,) or was quick, (Mgh,) in walking, or marching, or journeying: (Mgh, K:) he was quick, (S, Mgh, Mgh, K,) and pushed, or pressed, on, or forward, (دَفَعَ, S,) in his running; (S, Mgh, Mgh;) said of a horse, (Mgh, Mgh,) and of a fox: (S, Mgh:) he (a horse, K) ran vehemently, and was quick, (S, K,) in a غَارَةٌ [or raid, or sudden attack upon a people, or their dwellings,] &c. (K.) Hence the saying, (in a trad. respecting the pilgrimage, TA,) اُتْرُقْ ثَبِيرٌ كَيْمَا نَغِيرُ [Enter thou upon the time of sunrise, Thebeer, (the name of a mountain near Mekkeh,) that we may proceed quickly, (S, K,) or push, or press, on, or forward, (Yaakooob, Mgh,) to the sacrifice of the pilgrimage: (S, Mgh, K:) or to the return from Minè: (Yaakooob:) or that we may plunder the meats of the sacrifices: or that we may enter into the low land. (TA. [See also 2 in art. شَرَق.] Hence also the saying, اُغَارَ اِغَارَةَ التَّغْلِبِ He was quick, and pushed, or pressed, on, or forward, like as does the fox. (S.) — اِغَارَ اِغَارَ عَلَى الْعَدُوِّ (S, Mgh,) and عَلَى الْقَوْمِ (K,) inf. n. اِغَارَةٌ (S, K) and اِغَارَةٌ (K,) or the latter is a simple subst., [or quasi-inf. n., as in the case mentioned above,] (TA,) and مَغَارٌ (S, TA,) He made [a raid, or hostile or predatory incursion, into the territory of the enemy; or] a sudden, or an unexpected, attack [upon the enemy, or] upon the territory or dwellings of the enemy, [with a party of armed horsemen, generally meaning a predatory incursion,] and engaged with them in conflict; (Mgh,) or he urged the horses upon, or against, the people; as also اِستَغَارَ (K, TA:) and in like manner you say غَاوَرُ الْعَدُوِّ, inf. n. اِغَارَ اِغَارَةٌ (S.) See also 6. And اِغَارَ الذُّبُّ فِي الْغَنَمِ The wolf made an incursion among the sheep or goats; (K* and TA in art. شَع:) as also اِستَغَارَ. (TA ibid.) — Also اِغَارَ عَلَيْهِ He plundered it; took it by pillage. (TA.) — And اِغَارَ اِغَارَ, and sometimes فَلَانٌ, He came to the sons of such a one to aid, or succour, them: (IKt., K:) or to be aided, or succoured, by them. (IKt.) = اِغَارَ (S, K,) inf. n. اِغَارَةٌ (TA,) signifies also He twisted hard (S, K) a rope. (S.) = اِغَارَ اُفْلَهُ He married another in addition to his wife [and

so caused her to be jealous: see 1]. (S.) [See also art. غَيْرَ.]

5: see 1, first signification.

6. تَغَاوَرُوا They made [raids, or hostile or predatory incursions, into each other's territories; or] sudden attacks, one upon another, or one party upon the dwellings of another party, and engaged in conflict, one with another; or urged their horses one upon, or against, another; expl. by اُغَارَ اُغَارَ: (S, K:) and so تَغَاوَرُوا, inf. n. مَغَاوَرَةٌ. (TA.)

8. اِغْتَارَ He procured مِيرَةٌ [or provision of corn, or wheat, &c.]. (TA.) — And He derived, or obtained, benefit, advantage, or profit. (K.)

10. He, or it, descended: (TA:) or he desired to descend into a low land or country. (K, TA.) — See also 4, in two places. — Also He became fat; and fat entered into him: (S, TA:) or you say, اِستَغَارَ الشَّحْمُ فِيهِ fat spread in him; and he became fat; (K, TA;) the pronoun referring to a horse, which is not mentioned in the K; but the explanation in the S is better: or, accord. to Az, اِستَغَارَ is said of the fat and flesh of a she-camel, meaning it became hard, and compact; like the rope of which one says يَسْتَغِيرُ i. e. it is twisted hard: or, accord. to some, said of the fat of a camel, it means it entered his inside. (TA.) — اِستَغَارَتْ said of a wound, (قَرْحَةٌ, S, in the K) means It became swollen. (S, K.) = اِستَغَوَّرَ اِستَغَوَّرَ He asked, or begged, of God, غَيْرَةٌ (K, TA,) i. e. مِيرَةٌ [provision of corn, or wheat, &c.]. (TA.)

غَارٌ A cave, or cavern; syn. كَهْفٌ (S, K;) in a mountain; (S;) as also مَغَارَةٌ and مَغَارٌ (S, K) and مَغَارَةٌ and مَغَارٌ and غَوَّرٌ (K: [but غَارٌ in this sense is omitted in the CK:]) or what resembles a كَهْفٌ in a mountain, [only differing in being less large,] like a سَرَبٌ: (TA:) or what is hewn out in a mountain, resembling a مَغَارَةٌ: when it is large, or spacious, it is called كَهْفٌ: (Mgh:) or what resembles a house, or chamber, in a mountain: (Lh, K:) or a low, or depressed, place in a mountain: (Th, K:) or any low, or depressed, land, country, or ground: (K:) see also غَوَّرَ [and خَوَّرَ]: or the hole, or burrow, to which a wild animal betakes itself: (K: [see an instance in art. سَمُو, conj. 8:]) and sometimes مَغَارٌ is applied to the coverts of gazelles, among trees: (S:) the dim. of غَارٌ is غَوِيرٌ (S, K:) [of which see two exs. (a prov. and a verse) voce and the pl. (of pauc., TA) اِغْوَارٌ (IJ, K) and (of mult., TA) غَوِيرَانٌ (S, Mgh, K.) — Also The portion of the upper part of the mouth which is behind the فَرْاشَةٌ [or thin bone of the palate]: or the hollow (اُخْدُودٌ) which is between the two jaws: or the interior of the mouth: (K: [for دَاخِلُ الْفَمِ, in the CK, I read اِغْمَرُ, as in the TA:]) or, as some say, the two parts whereof each is called نَطْعٌ, [app. meaning the anterior part of the palate and the corresponding

part next the lower gums,] in the حَنَّان [or the palate and the part corresponding to it below]. (TA.) — And الغارَان signifies The [sockets of the eyes; or] two bones in which are the eyes. (ISd, K.) — And The belly and the pudendum: (S:) or the mouth and the pudendum. (K.) Hence the saying of a poet, يَسْعَى لِغَارِيهِ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) — Also (غَارٌ) An army: (S, K:) or a numerous army. (TA.) You say اتَقَى الْغَارَانِ The two armies met. (S.) — And A company, or body, of men: (TA:) or a numerous company or body of men. (ISd, K.) — And I. q. غَيْرَةٌ (S,) or غَيْرَةٌ. (K.) [See 1, last signification.] — And A kind of tree, (S, Mgh, K,) of large size, (Mgh, K,) having leaves longer than those of the خَلْفُ (Mgh, TA,) and a fruit [or berry] smaller than the hazel-nut, which is black, and which, being divested of its covering, discloses a heart that is employed in medicine [that is designed to produce a narcotic or an intoxicating effect: the berries are called حَبُّ الْغَارِ]: its leaves have a sweet odour, (Mgh, TA,) and are employed in perfume: (TA:) its fruit is called [in Persian] دَهْمَسْت (Mgh, TA:) and it has an oil, (K,) which is called دُهْنُ الْغَارِ (S:) [it is the bay-tree; or female laurel-tree; the laurus nobilis; also called the sweet bay; of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) — And The leaves of the grapevine. (K.)

غَوْرُ The bottom, or lowest part, of anything; (S, Mgh, K;) as also غَوْرِي (K:) and its depth. (TA.) — You say, عَرَفْتُ غَوْرَ هَذِهِ الْمَسْأَلَةِ [I have become acquainted with the bottom of this question]. (TA.) And فَلَانَ بَعِيدَ الْغَوْرِ (S) [Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And هُوَ بَحْرٌ لَا يَدْرُكُ غَوْرَهُ [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أُنْبَعِدَ غَوْرًا فِي الْبَاطِلِ مَتًى [Who is deeper in knowledge with respect to what is vain, or false, than I?]. (TA, from a trad.) — Low, or depressed, land, country, or ground; (S, Mgh, K;) [like حَوْر;] as also غَارٌ. (K.) — See also غَارٌ, in the first of its senses expl. above. — Applied to water, i. q. غَائِرٌ [Sinking, or going away, into the ground, or earth]: (S, K:) an inf. n. used as an epithet, like سَكَبَ and دَرَهَمَ ضَرْبًا. (S.)

غَوْرٌ A blood-mit; syn. دِيَّةٌ. (K, TA:) a dial. var. of غَيْرٌ: (TA:) or the latter is a pl., of which the sing. is غَيْرَةٌ. (AA, K in art. غير, q. v.)

غَارَةٌ, a subst. from أَغَارَ; A going away into a country, or land. (TA.) — A quick running, (Mgh, Mghb,) or vehement running, (TA,) of a horse, (Mgh, Mghb, TA,) and of a fox; (Mgh;) as also غَوِيرٌ, of a fox. (TA.) — [A raid; or an incursion into the territory of an enemy; or a

sudden, or an unexpected, attack upon an enemy, or upon the territories or dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon, or against, a people; generally, a hostile, or predatory, incursion: or the making such an incursion:] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى. (S, TA.) — And Plunder, or pillage. (TA.) — And hence, (Mgh, Mghb,) [Horsemen making a raid, or a sudden, or an unexpected, attack, upon an enemy, or upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon, or against, a people:] i. q. حَبْلٌ مُغِيرَةٌ: (S, Mgh, Mghb, TA:) and one says also خَيْلٌ مُغِيرَةٌ, with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الْغَارَةَ i. e. He scattered, (S in art. شن, and Mgh* and Mghb*) or poured, (K in art. شن,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says,

وَنَحْنُ صَبَحْنَا آلَ نَجْرَانَ غَارَةً
تَمِيمَ بْنَ مَرْ وَالرِّمَاحِ النَّوَادِرَا

[And we gave as a morning-drink to the people of Nejrán a troop of horsemen making a raid, or sudden attack, upon them, or urging their horses against them, namely the tribe of Temeem Ibn-Murr, and the piercing spears]: he means, سَقَيْنَاهُمْ خَيْلًا مُغِيرَةً: and تَمِيمَ بْنَ مَرْ is put in the accus. case as a substitute for غَارَةٌ. (S, TA.) — حَبْلٌ مُغِيرَةٌ means A rope twisted hard; or hard in respect of the twisting; (S, TA:) غَارَةٌ being in this case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَةٌ: (TA:) and so حَبْلٌ مُغَارٌ; (S, TA;) applied to a rope that is twisted with another. (TA voce مَسَحَل.) — And الْغَارَةُ signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.)

الْغَوْرَةُ The sun. (1Aar, K, TA.) — See also غَائِرَةٌ.

غَيْرَةٌ Abundance of the produce of the earth: and rain: and i. q. مَبْرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غير. (TA.) — [See also 1, last signification.]

غَوْرٌ: see غَوْرِي.

غَوِيرٌ: see غَارَةٌ, second sentence.

قَائِلَةٌ i. q. قَائِلَةٌ [app. as syn. with قَائِلَةٌ, i. e. A sleeping in the middle of the day; though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also غَوْرَةٌ. (O, K.) — And The middle of the day [itself]. (K.) — And one says, بَنَى هَذَا الْبَيْتَ عَلَى غَائِرَةِ الشَّمْسِ, meaning [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.)

مَغَارٌ: see غَارٌ, in two places. — Also A place

of entrance: and a place where a thing is sought for: you say, إِنَّكَ غَرَّتَ فِي غَيْرِ مَغَارٍ Verily thou hast entered into that which is not a place of entrance: and verily thou hast sought in that which is not a place where a thing is sought for. (TA.)

مَغَارٌ: see غَارٌ. — Also A place of غَارَةٌ [or raid, or sudden attack upon an enemy, or upon the dwellings of an enemy, with a party of armed horsemen, &c.]. (TA.) — See also غَارَةٌ, last sentence but one. — Hence, ; A horse strong, or compact, in make; as though twisted: (Az, TA:) or a horse strong in the joints: (Lth, TA:) or, applied to a horse, i. q. مَضْمَرٌ [made lean, or light of flesh; &c.: see 2 in art. عير: and see also مَغَارٌ in that art.]. (Abou-Sa'eed Ed-Dareer, TA in art. عير.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.]

مُغِيرٌ A horse swift in running: [see also what next precedes:] and مَغْوَارٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَاوِيرٌ. (TA.) — غَارَةٌ: see غَارٌ.

مَغْوَرٌ: see 2.

مَغَارَةٌ and مَغَارَةٌ: see غَارٌ, first sentence.

مَغْوَارٌ: see مُغِيرٌ. — Also A fighting man; and so مَغَاوِيرٌ: (S:) or the former signifies one who occupies himself much in غَارَاتٍ [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غَارَةٌ]; (K, TA;) as also مَغَاوِيرٌ: (TA:) pl. مَغَاوِيرٌ: (S:) and مَغَاوِيرٌ may be a contracted pl. of مَغْوَارٌ or a pl. of مَغَاوِيرٌ. (TA.)

مَغَاوِرٌ: see the next preceding paragraph, in two places.

غوص

1. غَاصَ فِي الْمَاءِ, aor. يَغْوُصُ, (S, A, Mghb,) inf. n. غَوُصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ, (K,) He dived in, or descended beneath, the water; (S, A, K;) or entered into the water; (TA;) to fetch out what was in it. (Mghb [in my copy of which, the particle فِي is omitted, app. by a slip of the transcriber].) — [also] غِيَاصَةٌ [also] signifies The diving in the sea for pearls; (S;) and غَوُصٌ signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.) — [Hence,] you say also, غَاصَ عَلَى الْأَمْرِ, (K,) inf. n. غَوُصٌ, (TA,) [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And غَاصَ عَلَى الْمَعَانِي حَتَّى [He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtle]. (Mghb.) And فَلَانَ يَغْوُصُ عَلَى حَقَائِقِ الْعِلْمِ [Such a one dives for the verities of science].

(A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهَا † [How good is his diving for them!]. (A, TA.) And مَا دَرَّهَ إِلَّا أَخْرَجَ دَرَّةً † [He did not dive a single diving but he fetched out what was like a pearl, or a large pearl]. (A, TA.) — You say also, غَوَّضَ عَلَى الشَّيْءِ, aor. يَغْوِضُ, inf. n. غَوْضٌ, He pounced, or came suddenly, or at unawares, upon the thing. (Mṣb.)

2. غَوَّضَهُ فِي الْمَاءِ He made him to dive in, or descend beneath, the water; (A;) he immersed, immersed, dipped, plunged, or sunk, him therein. (TA.)

غَوْضٌ [originally an inf. n.]: see مَغَاضٌ, in two places.

غَوْصَةٌ [A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.)

غَوَّاضٌ: see the next paragraph, in four places.

غَائِضٌ One who dives in, or descends beneath, or enters into, water; as also غَوَّاضٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and † the latter, (S, A, K,) or both, (Az, TA,) particularly one who dives in the sea for pearls, (S, A, K,) or for pearl-shells, and fetches them out: (Az, TA:) pl. غَوَّاضٌ, (A, TA,) of the former, (TA,) and غَاصَّةٌ, (A, TA,) [also of the former,] and [of the latter] غَوَّاضُونَ. (TA.) — [Hence the saying,] هُوَ مِنْ غَوَّاضِ الْفَقْرِ وَغَاصَّةِ الْحَبْرِ † [He is of the moulders of the poor, lit., as thus used, ornaments fashioned in the form of the vertebrae of the back, but here meaning choice phrases or sentences; and of the divers for, and producers of, (expressions like) pearls, or large pearls]. (A, TA.) — [Hence likewise,] † غَوَّاضٌ also signifies † One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.) — And غَائِضٌ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Mṣb;) as also, (JK, Mṣb,) but in an intensive sense, (Mṣb,) † غَوَّاضٌ: (JK, Mṣb:) pl. of the former غَاصَّةٌ. (Mṣb.)

مَغَاضٌ A place where one dives in, or descends beneath, water; (Lth, A, K;) as also † غَوْضٌ: (Lth, Mgh:) or † the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh.) You say also, هَذَا مَغَاضُ اللُّؤْلُؤِ This is the diving-place for pearls. (A.) — Also The upper part of the سَاق [or shank, &c.]. (JK, Sgh, K.)

غوط

1. غَوَّطَ, aor. يَغْوِطُ, (S, Mṣb, TA,) inf. n. غَوَّطٌ, (S, Mṣb, K,) It entered, or sank, (S, Mṣb, K, TA,) into (فِي) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Mṣb;) and into a valley; (TA, in this art. and in art. غَيْطُ; in the former expl. by انْقَمَسَ;) and غَاطَ, aor. يَغِيطُ, Bk. I.

(S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (Aṣ, and K in art. غَيْطُ,) in the ground. (Aṣ.) You say also, غَاطَتْ أُنْثَى النَّاقَةِ, aor. and inf. n. as above, The plaited thongs of the she-camel claved to her belly, and so entered, or sank, therein. (TA.) And غَاطَتْ الْأُنْثَى فِي دَفِّ النَّاقَةِ The plaited thongs caused their impressions to be visible in the side of the she-camel. (TA.) — It (a place) sank, or became depressed, in the ground. (ISH.) And It (anything) descended, or sloped downwards, in the ground. (TA.) — Also, aor. and inf. n. as above, He dug, excavated, or hollowed out. (TA: and in some copies of the K, الْغَوَّطُ is expl. by الْحَفْرُ; but the reading given in the TA, in that instance, is الْحَفْرَةُ.) = غَطَّ غَطَّ means Be thou with the جَمَاعَةُ [i. e. the mass, or main body], (IAṣr, O, K,) who are termed the غَاطَ, (O,) [be thou with them, not with the factious,] when فِتْنٌ [i. e. factions, &c.,] come. (IAṣr, O, K.)

2. غَوَّطَ, inf. n. تَغْوِيطٌ, He gobbled [food]: (Ibn-'Abbād, O, K:*) or gobbled largely, or in large mouthfuls: (K, TA:) from غَوَّطٌ meaning تَرِيدٌ. (TA.) = And تَغْوِيطٌ signifies also The making a well deep. (K. [See also 4.])

4. أَغْوَطَ He made deep a well. (Fr, O, TA. [See also 2.])

5. تَغَوَّطَ † He voided excrement, or ordure. (S, Mṣb, K, TA. [In the CK, اَتَدَى is put by mistake for اَبَدَى.])

6. تَغَاوَا فِي الْمَاءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K, TA.)

7. انْغَاطَ It (a branch, or twig, or the like,) bent. (O, K.)

الْجَمَاعَةُ غَاطَ: see غَائِطٌ. = غَائِطٌ signifies also الْجَمَاعَةُ [meaning The mass, or main body, of the people]. (O, K.) One says, مَا فِي الْغَاطِ مِثْلُهُ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.)

غَوَّطَ A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حَفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الْغَوَّطُ in this instance is expl. by الْحَفْرُ: see 1, last sentence.) See also غَائِطٌ. = And i. q. تَرِيدٌ [Crumbled bread moistened with broth]. (O: in the K تَرِيدَةٌ.)

غَيْطٌ: see غَائِطٌ, latter half.

غَوَّطَةٌ A [low, or depressed, place, or hollow, such as is called] وَهْدَةٌ, in the ground. (ISH, K.) [See also غَائِطٌ.]

غَوَّطَةٌ A place comprising water and herbage: whence غَوَّطَةُ دِمَشْقَ (Har pp. 130, et seq.) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.)

بَيْتَرُ غَوَّيْطَةٍ A deep well. (TA.)

غَائِطٌ A wide, depressed piece of ground or land, (ISH, S, O, Mṣb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (ISH;) sometimes, as they assert, a league (فَرْسَخ) in extent, and having in it meadows; (AHn;) and † غَاطٌ and † غَوَّطٌ signify the same; (O, K;) or the last is more depressed than the غَائِطُ: (IDrd, O:) and غَائِطٌ is also applied to a valley: (TA:) the pl. [of pauc.] is أَغْوَاطٌ, (S, Mṣb, K,) or this is pl. of غَوَّطٌ, (IB,) and [of mult.] غَيْطَانٌ, (S, Mṣb, K,) which is pl. of both these sings., (IB,) and غَوَّطٌ (S, Mṣb, K) and غَيْطَانٌ. (K.) — Hence, † A place in which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S, Mṣb, TA.) In the Kṣur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written غَيْطٌ, [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غَوَّيْطٌ, and then غَيْطٌ, [and then غَيْطٌ,] it being contracted; or, accord. to Abu-l-Hasan, the ي may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الْغَائِطَ, (S, TA,) and ضَرَبَ الْغَائِطَ, (TA,) † He satisfied a want of nature; (S, TA;) voided excrement, or ordure. (TA.) — And hence, (S, TA,) † Human excrement, or ordure: (S, K, TA:) because they used to cast it away in a غَائِطُ: or because they used to go thither to satisfy a want of nature. (TA.)

غوغ

Q. Q. 2 if belonging to this art., or R. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الْغَوَّغَاءُ [as though originally تَغَوَّغَى i. q. وَكَبَّوْهُ [i. e. The mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him]. (TA in art. غوغ.)

غَافٌ The حَبَق [q. v.], (IDrd, K, TA,) a species of sweet-smelling plants, (TA,) i. e. the فَوْدَنْج, (IDrd, K, TA,) an arabicized word from [the Pers. بُوْدِيْنَة: (TA:) [accord. to the TK, the plant called in Turkish يَارْبُوز, which is marjoram:] † غَافَةٌ [the n. un.] is said by Lth to mean a certain plant resembling the هَرْتَوَى [a word of which both the orthography and the application are disputed]. (TA.)

غَافَةٌ: see what here precedes: = and see also the paragraph here following.

غَوَّغَاءُ [i. e. غَوَّغَاءُ and غَوَّغَاءُ, as will be shown by what follows; mentioned in this art. in the Mṣb and K; and in the S, and again in the K and TA, in art. غوغ:] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غوغ,) in the former case like قَمَقَامٌ, the م being substituted for و, and in the latter case like عَوَّاءٌ, (S,) Locusts after the growth of their wings, (AO, T, Mṣb, K,) i. e. (AO, T, Mṣb) after the state in which they are called دَبَابٌ or دَبَابٌ; (AO, T, S, Mṣb;) before which earlier state they are called سَرَوَةٌ [or rather

سَرَّوْ: (A'Obeyd, T, Mgh: [see also جَرَادُ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and IATH says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says Aq: (S:) or locusts, when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (Aq, K, TA.) — And A sort of insects resembling بَعُوض [or gnats], that do not bite, (AO, S, Mgh, K,) nor hurt, (AO, S, Mgh,) by reason of their weakness. (AO, S, K.) — And, (S, Mgh, K,) accord. to Aq, (S,) or AO, (Mgh,) as being likened to the locusts thus termed, (S, Mgh,) applied to men, (S, Mgh, K,) meaning † A mixed multitude of men; as also † غَاغَة: (S and K in art. غو:) or the سَفَلَة [i. e. low, base, vile, ignoble, mean, or sordid; or lowest or lower, basest or baser, &c.;] of men; and such as haste to do evil: and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) — [Like غَوَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also Clamour, and a confusion of cries or shouts or noises. (TA.)

غول

1. غَالَهُ (S, Mgh, O, Mgh, K,) aor. يَغُولُهُ (Mgh, TA,) inf. n. غَوْلٌ (Mgh, Mgh, TA,) He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Mgh, K;) as also † اغتاله: (K:) and (K) it (a thing, S, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (S, O, K;) and so † اغتاله: (S: [see also an ex. of this latter voce غَال الشئ زيدًا, accord. to IAg, signifies The thing took away Zeyd. (TA.) One says, † غَالَتْهُ غَوْلٌ A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decrees of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ تِلْكَ الْأَرْضُ [That land caused them, or has caused them, to perish in it]: and غَالَتْهُمُ الْأَرْضُ means The land caused such a one to perish; and to pursue a course that led him astray. (TA.) And one says of a land (أَرْض) تَغُولُ السَّابِلَةَ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) — غَالَتْ الْخَمْرُ فَلَانًا means † The wine that he had drunk deprived such a one of his reason: or, of the soundness of his body: (AHeyth, TA:) [or corrupted, or vitiated, him; for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bd in xxxvii. 46;) as well as أَهْلَكَهُ: (Ksh, ibid:) and a poet, cited by AO, says,

وَمَا زَالَتِ النَّاسُ تَغْتَالُنَا

† [And the cup of wine c used not to deprive us of

our reason]. (S, O.) — تَغُولُ الثِّيَابُ فَتَقْصُرُ عَنْهَا is said of a tall woman [app. as meaning She exceeds the measure of the clothes, so that they are too short for her]: such a woman is said to be مَا غَالَكَ عَنَّا. (TA.) — And one says, ذَاتُ غَوْلٍ i. e. What withheld, or debarred, or has withheld or debarred, thee from us? (O.) — And غُلْتُهُ, inf. n. غِيَالَةٌ and غِيَالٌ and غُوُولٌ, signifies I stole it. (O and TA in art. غيل [though belonging to art. غول].)

2. فَلَاةٌ تَغُولُ, inf. n. تَغْوِيلٌ, [A desert, or waterless desert,] of which the roads, or ways, are unapparent, so that it causes the people thereof [who traverse it] to go astray. (TA.)

3. مَغَاوَةٌ is syn. with مَبَادَرَةٌ [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (S, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (S, O,) or El-Akhṭal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA,)

عَايَنْتُ مُسْبِلَةَ الرِّعَالِ كَانَهَا

طَبَرٌ تَغَاوُلُ فِي شَمَامٍ وَكُورًا

[I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemām]. (S, O, TA.) And it is related in a trad. of 'Ammār, that he was brief in prayer, and said, كُنْتُ أَغَاوُلُ حَاجَةً لِي [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Asim, [it is related that he said,] كُنْتُ أَغَاوُلُهُمْ فِي الْجَاهِلِيَّةِ i. e. I used to strive to be beforehand with them (أُبَادِرُهُمْ) in making a sudden attack or incursion, and in doing mischief, [in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كُنْتُ أَغَاوُلُهُمْ I used to make sudden attacks or incursions upon them]. (TA.)

5. تَغُولٌ is syn. with تَلَوْنٌ [which primarily signifies The becoming altered in colour; but here, the varying in state or condition, or in form or appearance; or, agreeably with explanations of its verb by Esh-Sherreeshee, (cited in Har p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (S, O, K.) One says, تَغُولَتِ الْمَرْأَةُ, meaning تَلَوْنَتْ [The woman varied in state or condition, or in form or appearance, &c.]: (S, O, TA:) and in like manner تَغُولَتْ is said of the غَوْل [q. v.]. (TA.) And The woman made herself to be like the غَوْل. (TA.) And تَغُولُ الْفَلَاةِ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تَغُولُ الْأَمْرِ: The affair, or case, became altered so as to be unknown; [for تَنَاسَرَ, in my original, I read تَنَغَّرَ:] and became dubious, or confused. (TA.) — And تَغُولَتْ الْأَرْضُ بِفُلَانٍ see 1, former half. — And تَغُولَتْهُمْ الْغَوْلُ is said

of them who have been made to deviate from,

miss, or lose, the right way [by the غَوْل; i. e. it means The غَوْل made them to deviate &c.]. (TA.)

[6. تَغَاوُلُوا i. q. تَبَاوَرُوا i. e. They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand, (comp. 3:) expl. by Freytag as meaning "esse invicem studuerunt capere."]

8. اغتاله: see 1, first sentence, in two places. — Also (S) He slew him (S, Mgh, O, Mgh) covertly (S, Mgh, O*) or on an occasion of inadvertence; (S, O, Mgh;) syn. † غِيَالَةٌ. (S, Mgh, O.) — See also 1, latter half. — لَا يَغْتَالُهُ التَّبَعُ, said of a hawk, (S, O, TA,) &c., (TA,) signifies † Satiety will not deprive him of his strength, (S, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewān,] describing a hawk. (S, O, TA.) — هَذِهِ أَرْضٌ مُنْجِيَةٌ means † This is a land that renders unapparent in it the footing, or marching, [of travellers,] by reason of its far extent and its width: an ex. of the verb [in this sense] occurs in a verse of El-Ajjāj cited voce نَبَاطُ, in art. نوط. (S, O.) — [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewān of the Hudhalees: He overtook him in running: (compare 3 and 6 in this art.): — and He filled it so that the space became too contracted to take, or hold.]

غَوْلٌ Far extent of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلُ هَذِهِ الْأَرْضِ How far is the extent of this land! and إِنَّهَا بَعِيدَةُ الْغَوْلِ [Verily it is far in extent]. (ISh, TA.) And ذَاتُ غَوْلٍ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غَيْلٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أَغْوَالُ الْأَرْضِ [in which أَغْوَال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — أَمْرَةٌ ذَاتُ غَوْلٍ A tall woman. (TA.) See 1, last sentence but two. — [And see also غَيْلَةٌ, voce غَيْلٌ, in art. غيل.] — نَاقَةُ غَوْلِ النَّجَاءِ is a phrase mentioned without any indication of the meaning in the TA: perhaps نَاقَةُ غَوْلِ النَّجَاءِ, and signifying A she-camel of an exceeding degree of swiftness. — In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [Ivi. 19,] لَا يُصَدِّعُونَ عَنْهَا (S, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties.

(S, O, TA.) — See also **غُول**, latter half. — Also *Distress, trouble, or molestation*: (K, TA:) thus expl. by some as used in the *Kur ubi supr.* (TA.) — And *Unfaithfulness; or unfaithful acting*. (TA.) — **أَتَى غَوْلًا غَائِلَةً** means *He did a cunning, bad, action*. (K.) — Also *Much earth*. (S, O, K.) Hence the phrase **غَوْلًا مِنَ الرَّمْلِ** [app. meaning *A large quantity of sand*,] in a verse of Lebeed. (S, O.) — And *A collection of [the trees called] طَلَح*, (K, TA,) with which nothing participates. (TA.) — And *A low, or depressed, part of the earth, or of land*. (K.)

غُول *A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them*; (JM, and TA* on the authority of IATH;) but this the Prophet denied, saying, **لَا غُولَ**; by which, however, accord. to some, he did not mean to deny the existence of the **غُول**, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IATH, JM,* TA:) **سَعْلَةٌ** [q. v.]: or *a sort of سَعْلَةٌ*: (S, O, Mṣb:) or *a male jinnee*; the female being called **سَعْلَةٌ**: (Abu-l-Wefee El-Aṣrābee, TA:) pl. [of pauc.] **أَغْوَالٌ** and [of mult.] **غَيْلَانٌ** (S, O, Mṣb, K) and **غَوْلَةٌ**: (O, TA:) and it signifies also *an enchantress of the jinn*: (K:) and *a demon, or devil, that eats men*: (En-Nadr, O, K:) or *any jinnee, or devil, or animal of prey, that destroys a man*: (TA:) or *a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taābbaṭa Sharrā*: (K, TA:) and *such as varies in form or appearance, of the enchanters and of the jinn*; (K, TA;) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or *anything by reason of which the intellect departs*; as also **غُولٌ**: (K:) and *anything that takes a man unexpectedly and destroys him*: (S, O, Mṣb:) [whence] one says, **الغضب غُولُ الجَلِيمِ** *Anger [is that which] destroys, and does away with, forbearance, or clemency*. (S, O.) — Also *Destruction*: [or *a cause thereof*]: and *death*; or the *decree of death*. (K.) See 1, second sentence. — And *A calamity, or misfortune*; (K, TA;) as also **غَائِلَةٌ**: (TA;) of which latter the pl. in this sense is **غَوَائِلٌ**; (K,* TA;) thus mentioned by Ks. (Mṣb.) — And *A serpent*: pl. **أَغْوَالٌ**: (K:) accord. to Az, the Arabs call serpents **أَغْوَالٌ**; and thus this word is said to mean in the verse of Imra-el-Keys,

- لِيَقْتُلَنِي وَالْمَرْبِيُّ مَضَاجِعِي
- وَمَسْنُونَةٌ زُرْقٌ كَأَنِّيَابِ أَغْوَالٍ

[To slay me, while the Meshrefes sword was my bedfellow, and so were sharpened, polished arrow-heads, like the fangs of serpents]: (O, TA:*) but AḤāt says that this is meant as an exaggeration: (TA:) and it is said that the poet here means *devils*. (O, TA.)

غَيْلَةٌ *The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from غَاتَانَةٌ*: (Mṣb:) originally with و [i. e. **غَوْلَةٌ**]. (S.) See 8: and see also art. **غِيل**.

حَمَضٌ غَوْلَانٌ *A plant of the [kind called] حَمَضٌ, (A'Obeyd, AḤn, S, O, K,) like the أَشْنَان [i. e. kali, or glasswort], (K,) or, accord. to AḤn, resembling the غَنْظَوَان [which is described as a plant of the حَمَض, or, as some say, the best of the أَشْنَان, except that it is more slender; and it is a pasture. (TA.) — Also sing. of غَوَالِين, which signifies [The ribs of a ship or boat, i. e.] the things that resemble the ضُلُوع in a ship or boat. (AA, O, TA.)*

أَرْضٌ غَائِلٌ [act. part. n. of 1]. — [Hence,] **غَائِلَةٌ التَّطَامُ** *A land that destroys its inhabitant by reason of its far extent. (TA.) — And غَائِلَةٌ [as an epithet applied to a fem. n.] signifies Caused to become absent, or to disappear; hidden, or concealed: or stolen. (ISH, TA.)*

غَائِلَةٌ [as a subst.] *Bad, or corrupt, conduct; and evil, or mischief. (Mṣb.)* See also **غَوْلٌ**, last quarter. [And see art. **غِيل**.] — And [particularly] *Wickedness, or disobedience, of a slave; and his running away; (Mgh in art. عدو, and Mṣb;) and the like thereof: pl. غَوَائِلٌ. (Mṣb.)* — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies *A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser. (TA voce خَبْنَةٌ.)* — See also **غَوْلٌ**, latter half. — [Its pl.] **غَوَائِلٌ** also signifies *Places of destruction. (TA.)* — And you say, **أَخَافُ غَائِلَتَهُ**, meaning *I fear the result, and the evil, or mischief, thereof. (TA.)* — Also *A hole, or perforation, of a watering-trough, or tank, (IAṣr, O, K,* TA,) that causes the water to pass away: (TA:) pl. غَوَائِلٌ. (IAṣr, O, TA.)*

أَغُولٌ: see **عَيْشٌ غُولٌ**.

أَرْضٌ غَيْلَةٌ *A land far extending. (Lḥ, TA.)* [Mentioned also in art. **غِيل**.]

أَغُولٌ [More, and most, destructive]. One says, **أَيُّهُ غُولٌ أَغُولٌ مِنَ الْغَضَبِ** [*What destroyer is more destructive than anger?*]. (S, O: immediately following the explanation of the saying, **الغضب عَيْشٌ أَغُولٌ**.) — [Hence, perhaps,] **غُولُ الْجَلِيمِ** *A soft, or plentiful and easy, life*; (Ibn-Abbād, O, K;) as also **غُولٌ**. (K.)

مِغُولٌ [primarily] *An instrument with which a thing is destroyed. (Ḥam p. 648.)* — And [hence] used as meaning *A knife*: and in common acceptance, *a knife that is put in the midst of a whip which is as a sheath to it*: (Ḥam ibid.:) *a knife to which a whip is a sheath*: (Mgh:) or *a slender sword, having a flat back (لَهُ فُفَا)*, (S, O, Mṣb,) like the knife, (Mṣb,) the sheath of which is like the whip: (S, O:) or *an iron [weapon] that is*

put within a whip, which thus becomes to it a sheath: (K:) or *a whip in the interior of which is a sword*: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. **مِغَاوِلٌ**: (TA:) and *a thing like a مِشَل [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer*: (K:) and *a long نَصْل [or blade]*, (AḤn, K, TA,) of little breadth, thick in the مَتْن [which generally means the part in the middle of which is the ridge, but may here mean the back]: (AḤn, TA:) or *a short sword which a man wears invrapped beneath his clothes*: (TA:) or *a slender sword, having a flat back (لَهُ فُفَا)*: (K:) or *a slender iron [weapon], having a sharp edge and a flat back (وَقَفَا)*, which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — [Hence,] **فَرَسٌ ذَاتٌ مِغُولٌ** *A mare having a quality, or faculty, of outstripping*: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.)

نَزَلُوا مِغَاوِلِينَ, occurring in a trad. respecting the lie [that was uttered against 'Aīsheh, to which allusion is made in the *Kur* xxiv. 11], means *They alighted [after] going far in the journeying. (TA.)*

غو: see غوى

غى

1: see what next follows.

2. **غَيْبٌ غَايَةٌ**, (S, K, TA,) inf. n. **غَيْبَةٌ**: (TA;) [in the CK **غَيْبَتُهَا**, which is wrong, unless they said thus as well as **غَيْبَتُهَا**, like as they say **رَبَّتُهَا** as well as **رَبَّتُهَا**;] and **أَغْيَبْتُهَا**: (S, K, TA;) but in the last as not found in the K;) *I set up the banner, or standard*; (S, K, TA;) from A'Obeyd. (S.) — And **غَيْبٌ لِلْقَوْمِ** *He set up a banner, or standard, for the people, or party: or he made it for them. (TA.)* — And **غَيْبَتِ الطَّيْرُ** *The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it; syn. رَفَرَتْ. (TA.)* [See also 6.] — **غَيْبٌ غَايَةٌ** signifies [also] **بَيِّنَةٌ** [i. e. *I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it*]. (Mṣb.)

3. **غَايَا الْقَوْمِ فَوْقَ رَأْسِ فَلَانٍ بِالسَّيْفِ** [*The people, or party, acted with the sword above the head of such a one*] as though they shadowed him with it; [i. e., *flourished it above his head*]; from Aṣ; (S, K;*) inf. n. **مُغَايَاةٌ**. (TA.)

4: see 2. — **أَغْيَا السَّحَابُ** *The clouds were, or became, stationary, (K, TA,) upon, or over, him, or it; shadowing him, or it. (TA.)* — **أَغْيَا الرَّجُلُ** *The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, الْفَرَسُ فِي سَبَاقِهِ [the horse in his contending in a race]. (IKḥ, TA.)*

6. *تَغَايَتِ الطَّيْرُ عَلَى الشَّيْءِ*. The birds hovered, or circled, round about the thing. (TA.) [See also 2.] — *تَغَايَا عَلَيْهِ حَتَّى قَتَلُوهُ* signifies the same as *تَغَاوُوا*. (TA.) [See the latter, in art. غوى or غو.]

غَيٌّ :
غِيَّةٌ and غِيَّةٌ : see art. غوى or غو.
غَيَّانٌ :

غَايٌ : see the next paragraph, in two places.

غَايَةٌ, originally *غِيَّةٌ* [i. e. *غِيَّةٌ*], (TA.) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PS;) in respect of time and of place; (MA, PS;) syn. *مَدَى*, (S, Mgh, K, TA,) and *مُنْتَهَى*: (M, TA:) pl. *غَايَاتٌ*, (S, Mgh, K,*) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] *غَايَاتٌ*. (Mgh.) [Hence, A goal to which racers run; as is indicated in the TA. And A scope; an object to be reached or accomplished, or that one has in view. And The ultimate object or intent of an action or a saying. And The ultimate import of a word: thus in the phrase, *بَطَلْتُ بِأَعْيَارِ غَايَتِهِ* It is used with regard, or respect, to its ultimate import: opposed in this sense to *مَبْدَأٌ*. And The utmost degree, maximum, climax, or acme, that is, or may be, attained.] And The utmost of one's power or ability, i. e., of one's deed: thus in the saying, *غَايَتُكَ أَنْ تَفْعَلَ كَذَا* [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Mgh.) [And A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein. And, applied to a medicine, &c., Possessing the utmost efficacy, or efficiency, *لَكَذَا* for such a thing.] — [Also, like *مَدَى*, A space that is, or that is to be, traversed; or an extent, or the space between two points or limits: whence *أَبْتَدَأَ غَايَةً*, and *أَنْتَهَاءَ غَايَةً*, The beginning, and the end, of a space between two points or limits.] — And i. q. *غُلُوَّةٌ*, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Mgh in art. غلو.) — Also A banner, or standard: (S, Mgh, K,*) pl. *غَايَاتٌ* (Mgh, TA) and [coll. gen. n.] *غَايٌ*. (K, TA.) — And A banner (*رَايَةٌ*) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine. (TA.) [See an ex. voce *غَقَابٌ*.] — And A cloud that is alone; apart from others: or that is falling, or alighting. (TA.) — And Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it. (TA. [See 2.]) — And The *قَصَبَةُ* [app. *قَصَبَةٌ*, generally meaning reed, or cane, but what is meant by it here I know not,] with which small birds (*عَصَائِرُ*) are taken, or caught, or sought to be taken or caught. (TA.)

غَايٌ [the rel. n. *غَايَةٌ*]. *الْعِلَّةُ الْغَايَةُ*, with

the scholastic theologians, means *The final cause*. (TA.)

غِيَاةٌ The light of the rays of the sun; (S, K,*) not the rays themselves: (S;) or, as some say, the shade of the sun [i. e. the shade that is cast by the sun] in the morning and in the evening: (TA:) pl. *غِيَايَاتٌ*. (S, TA.) — And Anything that shades a man, over his head, such as a cloud, (AA, S, K,*) and dust, and darkness, and the like. (AA, S.) — And The bottom of a well; (S, K,*) like *غِيَابَةٌ*. (S.)

غِيَايَا A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.)

الْمَغْيَا That to which a limit is set, or put: so in the saying, *الْغَايَةُ لَا تَدْخُلُ فِي الْمَغْيَا* [The limit shall not enter into, or be included in, that to which the limit is set]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, *The end of the غَايَةِ* [or space between two points or limits]: a post-classical term. (TA.)

غيب

1. *غَابَ*, (S, O, Mgh, Mgh, TA,) aor. *يَغِيبُ*, (Mgh,) inf. n. *غَيْبَةٌ* [the most common form] (S, O, Mgh, Mgh, K) and *غَيْبٌ* (S, O, Mgh, K) and *غَيْبٌ*, (S, O,) or *غَيْبٌ*, (Mgh, K,) and *غَيْبٌ* (S, O, Mgh, K) and *غَيْبَةٌ* (O, K) and *غَيْبَةٌ* (O, K,) accord. to some of the measure *فَعْلُوَّةٌ* i. e. originally *غَيْبُوَّةٌ*, (MF,) and *مَغِيبٌ* (S, O, Mgh, K) and *مَغَابٌ*; (K,*) and *تَغَيْبٌ*; (Mgh, K,*) He, or it, was, or became, absent; *غَابَ* being the contr. of *حَضَرَ*; (S and K in art. حضر;) or distant, or remote; (Mgh;) or hidden, concealed, or unapparent; (TA;) [or absent from the range, or beyond the reach, of perception by sense, or of mental perception: see *غَيْبٌ*.] You say, *غَابَ عَنْهُ*, inf. n. *غَيْبَةٌ* (S, Mgh, TA) &c., as above, (S, TA,) He, or it, was, or became, [absent from him; or] distant, or remote, from him; (Mgh;) or hidden, or concealed, from him; [&c.]; as also *تَغَيْبٌ*. (TA.) And *أَوْحَشَنِي غَيْبَةَ فَلَانٍ* [The absence of such a one has made me to feel lonely]: and *أَطْلَلْتُ غَيْبَتَكَ* [Thou hast made thine absence to be long]. (A.) And *أَنَا مَعَكُمْ لَا أَغَائِبُكُمْ* [I am with you: I will not be absent from you]. (A.) And *بَنُو فَلَانٍ يَشْهَدُونَ أَحْيَانًا وَيَتَغَابُونَ* *أَحْيَانًا* (ISk, S, TA) i. e. [The sons of such a one are present sometimes] and are absent (*يَغِيبُونَ*) sometimes: but one does not say *يَتَغَابُونَ* [unless with *عَنْ* following it]: (TA:) [it seems, however, that *يَتَغَابُونَ* here, is a mistranscription for *يَتَغَابُونَ* or the like; for] one says, *عَنِيَ فَلَانٌ*, [Such a one was, or became, absent from me; or absented himself from me]; (S, K,*) TA;) and *تَغَيْبِي* also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA,)

accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Kays says,

فَقُلْ لَنَا يَوْمَ لَدِيدٍ بِنَعْمَةٍ
فَقُلْ فِي مَقِيلٍ نَحْسُهُ مُتَغَيِّبٍ

[thus in my copies of the S and in the TA; but we should read *مُتَغَيِّبٍ*, whether it mean *مُتَغَيِّبٍ* or not, as is shown by what follows: the verse may be rendered, *So a delightful day, with ease and comfort, betided us: and say thou, of a place of mid-day-sleep whereof the ill luck was absent from me, . . .*]: but Fr says that the word *مُتَغَيِّبٍ* is marfooʿ, [i. e. that the right reading is *مُتَغَيِّبٍ*, meaning simply *absent*,] that the verse is *مُكَفَّأ* [or made faulty in the termination], and that it is not allowable to make that word refer to *مَرَرْتُ*, like as it is not allowable to say *مَقِيلٍ*, *بِرَجُلٍ أَبَوُهُ قَائِمٍ*. (S, TA. [One might be tempted to suppose that we should read *فَقُلْ*; but this would not suit the context, which see in Ahlwardt's "Divans of the six ancient Arabic poets," p. 119.]) — *غَيْبَةٌ*, inf. n. *غَيْبَةٌ*, is also said of the mind (*الْقَلْبُ*), meaning *It was, or became, absent*. The inf. n. (*غَيْبَةٌ*) is often used as meaning *Absence of mind*; and particularly, *from self and others by its being exclusively occupied by the contemplation of divine things*: see an ex. voce *مَا غَابَ عَنْهُ* — *سَكِينَةٌ* — *ابْنُ أَبِي قُحَافَةَ* [Ibn-Abi-Qūḥāfah was not a stranger to it, i. e. was not unacquainted with it,] occurs in a trad. respecting a satirical saying of Ḥassān against [the tribe of] Kureysh; meaning that Abū-Bekr [the son of Abū-Qūḥāfah] was skilled in genealogies and traditions, and that it was he who instructed Ḥassān. (TA.) — And one says also, *غَابَ الرَّجُلُ*, inf. n. *غَيْبٌ* and *مَغِيبٌ*; and *تَغَيْبٌ*; The man journeyed; and went away, or far away. (TA.) — And *غَابَتِ الشَّمْسُ*, (S, Mgh, Mgh, TA,) inf. n. *غِيَابٌ* and *غَيْبُوَّةٌ* (Mgh, Mgh, TA) and *غَيْبَةٌ* (Mgh) and *غَيْبٌ* and *تَغَيْبٌ*; (Mgh, K,*) and *مَغِيبٌ* and *غَيْبُوَّةٌ* (TA;) and *تَغَيْبٌ*; (Mgh, K,*) The sun set: (S, Mgh, TA:) and the like is also said of the moon, (Mgh,) and of other celestial bodies. (TA.) — And *غَابَ الشَّيْءُ فِي الشَّيْءِ*, inf. n. *غِيَابَةٌ* and *غَيْبُوَّةٌ* and *غِيَابٌ* and *غَيْبٌ* and *غَيْبَةٌ*, [The thing became hidden, or concealed, in the thing.] (K,*) — See also 8, in two places.

2. *غَيْبَهُ* (S, Mgh, TA) He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, *عَنْهُ* from him. (TA.) See also *غَيْبَانٌ*. — And see 8.

3. *مُغَايَبَةٌ* signifies The being absent, &c., one from the other. (KL.) See also 1, former half. — Also The addressing words to another [in his absence,] not in his presence, not face to face; (KL;) contr. of *مُخَاطَبَةٌ*. (S, TA.) [You say, *غَايَبَهُ*, inf. n. as above, He held a verbal communication with him in his absence, i. e. by means of a letter or letters, or by a messenger or messengers.]

4. *اِغَابَتْ* She (a woman) had her husband, (S,

Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, TA.)

5: see 1, in seven places. — The inf. n. **تَغَيَّبَ** occurring in a trad. respecting the contract for the sale of a slave means *The selling a stray slave, or one who has been found and whose owner is not known.* (L, TA.)

6: see 1, former half.

8. **اِغْتَابَهُ** [He spoke evil of him; or did so in his absence, i. e. backbit him; (the latter being obviously the primary signification;) not always, though generally, meaning with truth:] he spoke evil of him in his absence; (TA;) or said of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) he carped at him behind the back, or in absence, by saying what would grieve him, (**بَيَّنَّ** **بِظَهْرِ الْغَيْبِ** **بِمَا**) of what was [reprehensible] in him: (TA:) or he spoke of him imputing to him what he disliked, of vices, or faults, with truth: (Msb:) when the charge is false, it is termed **بُهْتَانٌ**: (S, Msb, TA:) or he attributed, or imputed, to him a vice, or fault, or the like; and mentioned him with what was in him of evil; (K, TA;) or said of him what would grieve him: (TA:) and **غَابَهُ** signifies the same: (K, TA:) [so does **غَيْبَهُ**: (see Ksh in civ. 1:) that **اِغْتَابَهُ** does not always signify he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases **الْمُغْتَابُ فِي الْوَجْهِ** (K in art. **لَمَزَ**) and **الْمُغْتَابُونَ بِالْحَضَرَةِ** (IAqr, TA in that art.): nor does it always signify he spoke evil of him, or the like, with truth; for the verb is used in the Ksh and by Bd and Jel in civ. 1 having for its object the Prophet:] IAqr says that **غَابَ** is syn. with **اِغْتَابَ**, and signifies he mentioned a man with the imputation of good or of evil. (TA.) [It may also mean *He expressed, or signified, an evil opinion of him by making signs with the side of the mouth, or with the eye, or with the head, or otherwise; as is indicated in the TA in arts. **لَمَزَ** and **هَمَزَ**.*]

غَابَ: see **غَابَهُ**, in three places.

غَيْبٌ Whatever is absent, or hidden, from one; (S, A, Msb, K, TA;) as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so **غَائِبٌ**, which [in this sense] is a subst., like **كَاهِلٌ**, (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) anything that is absent, or hidden, from the eyes; invisible, unseen, or unapparent; whether it be, or be not, perceived in the heart, or mind: (IAqr, TA:) [or anything unperceivable; absent from the range, or beyond the reach, of perception by sense, or of mental perception; or undiscoverable unless by means of divine revelation; a mystery, or secret, such as an event of futurity:] a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.; thus in the Kur ii. 2; (Zj, TA;) and [hence] Zj explains **الْغَيْبِ** as meaning, in the Kur lxxi. 24, that

which has been revealed: (TA in art. **ضُنَّ**:) pl. **غُيُوبٌ**. (Msb.) [See also the Ksh and Bd in ii. 2.] [Hence, **عَالَمُ الْغَيْبِ** *The world of the unseen; the invisible world.*] And [hence also] one says, **رَجَمَ بِالْغَيْبِ** [and **قَذَفَ بِالْغَيْبِ** (see art. **قَذَفَ**)] He spoke of that which he did not know: (Ham p. 494:) and **قَالَ رَجْمًا بِالْغَيْبِ** He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. **رَجَمَ**, q. v.) — And † **دَوَّبَ**, or a doubting: (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. **غِيَابٌ** and **غُيُوبٌ**. (K.) A poet says,

أَنْتَ نَبِيٌّ تَعْلَمُ الْغِيَابَا
لَهَ قَائِلًا إِنْكَارًا وَلَا مُرْتَابَا

[Thou art a prophet, knowing doubts, or things doubted; not saying a lie, nor a thing suspected: or, more probably, the meaning is, the things unseen]. (TA.) — Also A place, in the ground, that hides, or conceals, one: (TA:) a low, or depressed, place in the ground, or in a tract of land: (S, K, TA:) or any place such that one knows not what is in it: and a place such that one knows not what is behind it: (Sh, TA:) pl. **غُيُوبٌ**. (TA.) Hence the phrase **عَنْ ظَهْرِ غَيْبٍ** in a verse of Lebeed cited voce **ظَهَرَ**, q. v. (TA.) [Hence also] one says, **سَمِعْتُ صَوْتًا مِنْ وَرَاءِ الْغَيْبِ** i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And **تَنَاقَلَهُ بِظَهْرِ الْغَيْبِ بِمَا يَسُوُّهُ** see 8. And **تَكَلَّمَ بِهِ عَنْ ظَهْرِ غَيْبٍ** (A) or **عَنْ ظَهْرِ الْغَيْبِ** (TA, and A and O in art. **ظَهَرَ**) [app. *He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الْغَائِبِ*. See also **ظَهَرَ**.]

— Also The **خَمِصَةُ** [i. e. pit, or depression, as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA **حُفْرَةُ**, which has a similar meaning,)] that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says Ish: (Ksh ubi suprâ:) or the **خَمِصَةُ** that is next to the kidney: (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be thus: see his Anthol. Gramm. Arabe p. 55:] pl. **غُيُوبٌ**: one says, **شَرِبَتِ الدَّابَّةُ حَتَّى غُيُوبَ**, (Ish, Ksh ubi suprâ, A, TA,) meaning **هُزْوَماً** [i. e. *The beast drank until it concealed the pits of its kidneys*]. (A, TA.) — And **فَاتٍ**: (K, TA:) i. e. the fat of the **ثَرْبِ** [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) — See also **غَائِبٌ**.

غَيْبٌ: see **غَائِبٌ**, in two places.

غَابَةُ is originally [**غَبَّةٌ**] of the measure **فَعْلَةٌ**, with fet-h to the ع. (Msb.) It signifies A low, or depressed, place, or a hollow in the ground, (El-Hawâzinee, K, TA,) before which, or in the way to which, (**دُونَهَا**) is an eminence. (El-Hawâzinee, TA.) — And (K) i. q. **أُجَمَةٌ**: (S, K, TA:)

[i. e.] A bed of canes or reeds: (AHn, Msb, TA:) and [a thicket, wood, or forest; like **أُجَمَةٌ**]; a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall **أُجَمَةٌ**, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. **غَابَاتٌ** (Msb, TA) and [coll. gen. n.] **غَابٌ**. (S, Msb, TA.) — And † A long spear (K, TA) that has extremities like those of the **أُجَمَةُ** [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to **غَابَةُ** signifying a number of spears, like a bed of canes or reeds, or like a forest; agreeably with two of the explanations here following:] or a spear that quivers in the wind: (K, TA:) or † numerous spears, like abundant and dense trees: (A:) or an assemblage of spears; app. so called as being likened to a **غَابَةُ** meaning an **أُجَمَةٌ** of dense trees: (ISd, TA:) pl. **غَابَاتٌ** and [coll. gen. n.] **غَابٌ**. (TA.) One says, **أَتُونَا فِي غَابَةٍ** i. e. † [They came to us] amid numerous spears, like abundant and dense trees: (A:) or **غَابَةُ** may be used in this case in the sense here following. (TA.) — And A company, or congregated body, of men: (Abou-Jâbir El-Asadee, K, TA:) pl. **غَابَاتٌ** and [coll. gen. n.] **غَابٌ**. (TA.)

غَيْبَةٌ an inf. n. [See 1, in several places.] — Also, and **غَيْابَةٌ**, A low, or depressed, piece of land or ground: so in the phrases **وَقَعْنَا فِي غَيْبَةٍ** and **غَيَابَةٍ** [app. meaning *We lighted upon a low, or depressed, piece &c.*; or perhaps the meaning may be *we fell into &c.*]. (S.) — See also **غَيْابَةٌ**.

غَيْبَةُ the subst. from **اِغْتَابَهُ**: (Msb:) it signifies [Evil speech respecting a person; or such speech in his absence; not always, though generally, meaning with truth:] evil speech respecting a person in his absence; (TA;) or a saying of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) or speech respecting a person imputing to him what he dislikes, of vices, or faults, with truth: (Msb:) when it is false, it is termed **بُهْتَانٌ**: (S, Msb, TA:) or an imputing to a person a vice, or fault, or the like; and a mentioning him with what is in him of evil; (K, TA;) or a saying of him what would grieve him: (TA:) or it may be speech imputing good or evil. (K, TA.)

غَيَّابَانٌ or **غَيَّابَانٌ**, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ي, that it is **مُخَفَّفَةٌ**, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and **غَيَّابَانٌ**, The roots of trees, (K, TA,) that are hidden from view: or, accord. to AHn, the **غَيَّابَانِ** and **غَيَّابَانِ** and **غَيَّابَةُ**, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Abou-Ziyâd El-Kilâbee, the **غَيَّابَانِ** and **غَيَّابَانِ** of plants, or herbage, and also of their roots, are what is con-

cealed from the sun, so as to be not shone upon by it. (L, TA.)

غَيْبَان: see the next preceding paragraph, in three places.

غَيْبَان *A thing that hides, or conceals, a thing from one:* (Meyd:) and hence, (Meyd, TA,) *a grave*; (S, Meyd, TA;) and so غَيْبَانَة: (TA:) one says, غَيْبَانَة غَيْبَانَة (S, Meyd, TA) and غَيْبَانَة (TA) meaning *دُفِنَ فِي قَبْرِ* (S, Meyd, TA) [i. e. *May he be buried in his grave*]: an imprecation of death against the man. (Meyd.)

غَيْبَانَة *The part of anything that veils, or conceals, one.* (K.) And hence, (K,) *The bottom of a جب [or well]*; (S, K, TA;) or this, accord. to some, is the primary signification; as also غَيْبَانَة, accord. to one reading, in the Kur xii. 10; (TA;) [and غَيْبَانَة;] and of a valley; (S, TA;) &c.: (TA:) pl. غَيْبَانَات. (K, TA.) [And *A covert, or place of concealment, of birds.* (See غَيْبَانَة.)] See also غَيْبَان, in two places: and غَيْبَانَة — And see غَيْبَان.

غَائِب act. part. n. of 1 [signifying *Absent*; *distant*, or *remote*; and *hidden*, *concealed*, or *unapparent*; or *absent from the range*, or *beyond the reach, of perception by sense*, or of *mental perception*]: pl. (applied to men, K, TA) غَائِبُونَ and غَائِبٌ (S, Mgh, K) and غَائِبُونَ (K) and غَائِبٌ (S, Mgh, K) or rather the last is a quasi-pl. n., (TA,) and غَائِبٌ, [which is also properly speaking a quasi-pl. n.,] like صَحْبٌ: (Mgh [in which غَائِبٌ is not mentioned]:) the ى in غَائِبٌ remains unchanged, notwithstanding the two fet-hahs, because it is likened to صَيَدٌ, and, although it is a pl. [in signification] and صَيَدٌ is an inf. n., it may be used as meant for an inf. n. (S, TA.) — See also غَائِبٌ, first sentence. — Also *A run in which a horse reserves [somewhat of his force for the time of need]*. (A in art. شَهْد: see شاهَد.)

مَغِيْب [an inf. n.: — and also a n. of place and of time, signifying] *The place [and the time] of setting of the sun and of the moon* [&c.]. (Mgh.)

مَغِيْبَة and مَغِيْبَة (Mgh, Mgh, K,) or you say مَغِيْبَة [only], with ة, and [in the contr. sense] مَغِيْبَة, without ة, (IDrd, S,) and مَغِيْب (K) and مَغِيْبَة (TA,) *A woman having her husband (or one of her family, TA) absent from her.* (S, Mgh, Mgh, K, TA.)

مَغِيْب: see the next preceding paragraph.

غيث

بَغِيْثُ 1. غَاثُ الله البلادَ (S, O, Mgh, K,) aor. غَاثَ, inf. n. غَاثٌ (S, O, Mgh,) *God watered the country, or countries, with rain.* (O, Mgh, TA.) And غَاثَا *He (God) sent down rain upon us.* (TA.) And غَاثُ الغيثُ الأرضَ (aor. and inf. n. as above,

Mgh,) *The rain fell upon the earth.* (S, O, Mgh, K.) And غَاثَتِ الأرضَ, aor. تَغَاثَتْ (S, O, Mgh, K,) inf. n. as above, (S, O,) *The land was watered with rain.* (S, O, Mgh, K.) غَاثَتِ القومَ *The people were rained upon; rain fell upon the people [or upon their land].* (TA.) And غَاثَا مَا شَتْنَا [We were rained upon as much as we desired]: (S, O, Mgh, TA:) originally غَاثْنَا. (TA.) — غَاثَتِ التورُ *The blossom shone.* (O, K, TA.) — See also 4 in art. غوث.

2. غَاثَ, said of a blind man, *He sought, or searched, [or groped, with the hand,] for a thing:* (Kr, TA:) also written [عَاثَ] with [the unpointed] ع, and thus correctly, though ISD thought this latter to be a mistranscription. (TA.)

5. تَغَاثَتْ *He became fat:* (K:) said of a camel. (TK.)

غَاثٌ inf. n. of غَاثَ [q. v.]. (S, O, Mgh.) — And [a subst.] signifying *Rain:* (S, A, O, Mgh, K:) or *rain that occupies the space of a بَرِيد [i. e. six miles, or twelve miles,] in width:* (AA, O, K:) or *rain that is productive of much good*; [supposed to belong to art. غوث, for it is added,] because mankind are aided thereby; thus expl. in the “Sharh esh-Shifè:” pl. أَغَاثٌ [a pl. of pauc.] and غَاوُثٌ. (TA.) [Hence a tropical usage in a saying mentioned voce نَجَاجٌ.] — And [hence] غَاثٌ [or ذَبَابُ الغَاثِ (see ذَبَابٌ) lit. *The fly of rain or the fly of the rain*] signifies † *the bee, or bees collectively*: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] — غَاثٌ signifies also † *Herbage* (Lth, S, A, O, Mgh, K) *which grows by means of the water of the sky:* (Lth, A, O, K:) called thus by the name of its cause. (Mgh.) — And † *Clouds.* (S, O, TA.) [See an ex. voce فَرَوْتَةٌ.]

غَاوُثٌ, originally غَاوُثٌ, see in art. غوث.

غَاوُثٌ i. q. عَيْلَمٌ مَاءٍ [i. e. *Water that is beneath a stratum of rock*]. (TA.) [Hence] غَاوُثَاتٌ *A well having a constant accession of water.* (O, K.) — And [hence] فَرَسٌ ذُو غَاوُثٍ † *A horse that performs, (O,) or that increases [his running], (K, TA,) run after run.* (O, K, TA.)

أَرْضٌ مَغِيْبَةٌ, and مَغِيْبَةٌ, (the latter being the original form, TA,) *Land watered with rain.* (S, O, Mgh, K.)

غَاوُثٌ *A general rain.* (TA.) [But the epithet مَغِيْبٌ evidently belongs to art. غوث; and the phrase properly signifies *A rain that gives aid, or succour.*]

أَرْضٌ مَغِيْبَةٌ: see مَغِيْبَةٌ.

غيد

1. غَاوُثٌ, aor. غَاوُثَ, (L, K,) inf. n. غَاوُثٌ (L,) *He had a bending neck, and limber sides:* (L, K:) or *he*

had a lax, or limber, neck. (L.) — [And غَاوُثٌ is app. said of a young woman as meaning *She was soft, or tender; or soft, or tender, and limber in the sides.* (See غَاوُثٌ below.) — And غَاوُثٌ *He was, or became, drowsy; or drowsy and with a bending of the neck.* (See, again, غَاوُثٌ below.)]

6. تَغَاوُثَ *He affected a bending of his body, or he bent his body, from side to side, in his gait.* (A.) And تَغَاوُثَتْ *She (a woman, L) affected a bending of her body, or bent her body, (L, K, TA,) from side to side, (TA,) in her gait, by reason of softness, or limberness.* (L, K, TA.)

غَاوُثٌ *A fresh, tender, juicy twig:* (L:) and so غَاوُثٌ applied to a tree (شَجَرَةٌ). (L, K.) — And the latter, *A soft, or tender, goodly, thin-skinned, plump, and fresh, or flourishing, young woman:* (L:) or, (S, A, L, K,) as also غَاوُثَةٌ (S, A, K,) *a woman, soft, or tender:* (S, A:) or *soft, or tender, and limber* (L, K, TA) *in the sides.* (TA.)

غَاوُثٌ, or غَاوُثٌ, (accord. to different copies of the K,) *Hasten thou; make haste; be quick:* (K:) a word of the people of Esh-Shihir. (TA.)

غَاوُثٌ [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) *Softness, or tenderness, (S, L, K,) and limberness* (L, K) *of the sides.* (L.) — And *Drowsiness:* (A:) [or *drowsiness with a bending of the neck:* see أَغَاوُثُ.]

غَاوُثَانٌ *The prime, spring, or first part, of youth.* (Ibn-Abbād, O, K, TA.)

أَغَاوُثٌ *A plant, or herbage, soft, or tender, and bending.* (L, K.) — And † *A place abounding with plants, or herbage, (O, K, TA,) bending by reason of softness.* (O.) — Also *A man, and a gazelle, having a bending neck, and limber sides:* or *having a lax, or limber, neck.* (L.) And [the fem.] غَاوُثَةٌ (L, K) *A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness.* (L, K.) See also غَاوُثٌ.

— Also *Drowsy, and having a bending of the neck:* (S, A, L, K:) fem. غَاوُثَةٌ: (TA:) and pl. غَاوُثٌ. (L.) الْكَرَى الْأَغَاوُثُ, occurring in a verse cited voce صَبَابَةٌ [q. v.], means † *Drowsiness that makes one to bend the neck from side to side.* (L, TA.)

غير

1. غَاوُثٌ, (S, Mgh,) and غَاوُثٌ, (TA,) aor. يَغَاوُثُ, inf. n. غَاوُثٌ (S, Mgh) and يَغَاوُثُ, (Mgh, TA,) i. q. مَارَهُمْ, (S, Mgh, TA,) i. e. *He brought, or conveyed, to his family, مِيْرَةٌ [or a provision of corn, or wheat, &c.].* (Mgh.) [See also art. غور.] — And *He benefited them.* (S, K, TA.) Abd-Menáf Ibn-Ribā El-Hudhalee says

مَاذَا يَغِيْرُ ابْنَتِي رُبْعَ عَوِيْلِهْمَا

[What will their loud weeping benefit, or avail, the two daughters of Ribā?] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say يَغَاوُثُ بَخِيْرٌ, (S, K, TA,) aor. and inf. n. as

above, (TA,) *He (God) bestowed upon them abundance of the produce of the earth, and rain;* (TA in art. غور;) like as you say *أَعْطَاهُمْ خَيْرًا* : (S, K:) and so *غَارَهُمْ بِرُزْقٍ* [*He bestowed upon them means of subsistence*]. (TA.) And *الْبَهْرَ* *غَرَّ* (S, Mḡb) *O God, benefit us with prosperity.* (Mḡb.) And *غَارَهُمْ بِمَطَرٍ* *He (God) watered them with rain,* (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And *غَارَ الْأَرْضَ الْغَيْثُ* *The rain watered the land.* (Fr, S.) [See also art. غور.] = *غَارَهُ*, aor. *يَغِيرُهُ*, (AO, S, K,) inf. n. *غَيْرَ*, (TA,) *He gave him the bloodwit;* (AO, S, K;) as also *غَارَهُ*, aor. *يَغُورُهُ*, (AO, S, TA;) [for his brother]: and so *غَيْرُهُ*. (TA.) [See *غَيْرَةٌ*] = *غَارَهُ*, (S,) or *أَمْرَاتِهِ*, (Mḡb, K,) aor. *يَغَارُ*, inf. n. *غَيْرَةٌ*, (S, Mḡb, K,) with fet-ḥ, (S, Mḡb, TA,) and *غَارَ* and *غَيَّرَ* (S, Mḡb, K) and *غَيَّرَ*, (K,) [*He was jealous of his wife:*] *he was jealous for her* (*غَارَ مِنْ فُلَانٍ* of such a one: Mḡb): [*he was careful of her, to avoid suspicion: or he regarded her conduct with disdain, scorn, or indignation: (see غيرة, below:)* or] *he was angry at the conduct, or action, of his wife.* (Mḡb.) And *غَارَتْ أَمْرَاتُهُ عَلَيْهِ* [*His wife was jealous of him: &c.*]. (Mḡb, K.) [See also art. غور.] And you say also, *لَا يَغَارُ فُلَانٌ عَلَى أَهْلِهِ*, meaning *يَغَارُ*, meaning *يَغَارُ* [Such a one is not jealous of his wife: &c.]. (TA.)

2. *تَغْيِيرُ*, (S, Mḡb, K,*) inf. n. *تَغْيِيرُ*, (Mḡb,) *He made the thing other than it was;* (K;) *made it cease to have the quality which it had;* (Mḡb;) *altered it; changed it.* (K.) *He, or it, altered, or changed, the thing in odour, or otherwise, for the worse; corrupted, tainted, or infected, it; rendered it ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy.* (The lexicons passim.) It is said in the *Kur* [viii. 55], *ذَلِكَ بِأَنَّ اللَّهَ تَرَكُوكَ مُغَيِّرًا*, [*This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves: or] until they change what God hath commanded them to do.* (Th, TA.) — [And *He exchanged the thing for another thing.*] — *غَرَّ الشَّيْبَ* *He plucked out the white, or hoary, hairs.* (TA.) — *غَرَّ عَنْ بَعِيرِهِ* *He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it.* (TA.) One says *تَرَكَ الْقَوْمَ يَغْيِرُونَ* *He left the people putting to rights, or adjusting, or repairing, the camels' saddles.* (S, TA.) — See also 1, latter half.

3. *مُغَايَرَةٌ*, inf. n. *مُغَايَرَةٌ*, *They differed, each from the other.* [You say *بَيْنَهُمَا مُغَايَرَةٌ* *Between them two is a difference.* (Mḡb.) [See also 6.] = *غَايَرَهُ*, (S, K,) inf. n. *مُغَايَرَةٌ*, (S,) *He bartered, or exchanged, with him, in buying and selling.* (S, K.) And *غَايَرَهُ بِالسَّلْعَةِ*, inf. n. as above, *He bartered, or exchanged, the article of merchandise with him.* (TA.) And *غَايَرِ السَّلْعَةَ*, (TA,) inf. n.

غَيَّرَ, (S, K, TA,) *He exchanged the article of merchandise.* (S, K, TA.) El-Aqshà says

- فَلَا تَحْسِبْنِي لَكُمْ كَايَرًا
- وَلَا تَحْسِبْنِي أُرِيدُ الْغَيَارَا

[Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange]. (S, TA.)

4. *أَغَارَ أَهْلَهُ* [*He made his wife jealous;*] *he married another in addition to his wife, so she became jealous* (*غَارَتْ*): (Aḡ, A'Obeyd, Mḡb, K:) belonging to this art. and to art. غور. (TA.)

5. *غَيْرَ* quasi-pass. of *غَرَّ*, (S, Mḡb,) [*It became other than it was;*] *it ceased to have the quality which it had;* (Mḡb;) *it became altered, or changed, عَنْ حَالِهِ, from its state or condition.* (K.) *It became altered, or changed, in odour, or otherwise, for the worse; turned, or turned bad; became corrupted, spoiled, tainted, infected, ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy.* (The lexicons passim.) — [And *It became exchanged for another thing.*] — See also 1, last signification.

6. *تَغَايَرَتِ الْأَشْيَاءُ* *The things differed, one from another.* (S.)

8. *اِغْتَارَ* *He procured مِيرَةً [a provision of corn, or wheat, &c.].* (K.) You say *يَخْتَارُ لِأَهْلِهِ* *He went forth to procure مِيرَةً for his family.* (Fr, Sgh.) — *He derived, or obtained, benefit, advantage, or profit.* (TA.) See also art. غور.

غَيْرٌ signifies i. q. *سَوَى* [*Other*]: and the pl. is *أَغْيَارٌ*: (S:) [but *غَيْرٌ* itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] *غَيْرٌ* signifies i. q. *سَوَى* [*other than; exclusively of; or not, as used before a substantive or an adjective*]. (Mḡb, K: in the CK [erroneously] *سَوَى*.) It is used to qualify a subst.; [governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Mḡb:) you say *جَاءَنِي رَجُلٌ غَيْرُكَ* [*A man, other than, or not, thou, came to me*]: (Mḡb:) and *نَعْمَلُ صَالِحًا* [*We will in that case do good, other than, or not, what we used to do*]: (*Kur* xxxv. 34:); (Mughnee:) and *مِنْ مَاءٍ غَيْرِ آبٍ* [*Of water other than, or not, altered in taste and colour*]. (*Kur* xlvii. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by *لَيْسَ*, (Mughnee, K,) or by *لَا*: (K:) [in which case it signifies *Any other person or thing; any person or thing beside, or else:*] you say *قَبَضْتُ عَشْرَةَ لَيْسَ غَيْرَهَا* [*I received ten; not other than they was received by me; i. e., not any other thing; or not anything beside, or else*]; (Mughnee, K;) the enunciative, being suppressed: (Mughnee:) and *لَيْسَ*

غَيْرَهَا; (Mughnee, K;) the noun [of *لَيْسَ*] being understood; i. e., *لَيْسَ الْمَقْبُوضُ غَيْرَهَا*; (Mughnee:) and *لَيْسَ غَيْرٌ*; in which the affixed noun [for the مضاف, in the K, I read *المضاف إليه*, as in the Mughnee,] is suppressed, and the noun [of *لَيْسَ*] is also understood: (Mughnee, K:) and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in which, accord. to Mbr, and the later authors, *غير* is indecl., being likened to *قَبْلٌ* and *بَعْدٌ*, so that it may be either the noun or the enunciative [of *لَيْسَ*] or, accord. to Akh, it is decl., because it is not a noun of time like *قَبْلٌ* and *بَعْدٌ*, nor of place like *فَوْقٌ* and *تَحْتُ*, but like *كُلٌّ* and *بَعْضٌ*, so that it is the noun [of *لَيْسَ*], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) and *لَيْسَ غَيْرًا*, and *لَيْسَ غَيْرٌ*; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and *لَا غَيْرٌ*; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Málik;

- جَوَابًا بِهِ تَسْجُو أَعْتَدَ قُورَبَنَا
- لَعَنَ عَمَلٍ أَسْلَفَتْ لَا غَيْرُ نَسَالٍ

[Aim thou at having an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing, or not anything beside or else, thou wilt be asked]. (K.) — It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in *صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [*The way of those upon whom Thou hast conferred favour; the other than, or those who are not, the objects of anger*; (*Kur* i. 6 and 7:)] because the noun rendered determinate by the art. *ال* denoting a genus is near to being indeterminate, and because when *غير* occurs between two contraries its vagueness becomes weakened, (Mughnee, K,*) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Mḡb:) Az says that *غير* is here in the gen. case because it is an epithet to *الذين*; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article *ال* prefixed to it] because *الذين* has not [in itself] a direct meaning (*لِأَنَّ الَّذِينَ*), [*غير مَضْبُودٌ صَدْرُهُ*], [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. *ال* prefixed to it: Abu-l-'Abbás says that Fr holds *الذين* to have the office of an indeterminate noun; and *غير* to be an epithet of it; not of any other noun; but that *غير*, accord. to some, may be an epithet relating to the nouns implied in *انعمت عليهم*, these not having a direct meaning: Akh says that *غير* [with what follows] is a substitute [for *الذين* with what follows], as though the meaning were *صِرَاطُ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ* [*the way*

of those who are not the objects of anger]. (TA.) The reading *غَيْر* is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning *they being not the objects of anger*,] relating to the pronoun governed in the gen. case by the prep. [in *عليهم*]; or by *أَعْنَى* [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — As it resembles a determinate noun in its being prefixed to a determinate noun, [as *المغضوب* in the above-cited passage of the *Kur*,] some have presumed to prefix to it the article *ال*: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and *ال* does not imply specification. (Mṣb.) — In the following verse of Ḥassān,

- أَنَا فَلَـمَ نَعْدِلْ سِوَاهُ بِغَيْرِهِ
- نَبِيٌّ بَدَأَ فِي ظُلْمَةِ اللَّيْلِ هَادِيًا

the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — *وغير ذلك* is a phrase of frequent occurrence, meaning *Et cætera*. — *غَيْر* is also used in the sense of *ليس* [He, or it, is not]; as in the phrase *كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ* [The word of God is not created], syn. *لَيْسَ بِمَخْلُوقٍ*. (Az, TA.) — It is also used in the sense of *لا* [meaning *Not*, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase *فَمَنْ أَضْطَرَّ غَيْرَ بَإِغٍ*, (S, K,) in the *Kur* [ii. 168, and other places], (S,) i. e., *جَائِعًا لَا بَإِغٍ* [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — It is also used as an exceptive, (S, Mughnee,) in the sense of *إِلَّا* [Except; save; or but]; (Mṣb, K;) and then it is put in the same case in which the word following *إِلَّا* would be put in the same phrase, (S, Mughnee, Mṣb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S:) therefore you say *جَاءَ الْقَوْمُ غَيْرَ زَيْدٍ* [The people came, except Zeyd]; and *مَا جَاءَنِي أَحَدٌ غَيْرَ* [Not any one came to me, except Zeyd]: (Mṣb, K:) or its case depends upon the governing words, so that you say *مَا قَامَ غَيْرَ زَيْدٍ* [No one stood, except Zeyd], and *مَا رَأَيْتُ غَيْرَ زَيْدٍ* [I saw not any, except Zeyd]: (Mṣb:) but Fr says that some of the Benoo-Asad and Kuḏā'ah put *غير* in the accus. case, when used in the sense of *إِلَّا*, whether the phrase before it be complete or incomplete; saying *مَا جَاءَنِي غَيْرُكَ* [Not any one came to me, except thou], and *مَا جَاءَنِي أَحَدٌ غَيْرُكَ* [Not any one came to me, except thou]: (S, Mṣb:) and AA says that when *غير* has the place of *إِلَّا*, it is put in the accus. case. (Mṣb.) In the saying *لَا إِلَهَ غَيْرُ اللَّهِ* [There is no deity other than God], *غير* is in the nom. case because it is

the enunciative of *لا*; but it may be put in the accus. case, as meaning *إِلَّا*. (Mṣb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-ḥ for its termination; as in the following verse;

- لَمْ يَمْنَعْ الشَّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقْتُ
- حَمَامَةً فِي غُصُونِ ذَاتِ أَوْقَالٍ

[Nought prevented the drinking from it, except that a pigeon cooed, upon branches having stumps of cut shoots]. (Mughnee, K.) [See also an ex. (of *غَيْرَ أَنْ*) in a verse cited voce *بَيِّدَ*.] — [It is often used with a prep.; as in *بِغَيْرِ حِسَابٍ* Without reckoning; (*Kur* ii. 208, &c.); and *مِنْ غَيْرِ سَوْءٍ* Without leprosy. (*Kur* xx. 23, &c.)] = *غَيْرَ* (JK, K) and (JK) *غَيْرَ* (JK, S) signifying The act of altering, or changing, i. q. *تَغْيِيرٌ*, (JK,) are subst. from *غَيَّرَ*; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no un-augmented verb. (TA.) — [Hence,] *غَيْرُ الدَّهْرِ*, the former of these two words being of the same measure as *عَنْب*, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for] Iamb says, with respect to the saying *لَا أُرَانِي اللَّهَ بِكَ غَيْرًا* [May God not show me, in thee, alteration of state], that *غَيْر* is from *تَغْيِيرِ الْحَالِ*, a subst. like *قَطْع* [as meaning “a portion of the night”]; or that it may be a pl., of which the sing. is *غَيْرَةٌ*. (TA.) — [Hence also,] *بَنَاتُ غَيْرٍ* [or *غَيْرٍ*, as in Freytag's Arab. Prov. i. 309,] † *Lying*: or a lie, or falsehood: syn. *كَذِبٌ*. (TS, K:) or [rather] *lies*. (JK, A.) You say *جَاءَ بَنَاتُ غَيْرٍ* [or *غَيْرٍ*] † *He uttered lies*. (A.)

غَيْرَ: see *غَيْرَ*, last quarter, in four places: — and see also *غَيْرَةٌ*.

غَيْرَةٌ [Jealousy;] a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. *حَقِيَّةٌ* and *أَنَفَةٌ*: (TA:) or anger at the conduct, or action, of a wife. (Mṣb.) [See 1, last signification.]

غَيْرَةٌ A provision of corn, or wheat, &c., which a man procures for himself; syn. *مِيرَةٌ*; (S, Mṣb, K,) as also *غِيَارٌ*: (TA:) [or the latter is probably syn. with *مِيرَةٌ* used in the sense of an inf. n.:] pl. of the former *غَيْرَاتٌ*. (Mṣb.) [See art. *غَوْرٌ*.] — See also *غَيْرَ*, last sentence but two. — Also A bloodwit; (AA, S, K;) syn. *دِيَّةٌ*: (AA, S:) and *غَوْرٌ* is a dial. var. thereof: (TA in art. *غَوْرٌ*.) pl. *غَيْرٍ*: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; (TA;) and the pl. is *أَغْيَارٌ*: (S, TA:) and the *دِيَّةُ* is said to be termed *غَيْرَ* because it is a substitute for retaliation. (TA.)

غَيْرَانٌ; fem. *غَيْرَى*: see *غَوْرٌ*, in two places.

غِيَارٌ The cognizance, or badge, of the free non-muslim subjects of a Muslim government; such as the *زُبَار* [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — *كَلَامٌ بِغِيَارِهِ* † *Speech, or language, having its own proper guise; not altered therefrom*. (Mṣb in *جلف*.) — See also *غَيْرَةٌ*.

غَيَّرَ and *غَيَّرَانٌ* (S, Mṣb, K) and *غَيَّارٌ* (TA) and *مَغْيَارٌ* (S, K) epithets [all of which are intensive] *غَارَ عَلَى أَهْلِهِ* (S, Mṣb, K,) i. e., from *الْغَيْرَةُ*: (TA:) [Very jealous: &c.: see *غَيْرَةٌ*.] and *غَيْرَى* (S, Mṣb, K) and *غَيَّارَةٌ* (TA) signify the same applied to a woman: (S, Mṣb, K:) the pl. of *غَيَّارٌ* is *غَيَّرٌ*, (S, Mṣb, K,) masc. and fem., (S, K,) and he who says *رُسُلٌ* [for *رُسُلٌ*] says *غَيْرٌ* [or *غَيْرٌ*?]; (TA;) and of *غَيَّرَانٌ*, (S, Mṣb, K;) and of *غَيَّارَى*, (S, Mṣb, K;) and of *غَيَّرَى*, (Mṣb;) and of *مَغْيَارٍ*, (S, K.)

غَيَّارٌ: see the next preceding paragraph.

أَغْيَرُ مِنَ الْحَمَى [More jealous than fever:] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.)

مَغْيُورَةٌ and *أَرْضٌ مَغْيُورَةٌ*, Land watered: (S, K:) or ruined upon: (TA:) the former [like the latter] is with fet-ḥ to the م. (S.)

مَغْيَرٌ One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.)

مَغْيَارٌ: see *غَوْرٌ*, in two places.

أَرْضٌ مَغْيُورَةٌ: see *مَغْيُورَةٌ*.

غيض

1. *غَاضَ*, aor. *يَغِيضُ*, inf. n. *غَيْضٌ* (S, A, Mṣb, K) and *مَغَاضٌ* (Mṣb, K) and *مَغْيُضٌ* (TA,) It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth: (Mṣb;) [contr. of *فَاضَ*, aor. *يَفِيضُ*]; as also *انْغَاضَ*, (S, K,) which is of the dial. of El-Hijáz. (TA.) — It (a thing, Mṣb, a flow of milk, TA, and † the price of a commodity, S, Mṣb, K) decreased, or diminished, or became deficient. (S, Mṣb, K.) — *وَمَا تَغْيُضُ إِلَّا رَحَامُ وَمَا* — *تَزْدَادُ* (S, K, TA,) in the *Kur* [xiii. 9], (S,) means *And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the foetus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect*

of the menstrual blood: (Bd:) or the wombs' falling short of the nine months (Zj, O, L, and so in copies of the K, but in others seven months,) of gestation, and their exceeding the nine [or seven] months: (Zj, O, L:) or the wombs' falling short of completion, so that the foetus dies, and their exceeding so that the gestation becomes complete: and accord. to this explanation, the reading of seven months in the K may be correct: see also Katādeh's explanation of غَيْضُ, below, which favours this reading. (TA.) — You say also, غَاثُ الْكَرَامِ وَقَاثُ اللَّتَامِ (S, A) † The generous became few, (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.) — غَاثُ (S, Mqb, K,) aor. as above, inf. n. غَيْضُ (TA,) He (God, S, Mqb) made it (i. e. water) to become scanty, or little in quantity, and to sink into the earth, or disappear in the earth: (S:) or made it to decrease, or diminish, or become deficient: (K:) or made it to go away into the earth: (Mqb:) and † اغاضه signifies the same; (S, A, K;) and so does † غَيْضُهُ, inf. n. تَغْيِضُ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kur xi. 46.] وَغَيْضَ آلِيَاءِ (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A,* Bd.) And hence the saying of 'Aīsheh, describing her father, † And he did away with what appeared of apostacy. (TA.) You say also, غَيْضُ (S,* K,) inf. n. as above, (K,) He made his tears to diminish, (S, K,) and restrained them: (S:) or he took the tears from his eye and dashed them away. (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غيظ.)

- غَيْضُ مِنْ عِبْرَاتِيهِمْ وَقُلْنَ لِي
- مَا ذَا لَقِيتَ مِنَ الْهَوَى وَلَقِينَا

meaning *They made their tears to flow until they exhausted them [and they said to me, What is it that thou hast experienced, of love, and we have experienced?]*: ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Ḥasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, مَنْ قَدْ كَانَ مِنْ مَطَرٍ, meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غَيْضُ; but the former is the right. (O and TA in art. غيظ.) — Also He opened a way, passage, or channel, for it (namely water) to flow forth to a مَغِيضٌ [q. v.]. (Mqb.) — † He diminished it, namely the price of a commodity; (Ks, S, Mqb, K;) as also † اغاضه. (K.) — And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.)

2. غَيْضُهُ: see 1, latter half, in three places. — غَيْضُ said of a lion He frequented, or kept to, the غَيْضَةُ [q. v.]. (S, Sgh, L, K.)

4. اغاضه: see 1, latter half, in two places.

7: see 1, first sentence.

Bk. I.

غَيْضُ An abortive foetus, not completely formed; (Katādeh, K;) i. e. less than seven months old. (TA.) — † Little; or a small quantity: as in the saying, or in غَيْضًا مِنْ قَبِيضٍ † He gave him little from much. (S, A, K.) — An abundance of the trees called أُغْلَازُ; i. e. طُرْقَاءُ and أَثْلُ and عَكْرُشُ and بَنْبُوتُ. (TA.) [See also غَيْضَةُ.]

غِيْظُ The طَلْعُ [or spadix of a palm-tree]; (IAqr, IDrd, O, K, TA;) like غَضِيضٌ and إِغْرِيزُ: (TA:) or the عَجَرُ (AA, O, K) [thus correctly (in the CK عَجَرٌ) evidently, I think, here meaning the heart (commonly called جَمَارُ q. v.) of the palm-tree (the only produce that is eaten except the dates)] that comes forth, or coming forth, (K,) or that has not come forth, (O,) from [amid] its [membranous fibres termed] لَيْفٌ [q. v.], and all of which is eaten. (AA, O, K.)

غَيْضَةُ A thicket; syn. أُجْمَةُ; i. e. a collection of tangled, or confused, or dense, trees: (Mgh, Mqb:) or an أُجْمَةُ; i. e. a مَغِيضٌ [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S:) or an أُجْمَةُ: and a place in which is a collection of trees in a مَغِيضُ of water: (K:) or particularly, of [trees of the willow-kind called] غَرْبٌ; not of all trees; (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَةُ (AHn, O:) [see also غَيْتَةُ:] pl. [of pauc.] أَغْيَاضُ (S, K) and [of mult.] غِيَاضُ (S, Mgh, Mqb, K) and غَيْضَاتُ: (Mqb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) any غَرْبٌ in Nejd adjacent to the غَرْبُ of the cultivated lands, when they are collected therein, are termed غِيَاضُ. (O, TA.) [See also غَيْضُ.]

غَايِضُ as used in the following verse,

- إِلَى اللَّهِ أَشْكُو مِنْ خَلِيلٍ أَوْدُهُ
- ثَلَاثَ خِلَالٍ كُلُّهَا لِي غَايِضُ

is said by some to mean غَايِظُ, the ض being substituted for ظ; [so that the verse should be rendered, *To God I complain of three qualities, or habits, of a friend whom I love, every one of which is to me such as angers;*] thus says IJ: but ISd says that it may be without substitution, from غَاضُهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, *such as causes me to suffer loss, or detriment, and such as wrongs, or injures, me.* (TA.)

مَغِيْظُ is an inf. n. (TA. [See 1, first sentence.]) — And also the pass. part. n. of غَاضُهُ; applied to water. (Mqb, TA.)* — And a n. of place, signifying A place where water sinks, or

goes away, into the earth: (Mqb, TA:) or مَغِيْظُ مَا: signifies a place where water enters [into the earth]: and a place where water collects: (Mgh:) see also غَيْضَةُ: pl. مَغَايِظُ. (Mgh.)

غِيْظُ

1. غَاظَ, aor. يَغِيْظُ, inf. n. غَيْطُ: see غَاظَ, aor. يَغُوْطُ, inf. n. غُوْطُ, in art. غوط.

غَيْطُ: see غَايِظُ in art. غوط.

غِيْظُ

1. غَاظَهُ (S, Mqb, K,) aor. يَغِيْظُ (Mqb, K,) inf. n. غَيْطُ (Mqb, TA,) He, or it, affected him with غَيْطُ [or anger, wrath, or rage; &c.; i. e. angered him; or enraged him; &c.]; (S, Mqb, K, &c.) as also † غَيْظُهُ; (IAqr, Th, K; [in a copy of the Mqb, تَغِيْظُهُ, which is doubtless a mistranscription;]) and † غَايِظُهُ; (S, K;) and † اغاضه; (IAqr, Th, Mqb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْطُ below.]

2: see the preceding paragraph.

3. غَايِظُهُ, inf. n. مَغَايِظَةُ: see 1: [originally, He angered him, or enraged him, or the like, being angered, or enraged, or the like, by him. — And hence, because emulation, or the like, often causes mutual anger,] † He emulated him, vied with him, or strove to overcome or surpass him, and did like as he did. (TA.) — مَغَايِظَةُ also signifies † An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.)

4: see the first paragraph.

5: see 8. — سَمِعُوا لَهَا تَغِيْظًا, in the Kur [xxv. 13] means † They shall hear it to have a sound of boiling, (Zj, Bd, Jel,) like the boiling of the breast of an angry man. (Bd,* Jel.) — تَغِيْظَتِ السَّاهِرَةُ † The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.)

8. اغْتَاطَ He was or became, affected with غَيْطُ [or anger; or rage; &c.; i. e. he was, or became, angered; or enraged; &c.]; (S, Mqb, K;) by reason of such a thing; and sometimes one says, مِنْ لَأْ شَيْءٍ by reason of nothing; (Mqb;) as also † تَغِيْظُ. (S, K.)

غَيْظُ Anger; wrath; syn. غَضَبٌ: (K) or [rage, or vehement anger; for] it has a more intensive signification than غَضَبٌ: (IDrd:) or the former is latent [anger]; and the latter is apparent: or the former is that which affects a person who has not power to exercise it; and the latter, that which affects a person who has power to exercise it: (TA:) or the former, latent anger affecting one who has not power to exercise it: (S:) or most vehement anger, (Mqb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Mqb:) or the outbreak, and commencement, of anger. (IDrd, K.) — تَكَادُ تَهْجُرُ مِنَ الْغَيْظِ, in the Kur

[lxvii. 8], means † *It shall almost burst asunder by reason of vehemence of heat.* (TA.)

فَعَلَ ذَلِكَ غِيَاظَكَ, and غِيَاظَيْكَ (K, * TA,) [in the CK غِيَاظَيْكَ,] i. q. غِيَاظَيْكَ (K,) i. e. *He did that in order to distress thee, [or anger thee, or enrage thee,] time after time.* (K in art. غنظ.)

غَاظَ Affecting with غِيظ [or anger; or rage; &c.; i. e. angering; or enraging; &c.]: (TA:) pl. غَاظُونَ. (Kur, xxvi. 55.)

أَغْيَظَ [comparative and superlative of غَاظَ]. أَغْيَظُ الْأَسْمَاءَ عِنْدَ اللَّهِ مَلِكُ الْأُمَلَاكِ means *The most severely to be punished, of persons bearing names, is he who is named the king of kings:* (TA:) [lit. the most angering, or enraging, of names, is the king of kings.]

مَغْيَظٌ Affected with غِيظ [or anger; or rage; &c.; i. e. angered; or enraged; &c.]. (S, Mṣb.)

حَلِيمَةٌ مُغْتَاطَةٌ [lit. Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;] is an appellation given to a stone cooking-pot. (A, TA.)

غَيْفٌ

1. تَغَيَّفَ (S, O, K,) aor. غَاثَتِ الشَّجَرَةُ (S, O, K,) inf. n. غَيْفَانٌ (S, O, K;) and تَغَيَّفَتْ (S, O, K,*) in the copies of the K erroneously تَغَيَّفَ; (TA;) as also أَغْيَفَتْ, inf. n. أَغْيَافٌ; (TA;) *The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left.* (S, O, K.)

2. غَيْفٌ (O, K,) inf. n. تَغَيِّفٌ (K,) *He fled, or turned away and fled; and drew back, or drew back in fear; (O, K;) and was cowardly.* (K.) You say, حَمَلٌ فَلَانٌ فِي الْحَرْبِ فَغَيْفٌ i. e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.) — See also 5.

4: see 1. — أَغَاثَ الشَّجَرَةَ (O, K,*) inf. n. أَغَاثَةٌ (TA,) *He made the tree to bend, or incline, (O, K, * TA,*) by reason of softness, or tenderness.* (TA.)

5: see 1. — تَغَيَّفَ said of a horse, *He inclined, or bent, (S, O, K, TA,) towards one side, (S, O, TA,) in running.* (TA.) And *He* [app. a man] walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, and in the manner of the tall: or he passed along easily and quickly: or, accord. to AHeyth, he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace: accord. to El-Mufaddal, he was proud, or haughty, in his gait. (TA.) The phrase مَرَّ الْبَعِيرُ بِتَغَيِّفٍ mentioned by Aḡ, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — One says also, هَبْنِ الْأَمْرَ, تَغَيِّفٌ, meaning *He refrained, or drew back, from the affair, in fear;* as also غَيْفٌ; this latter mentioned by Th.

(TA.) — And تَغَيَّفَ signifies also *The being, or becoming, creased, or wrinkled: like تَغَضُّفٌ.* (TA in art. غضف.)

غَافٌ A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عُلْفٌ, like the pods (قُرُون) of the bean, and its mood is white; so, says AHn, I have been informed by some of the Arabs of 'Omán, which is the place of its origin: n. un. with ة: (O:) accord. to some of the Arabs, the species of trees called يَتَبَوَّت, [see this word, of which one description agrees exactly with that given above,] (O, K, * TA,*) which is found in 'Omán: (TA:) accord. to AZ, it is of the [trees called] عَضَاهُ, and is a tree like the قَرْظ [q. v.], thorny, of the region of El-Hijáz, growing in the [high, or high and rugged, grounds called] قَفَاف [pl. of قُفٌ]. (TA.)

غَيْفٌ A flock of birds. (Ibn-'Abbád, O, K.)

غَيْفَانٌ and غَيْفَانٌ (O, K, TA,) the latter like هَيْبَانٌ (K, TA, in the CK هَيْبَانٌ) i. q. مَرَحٌ (O, TA;) in the Tekmileh مَرَحٌ, like كَتَفٌ; and in the copies of the K مَرَحٌ; but the first of these is the right; meaning [A proud and self-conceited carriage, with an affected inclining of the body from side to side,] in pace, or [manner of] going. (TA.)

أَغْيَفَانِي: see غَيْفَانِي.

غَيْفَانٌ: see غَيْفَانٌ.

غَيْفٌ One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large. (K, TA.)

أَغْيَفٌ Having a bending of the neck, (like أَغْيَدٌ,) but without drowsiness. (O, K.) — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also غَيْفَانِي; and so غَيْفَاءُ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — And عَيْشٌ أَغْيَفٌ A soft, or an easy, and a plentiful, life; (Ibn-'Abbád, O, K;) like أَغْضَفٌ. (Ibn-'Abbád, O.)

غَيِقٌ

غَاقٌ A certain aquatic bird; as also غَاقَةٌ. (Lth, O, K.) — And The crow, or raven: (ISd, K:) so sometimes called because of his cry. (ISd, TA.) — غَاقٌ is a word imitative of The cry [i. e. *caw*] of the crow, or raven: when indeterminate, [meaning a *caw*,] it is with tenween, (IJ, S, O, K,) i. e. غَاقِي. (IJ, TA.)

غَاقَةٌ: see the preceding paragraph.

غَيْلٌ

1. غَيْلٌ inf. n. غَيْلٌ [q. v.]: see 4. — غَالَتْ وَلَدَهَا, inf. n. غَيْلٌ [q. v.]: see 4. — غَالٌ فَلَانًا كَذَا Such a thing brought evil to such a one. (TA.)

4. أَغَالَ and أَغِيلٌ (Mgh,) or أَغَالَ وَلَدَهُ (S, Mṣb) and أَغْيَلَهُ (Mṣb,) *He compressed the mother of his child while she was suckling it.* (S, Mgh, * Mṣb.) — And أَغَالَتْ and أَغِيلَتْ (Mgh,) or أَغْيَلَتْهُ and أَغَالَتْ وَلَدَهَا (S, Mṣb, K,) *She gave her child to drink what is termed غَيْلٌ (S, K, TA,) i. e. the milk of her who was compressed, or the milk of her who was pregnant: (TA:) or [accord. to common usage] she suckled her child while she was pregnant: (Mgh, Mṣb:) and وَلَدَهَا, aor. تَغِيلُ, inf. n. غَيْلٌ, signifies [the same, or] she suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.] — أَغْيَلَتْ said of sheep or goats, (O, K,) and of cows, (O, TA,) *They brought forth twice in the year.* (O, K, TA.) — See also the next paragraph.*

5. تَغِيلُ الشَّجَرَ The trees became tangled, or abundant and dense, (Aḡ, S, K,) in their branches, having leafy coverings or shades; as also أَغِيلٌ and أَغْيَلٌ: (K:) or all signify the trees became large, and tangled, or abundant and dense. (TA.) — And تَغِيلُوا They became many: (O, K:) and (so in the O, but in the K “or”) their cattle, or possessions, became many. (O, K.) — تَغِيلُ He entered the غَيْل [i. e. thicket, or covert]. (O.) And تَغِيلُ الشَّجَرَ He (a lion) entered among the trees, and took them as a غَيْل [or covert. (TA.)]

8. أَغَاثَهُ He did evil to him without his knowing whence it came so that he might prepare himself. (TA.) It is said in a trad., أَغَاثَ مِنْ تَحْتِي i. e. [I seek protection by Thee from] my being the object of an event's befalling me whence I shall not know; meaning thereby the sinking [into the ground] and being swallowed up. (TA.) — أَغْيَلُ and أَغْيَلَةٌ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غول. One says, أَغْيَلٌ, meaning *He was deceived, and taken to a place, and [there] slain.* (TA.) — أَغَاثَ said of a boy, *He became thick and fat.* (S, K.)

10. اسْتَغْيَلَتْ, said of a woman, a verb of which the subst. is غَيْلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify *She suckled her child while being compressed, or while pregnant; like أَغَالَتْ for وَلَدَهَا; and this I believe to be the right meaning: or] it signifies she was compressed while suckling a child, or while pregnant. (TK.) — See also 5, first sentence.*

غَيْلٌ: see غَيْلَةٌ, first sentence, in two places. — As some say, (Mṣb,) it signifies *The milk with which a woman suckles while she is being compressed, (S, Mṣb, K, TA,) or while she is pregnant: (S, K, TA:) you say, سَقَتْهُ غَيْلًا, (Mṣb,) or الْغَيْلُ, (K, TA,) i. e. She gave him to drink such milk. (TA.) — Also Water running upon the surface of the earth; (S, Mgh, O, Mṣb,*

ك; thus correctly, with fet-h; but غيل, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify *water running amid trees*: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is غيول: and it is also said to signify *water running in rivers or rivulets, and in streamlets for irrigation*: (TA:) and by some, to signify *water running amid stones, in the interior of a valley*. (Ham ubi suprâ.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (مَا سَقَى بِالْغَيْلِ, S, Mgh, O, Msh, TA, or غَيْلًا, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Msh, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (S, TA.) [See also an ex. voce صَبَابَةٌ.] — And *Any valley in which are flowing springs*: (K:) or *a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth*: (Lth, TA:) and *any place in which is water*, (K, TA,) such as a valley and the like: (TA:) and غيل, with kesr, signifies *any valley in which is water*; and the pl. of this is أَغْيَالُ [a pl. of pauc.] and غَيُولُ. (K.) — See also غَيْلٌ. — Also *A plump, full, سَاعِدٌ [or fore arm]*; (S, O, K;) and so مُغْتَالٌ: (K:) the latter said by Fr to be applied to a wrist as meaning *full* because from الغَوْلُ; but this saying is not valid, as غَيْلٌ is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce طِفْلٌ.] And *A fat, big, boy*; as also مُغْتَالٌ: (K:) fem. of the former غَيْلَةٌ; (TA;) which is applied to a woman as meaning *fat*; (S, K;) or *a fat, big, woman*. (AO, TA.) — See also غَيْلٌ, in two places. — Also *The ornamental, or figured, or variegated, border (syn. عِلْمَر) in a garment*: (AA, K:) pl. أَغْيَالٌ. (AA, TA.) — And *A line that one makes, or marks, upon a thing*. (K.)

غيل *A thicket; or trees in a tangled, confused, or dense, state*: (Aq, S, O:) or *an abundance of such trees*, (K, TA,) *not thorn-trees, amid which one may conceal himself*: (TA:) and غَيْلٌ signifies the same: (K:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] حُلْفَاءُ: (K:) and i. q. أَجْمَةٌ [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (S, O, K) [and in like manner غَيْلَةٌ, occurring in the Deewân of the Hudhalees, is expl. by Freytag, as signifying "saltus:"] and the place [meaning covert] of the lion: it may not have the termination ة: the pl. is غَيُولُ; (S, O;) and غَيَابِيلٌ is said to be an anomalous pl. of غَيْلٌ. (O and TA in art. عَيْل, voce عَيْالٌ, q. v.) — See also غَيْلٌ, in two places.

غَيْلَةٌ: see غَيْلَةٌ. — Also *A single act of اغْتِيَالٌ [q. v. voce غَيْلَةٌ]. (TA.)* — See also غَيْلٌ. — It is also fem. of the epithet غَيْلٌ [q. v.]. (TA.)

غَيْلَةٌ and غَيْلٌ signify the same; (Mgh, O, Msh); i. e. *The compressing one's wife while she is suckling*: (Mgh, Msh:) thus expl. by AO as stated by A'Obeid: (Mgh:) and thus the former signifies accord. to El-Alkamee; and so says Málik: or, accord. to El-Munáwee, it signifies *the compressing one's wife while she is suckling or pregnant*: or, accord. to ISk, *a woman's suckling while pregnant*: (from a marginal note in a copy of the Jâmi' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words لَقَدْ هَمَمْتُ:) and غَيْلٌ has this last signification (Mgh, TA) accord. to Ks: (Mgh:) غَيْلَةٌ is the subst. from اسْتَغْيَلْتُ: (K:) and I Ath says that غَيْلَةٌ is a dial. var. thereof; or, as some say, this denotes a single act [of what is termed غَيْلَةٌ]; or the pronunciation with fet-h is not allowable unless with the elision of the ة. (TA.) One says, أَصْرَتِ الْغَيْلَةَ بَوْدَ فَلَانٍ, meaning *His mother's being compressed while she was suckling him [injured the child of such a one]*, and likewise *his mother's being pregnant while she was suckling him*. (S, O.) [But] in a trad. is related the saying, (of the Prophet, O) "Verily I had intended to forbid الْغَيْلَةَ (S, Mgh, O, Msh, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children." (Mgh, O, Msh.) [See also 4 in art. فسد.] — Also *The act of deceiving, or beguiling*: (K:) and i. q. اغْتِيَالٌ: (S, O, K: [see 8, and غَيْلَةٌ, as expl. in art. غَوْل:] accord. to Abou-Bekr, in the language of the Arabs it signifies *the causing evil, or slaughter, to come to another from an unknown quarter*. (TA.) One says, قَتَلَهُ غَيْلَةً, meaning *He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him (S, O, K) when he reached it*: (S, O:) or *he slew him at unawares*. (Abu-l-'Abbás, TA.) — Also *The شَيْقِفَةُ [or faucial bay of the he-camel]*. (IAar, K.)

أَمْرُ غَيْلَانَ [in Pers. مُغْيَلَان] *A species of the [trees called] عِضَاهُ*; (Mgh, Msh;) the [species of lote-] trees called سِدْرٌ; (S, O, K, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the غ, and that it is thus called because the غيلان [pl. of غَوْل] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the طَلْح [q. v.]. (TA in art. طَلْح.)

غَيُولٌ, as stated by IJ, on the authority of Abou-Amr Esh-Sheybánee, who had it from his grandfather, is sing. of غَيْلٌ, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, [نَفَرٌ in the CK being a mistake for بَقَرٌ,]) and to camels, (K,) signifying *Numerous*: and also [in the K "or"] *fat*. (AO, IJ, O, K.) — And, applied to anything, *Alone; solitary*: pl. غَيْلٌ. (AA, TA.)

غَيْلٌ, like سَيْدٌ, (O, TA,) in the K غَيْلٌ, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, *Wide, or ample*.

(O, K, TA.) And so غَيْلَةٌ applied to a land: (O, TA: [mentioned also in art. غَوْل:] or, as some say, غَيْلٌ, thus applied, (O, TA,) but accord. to the context in the K غَيْلٌ, (TA,) signifies *Such as one judges to be of little extent, though it is far extending*: (O, K, TA:) and ذَاتُ غَوْلٍ, so applied, has been mentioned in art. غَوْلٌ as having this meaning. (TA.) And غَيْلَةٌ applied to a woman signifies *Tall*: (O, TA:) and so does ذَاتُ غَوْلٍ. (TA in art. غَوْل.)

الغِيَالُ *The lion: (K) or the lion that is in the غَيْل [or covert]*. (O.)

غَائِلٌ *Much, or abundant, dust or earth*. (TA.)

غَائِلَةٌ *Rancour, malevolence, malice, or spite, that is covert, or concealed*. (K.) And *Evil, or mischief*; as also مَغَالَةٌ: (S, K:) thus in the saying فَلَانٌ قَلِيلُ الْمَغَالَةِ and مَغَالَةٌ [Such a one is a person of little evil or mischief]. (S.) — See also the same word in art. غَوْل.

أَغْيَلٌ *Full; big, or large*. (TA.)

مُغَالٌ (Mgh, K) and مُغَيْلٌ (S, Mgh, K) *A child given to drink what is termed غَيْلٌ: (S, K: [See 4:]) or suckled while its mother is pregnant*. (Mgh.)

مُغْيَلٌ: see the next preceding paragraph.

مُغْيَلٌ (S, Mgh, Msh, K) and مُغْيَلٌ (Mgh, Msh, K) *A woman giving her child to drink what is termed غَيْلٌ: (S, K: [see 4:]) or suckling it while she is pregnant*. (Mgh, Msh.)

مَغَالَةٌ: see غَائِلَةٌ, in two places.

مُغْيَلٌ [in the CK مُغْيَلٌ] and مُتَغْيَلٌ *Continuing, or remaining fixed, or stationary, in the غَيْل [meaning thicket, or covert, in the CK غَيْل]: and entering therein*. (K, TA.)

مُغْيَالٌ *A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades*. (K.)

مُغْتَالٌ: see غَيْلٌ, latter half, in two places.

مُتَغْيَلٌ: see مُغْيَلٌ.

غيمر

1. غَامَتِ السَّمَاءُ, (S, Msh, K,) aor. تَغْيِمَرُ, inf. n. تَغْيِمَرُ; (Mgh;) and تَغْيِمَتِ; and غَيْمَتِ, (S, Msh, K,) inf. n. تَغْيِمَرُ; (K;) and أَغَامَتِ, (S, Msh, K) and أَغْيِمَتِ; (S, K;) all signify the same; (S;) *The sky was, or became, clouded, or covered with clouds*. (S, Msh, K.) — غَامَرُ, aor. تَغْيِمَرُ, (S, K,) inf. n. تَغْيِمَرُ, (KL,) *He was, or became, thirsty*, (S, K, KL, [like غَامَر,]) and *affected with internal heat*. (S, K.) — And غَامَرُ غَيَّامًا, aor. as above, inf. n. غَيْمَةٌ and غَيَّامٌ and مَغْيِمَرُ, is mentioned by IAar [as signifying *He thirsted for water, or the water: or he thirsted for it vehemently*, accord. to an explanation of غَيْمَةٌ given below]. (TA.)

2: see 1. — [Hence,] غَيْر اللَّيْلِ (K,) inf. n. *غَيْر* (TA,) † *The night became like the* [or clouds]; (K;) *became dark, and came like the clouds.* (TA.) — And غَيْر الطَّائِر † *The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAsar as with غَيْن and تاء [evidently mistranscriptions for عَيْن and تاء: see عَيْتَ].* (TA.)

4. أَغْمَرَتِ السَّمَاءُ and أَغْمَرَتْ: see 1. — أَغْمَرَتِ السَّمَاءُ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — And أَغْمَرَهُ (a man, TA) became stationary (K, TA) like the clouds. (TA.)

5: see the first paragraph.

غَامَتِ السَّمَاءُ, originally an inf. n., from غَامَتِ السَّمَاءُ [q. v.], (Msb,) Clouds; (S, Msb, K, TA;) n. un. with ة: (Msb) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غُيُومٌ and غَيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَمِيَّةٌ.] — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — And a certain disease in camels, like that called قُلَابٌ [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (الثريا, q. v.) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْرٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْر in other senses]. (TA.)

غَيْمَةٌ Thirst; so says A'Obeid: or vehemence of thirst: thus in the trad. cited under عَيْمَةٌ [q. v.]. (TA.) [See also غَيْرٌ.]

غَيَّانٌ Thirsty: and affected with internal heat: fem. غَيَّيٌ (S, K:) the latter applied to a woman. (S.)

يَوْمٌ غَيُومٌ [A cloudy day;] a day having غَيْر [or clouds, or clouds covering the sky]. (Th, TA.)

مَغْيُومٌ A camel affected with the disease termed غَيْر: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.)

غَيْن

1. غَيْنٌ عَلَى كَذَا, [aor. يَغِينُ, inf. n. غَيْنُ] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so أَغَانَهُ; whence] one says, اِغْنِ السَّمَاءُ † The clouds covered, or overspread, or wholly covered, the sky. (S, K.)

And غَيْنٌ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غَيْنٌ عَلَى قَلْبِهِ, inf. n. غَيْنُ; as also † اِغْنِ [in the CK (erroneously) اِغْنِ]; † His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull]. (K, TA. [For الرِّين, meaning "the like of rust" covering the heart, the CK has الدِّين.]) The saying, in a trad., إِنَّهُ لَيَغَانُ عَلَى قَلْبِي (S, Msb, TA) حَتَّى اسْتَغْفَرَ اللَّهَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً (TA) is from the phrase غَيْنٌ عَلَى كَذَا signifying as expl. above, (S,) and means † Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from المِرَاقَبَةِ [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المِرَاقَبَةِ. (Msb.) — One says also, غَيَّنَتِ السَّمَاءُ, (Msb, TA,) inf. n. غَيْنُ; as also غَانَتْ, inf. n. غَيْنُ; [like غَامَتِ;] (TA;) The sky became covered (Msb, TA) with غَيْنٌ (Msb) or غَيْرٌ (TA) [i. e. clouds, or an expanse of clouds]. — غَيْنٌ, aor. غَانَتْ, [inf. n. غَيْنُ,] I was, or became, thirsty. (S, K.) And غَانَتْ الإِبِلُ i. q. غَامَتِ (S, K, TA) i. e. The camels were, or became, thirsty. (TA.) — And غَانَتْ نَفْسُهُ, (S,) or نَفْسِي, (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنُ, (TA,) His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. غَعَثَ. (S, K.)

2. غَيْنٌ عَيْنًا † حَسَنًا He wrote a beautiful غ. (TA.)

4: see the first paragraph, in three places.

غَيْنَةٌ: see غَانٌ.

غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْرٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase غَيْنٌ فِي يَوْمٍ غَيَّانٍ in a day of clouds: (S, TA:) or, meaning "clouds," it is from غَانٌ غَانٌ signifying as expl. in the beginning of this art. (Ham p. 574.) — And شَجَرٌ غَيْنٌ Dense, or tangled, trees: (TA:) like غَيْرٌ. (TA in art.

غَيْر.) — Also [like غَيْر signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غَيُونٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ.

غَانَةٌ The ring at the head of the bow-string. (K.) [See عُنْتُوتٌ.]

غَيْثَةٌ i. q. أَجْمَةٌ; [like غَيْضَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْثَةُ الشَّجَرَاءُ is like الغَيْضَةُ الْخَضْرَاءُ: or, accord. to Abu-l-'Ameythel [or 'Omeythil], (S, TA,) غَيْثَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْضَةٌ: (S, TA:) [and Golius states, as on the authority of Yákoob, that † غَانٌ signifies the same as غَيْثَةٌ.]

غَيْثَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيدٌ, q. v. (K.) — See also the next paragraph.

أُغَيْنٌ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْنَاءُ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانَ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أُغَيْنٌ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غَيْنٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاكٌ and سِدْرٌ; but what is well known is that it is pl. of غَيْنَاءُ applied to a tree; of which † غَيْثَةٌ, with kear, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.)

مُغَيْنٌ, in the original form, [for مُغِينٌ, act. part. n. of أَغَانَ,] is used by Ru-beh in the following verse:

• أَمْسَى بِلَالٌ كَالرَّبِيعِ الْمُدْجِنِ •
• أَمْطَرَ لِي أَكْثَابَ غَيْنٍ مُغَيْنِ •

[There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)

ف

The twentieth letter of the alphabet: called فَاءُ [and فَا]. (TA.) It is one of the letters termed مَبْهُوسَةٌ [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed شَفْوِيَّةٌ [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in باب الالف) sometimes it is substituted for ث; thus in the conjunction ثُمَّ, as in the saying جَاءَ زَيْدٌ ثُمَّ أَمْرٌ ["Zeyd came, then 'Amr"]; and in الثُّومُ, "the well-known herb so called [?]," for which they say الْفُومُ; and in الْجَدَثُ, "the grave," or "sepulchre," for which they say الْجَدْفُ, but using for the pl. أَجْدَاتُ, and not أَجْدَافُ, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. جدف.) فَاءُ is a particle having no government: (Mughnee, K, TA:) or it governs a manṣoob aor.; as in the saying, مَا تَأْتِينَا فَتَحَدِّثْنَا [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here manṣoob by أَنْ, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the أَنْ in this case is necessarily suppressed: (IAk p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys],

فَبَيْتِكَ حَبْلِي قَدْ طَرَقْتُ وَمَرَضُجْ

[Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is رَبِّ, meant to be understood; (Mughnee, TA;) like as it often is in the case of وَ, as is said in the Lubāb. (TA.)—It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things:—one of these is order; and this is of two sorts; relating to the meaning, as in جَاءَ زَيْدٌ ثُمَّ أَمْرٌ [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ [And the Devil caused them both to slip, or fall, from

it (i. e. from Paradise), and ejected them from that state of enjoyment in which they were]: (Mughnee, K:*)—the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K:*) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, "the long period is sometimes esteemed short by comparison;" or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says تَزَوَّجَ فَلَانَ فَوَلَدَ لَهُ [Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K:*) and so if it were a period protracted [beyond the usual length]; and you say دَخَلْتُ الْبَصْرَةَ فَبَغْدَادَ [I entered El-Basrah, and, in uninterrupted connection with my doing so, Bagdadul,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the ف that denotes causality; as is shown by the correctness of one's saying إِنْ يَسْلَمْ هُوَ يَدْخُلُ الْجَنَّةَ [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:*)—[or, accord. to J,] the adjunctive ف occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say ضَرَبْتُ زَيْدًا فَعَمْرًا [I beat Zeyd, and next 'Amr]: (S: [the second and third of these cases will be mentioned in the course of this art.])—and it is said to occur sometimes in the sense of ثُمَّ, (Mughnee, K, TA:*) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] ثُمَّ خَلَقْنَا النَّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ثُمَّ خَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا [Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh]: (Mughnee, K, TA:*)—and sometimes in the sense of وَ, (Mughnee, K, TA:*) denoting conjunction in an

absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), بَيْنَ الدَّخُولِ فَحَوْمَلٍ [as though meaning Between Ed-Dakhool and Ilonmal]; (Mughnee, K, TA;) the right reading of which is asserted by Aṣ to be with وَ; but it is replied that the implied meaning is بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلٍ [amidst the places of, or pertaining to, Ed-Dakhool, and the places of, or pertaining to, Ilonmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying جَلَسْتُ بَيْنَ الْعُلَمَاءِ فَالزُّهَادِ [I sat amidst the learned men and the devotees]: it has been said that مَا is here suppressed before بَيْنَ, and that ف is used in the place of إِي; but this usage of ف is strange: (Mughnee:*)—the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K, TA:*) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings ضَرَبَهُ فَبَكَى [He beat him, and he consequently wept,] and ضَرَبَهُ فَأَوْجَعَهُ [He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Kur lvi. 52-54] لَاكُلُونَ مِنْ شَجَرٍ مِنْ زُفُورٍ فَيَأْكُلُونَ مِنْهَا ۖ لَاكُلُونَ مِنَ الْبَطْنِ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۖ فَيَلْبَسُونَ مِنْهَا ۚ [Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water]. (Mughnee, K.)—Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee, K, TA,) when this is of a kind not fit to be itself conditional, i. e., to be a protasis. (Mughnee.) It is thus used when the complement is a

nominal proposition; as in [the saying in the *Kur* vi. 17] **وَإِنْ يَمْسَسْكَ خَيْرٌ فَبُؤْ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** [And if He cause good to betide thee, He is able to do everything]: (Mughnee, K, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying **إِنْ تَزُرْنِي فَأَنْتَ مُحْسِنٌ** [If thou visit me, thou wilt be a well-doer]; in which what follows **ف** is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for **أَنْتَ** is an inchoative, and **مُحْسِنٌ** is its enunciative; and the proposition has become a complement by means of the **ف**: (S, TA:) — or, (K,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is astatic; as in [the saying in the *Kur* xviii. 37 and 38] **إِنْ تَرِنَا أَنَا قَلِيلٌ مِنْكَ مَلَائِكَةً فَتَعَسَى رَبِّي أَنْ يُوْتِيَنِي** [If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me]; and [the saying in the *Kur* ii. 273] **إِنْ تَبْدُوا الصَّدَقَاتِ فَيَعْبَأَ بِهَا** [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, K:) — or, (K,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the *Kur* iii. 29] **إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي** [If ye love God, follow ye me]: (Mughnee, K:) — or, (K,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the *Kur* xii. 77] **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the *Kur* xxvii. 92] **وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكَيْتٌ وَجُوهٌ فِي النَّارِ** [And whoever shall have done that which is evil, their faces are inverted in the fire of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, K:) — fifthly, when the **ف** is coupled with a particle relating to futurity; as in [the saying in the *Kur* v. 59] **مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ** [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the *Kur* iii. 111] **وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ نَنْكَرَهُ** [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the K; as is also what here next follows:) — sixthly, when the **ف** is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying,

• فَإِنْ أَهْلِكَ قَدَى حَتَّى لَفَاهُ •

• عَلَى يَكَادٍ يَلْتَهَبُ أَلْتِهَابًا •

[a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah

Ibn-Makrūm (in *Ham* p. 29), app. meaning *And if I perish, many a one having rage in his bosom, whose fire kindled against me almost flames with a vehement flaming*; **قَدَى حَتَّى** being for **قَرَّبَ ذِي حَتَّى**; for **رَبِّ** is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — the **ف** must also be used when the complement of a conditional clause is imperative; as in the saying **إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرَمَهُ** [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying **إِنْ يَكْرِمَكَ زَيْدٌ فَلَا تُهِنَّهُ** [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of **لَنْ** [as in an ex. above] or by means of **مَا**; as in the saying **إِنْ أَكْرَمْتَ زَيْدًا فَمَا يَهِينُكَ** [If thou treat Zeyd with honour, he does not treat thee with contempt]: (TA:) — when the verb of that complement is an aor., affirmative, or negative by means of **لَا**, the **ف** may be introduced or omitted: in the former case you may say **إِنْ تَكْرِمْنِي فَأَكْرَمَكَ** meaning **فَأَنَا أَكْرَمَكَ** [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say **إِنْ تَكْرِمْنِي أَكْرَمَكَ** [which is the more usual] if you do not make it [i. e. **اكْرَمَكَ**] the enunciative of a suppressed inchoative [i. e. of **أَنَا**]: and in the case of the negative by means of **لَا** you may say **إِنْ تَكْرِمْنِي فَلَا أَهِينُكَ** [If thou treat me with honour, I will not treat thee with contempt]; and you may omit the **ف** as is more usual: (TA:) — and sometimes the **ف** is suppressed in the case of necessity in verse [on account of the metre]; as in the saying,

• مَنْ يَفْعَلِ الْحَسَنَاتِ اللَّهُ يَشْكُرَهَا •

[Whoso doth those deeds that are good, God will recompense them, i. e., the deeds], (Mughnee, K,) meaning **فَاللَّهُ**: (K:) or, (Mughnee, K,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is

• مَنْ يَفْعَلِ الْخَيْرَ فَالرَّحْمَنُ يَشْكُرُهُ •

[Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, K;) and it is absolutely disallowable: (K:) or it occurs in chaste prose, (Mughnee, K,) accord. to Akh; (Mughnee;) and hence the saying [in the *Kur* ii. 176] **إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْأَقْرَبِينَ وَالْأَقْرَبِينَ** [If he leave wealth, the legacy shall be to the two parents and the nearer of other relations]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, **إِنْ جَاءَ صَاحِبُهَا وَإِلَّا اسْتَبْعَ بِهَا** [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, K:) — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the *Kur* xxvii. 92, cited above], the **ف** may not be prefixed to it; as in the saying **إِنْ أَكْرَمْتَنِي أَكْرَمْتُكَ** [If thou treat me with honour, I will

treat thee with honour]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying **إِنْ أَتَيْتَ النَّارَ لَا تَدْخُلُهَا** [If thou become a Muslim, thou wilt not enter the fire of Hell]. (TA.) — And as the **ف** thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying **إِنْ يَأْتِيَنِي فَلَهُ دِرْهَمٌ** [Who comes, or shall come, to me, for him is, or shall he, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle **أَمَّا**, q. v. (Mughnee in art. **أَمَّا**; &c.) — It also occurs in the cases here following, prefixed to an aor., which is *manṣūb* by means of **أَنْ**, meant to be understood, (S, TA, and I'āk p. 295,) but necessarily suppressed: (I'āk ibid.) — thus in the complement of a command; (S, TA, and I'āk p. 296;) as in **اِئْتِنِي فَأَكْرَمَكَ** [Come thou to me, that I may treat thee with honour]: (I'āk ibid.) [and] you say **زُرْنِي فَأُحْسِنَ إِلَيْكَ** [Visit thou me, that I may do good to thee]; (S, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems to be an omission here in the copies of the S, for, as] IB says, if you make **أُحْسِنَ** to be *manṣūb*, [not *manṣūb*,] saying **فَأُحْسِنَ إِلَيْكَ**, [the meaning is, for I will do good to thee, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be *marfūʿ*; as in **صَمٌّ فَأُحْسِنَ إِلَيْكَ** [Be silent, then I will do thee good]; and in **حَسْبُكَ الْحَدِيثُ فَيَتَأَمَّرُ النَّاسُ** [The discourse is sufficient for thee, so the people shall sleep]: (I'āk p. 296:) — also in the complement of a prohibition; (S, and I'āk p. 296;) as in **لَا تُضْرِبْ زَيْدًا فَيَضْرِبَكَ** [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'āk ibid.) — and in the complement of a prayer; as in **رَبِّ أَنْصُرْنِي فَلَا أُخْذَلْ** [My Lord aid me, so that I may not be left helpless]: (I'āk ibid.) — and in the complement of an interrogation; (S, and I'āk p. 296;) as in **هَلْ تَكْرُمُ زَيْدًا فَيَكْرِمَكَ** [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'āk ibid.) — and in the complement of a petition with gentleness; (S, and I'āk p. 296;) as in **أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا** [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'āk ibid.) — and in the complement of a demanding with urgency the performance of an action; as in **لَوْلَا تَأْتِينَا فَتَحَدِّثْنَا** [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'āk p. 296:) — and in the complement of an expression of

wish; as in *لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ* [Would that I had wealth, that I might give alms thereof]: (IAk ibid.) — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofees universally; as in the saying in the Kur [xl. 38 and 39] *لَعَلِّي أَبْلُغَ الْأَسْبَابَ الْأَسْبَابَ فَأَطْلُعَ* [May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the heavens, so that I may look], accord. to one reading: (IAk p. 298:) — and in the complement of a negation, (S, and IAk p. 295.) i. e., of a simple negation; as in *مَا تَأْتِينَا فَتَحَدِّثْنَا* [Thou dost not come to us, that thou mayest talk to us; a saying mentioned before, in the first of the remarks on this particle]. (IAk ibid.) — It is also prefixed as a corroborative to an oath; as in *فَبِعِزَّتِكَ* [which may be rendered *Nay by thy might*, or nobility, &c.], and *فَوَرَبِّكَ* [Nay by thy Lord]. (TA.) — The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sh: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase *أَخُوكَ فَوَجَدَ* [as though meaning *Thy brother, he has been found*; but *هَذَا* is app. meant to be understood, so that the phrase should be rendered, fully, *this is thy brother, and he has been found*]: Fr and El-Aalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying,

وَقَائِلُهُ خَوْلَانُ فَأَنْجَحَ فَتَأْتِمُرُ

and in the saying,

أَنْتَ فَانْظُرْ لِأَيِّ ذَاكَ تَصِيرُ

or a prohibition, as in the saying *زَيْدٌ فَلَا تَضْرِبُهُ*; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is *هَذِهِ خَوْلَانُ*, [so that the saying should be rendered, fully, *Many a woman is there saying, This is Khawlān (the tribe so named), therefore marry thou their young woman*; and in like manner the implied meaning of the third ex. is *هَذَا زَيْدٌ فَلَا تَضْرِبُهُ* *This is Zeyd, therefore do not thou beat him*;] and the implied meaning of the second ex. is *أَنْظُرْ فَانْظُرْ*, [so that the saying should be rendered, fully, *Look thou, and look to what result thereof thou wilt eventually come*,] the former *انظر* being suppressed, and its implied pronoun, *أَنْتَ*, expressed: the saying

وَإِذَا هَلَكَتْ فَعِنْدَ ذَلِكَ فَاجْزَعِي

[meaning *And when I perish, on the occasion thereof manifest thou impatience, or grief, &c.*, the second *ف* being redundant,] is an instance of poetic license. (Mughnee.) — [As a numeral, *ف* denotes *Eighty*.]

ف

فَا and فَا Names of the letter *ف*, q. v. — فَا as a prefixed n. in the accus. case, *syn. with* فَا, see voce فَا, in art. فَا.

فَا

R. Q. 1. فَا (T, M, Msh, K.) inf. n. فَا (T, S, M, Msh, K.) *He reiterated the letter ف* (Mbr, T, S, M, Msh, K.) *in his speech*; (S, M, K.) or *was as though the letter ف predominated upon his tongue*; (T;) or *had an impediment in the tongue, the letter ف predominating in the speech*. (M.)

You say, *فَا فِيهِ فَا* [In him is a fault of reiterating the letter *ف* in his speech; &c.] (S, K.) [See also فَا.]

فَا: see what follows.

فَا (T, S, M, Msh, K.) and فَا (T, M, Msh, K.) [and thus accord. to my copy of the Mgh.] both mentioned by Lh, (T.) *A man in whom is what is termed فَا*, expl. above; (T, S, M, K;) or *who reiterates the letter ف much when he speaks*; (M;) or *who cannot utter the word unless with an effort, commencing with the like of the letter ف, and then pronouncing with effort the letters of the word correctly*: (Mgh:) or *one who reiterates his words much in speaking*: (TA:) fem. with *ة*. (T, Msh.)

فَا

8. افْتَأْتِ عَلَيَّ *He said of me what was false*: (AZ, S, O:) or *افْتَأْتِ عَلَيَّ الْبَاطِلُ* *he forged against me what was false*: (K:) and *أَقْلَ مَا لَمْ أَقُلْ* *he forged against me what I did not say*. (M.) — And *افْتَأْتِ عَلَيْنَا* *He was alone in his opinion against us; none sharing it with him*: (ISh, T, TA:) or *افْتَأْتِ بِرَأْيِهِ* *he was alone, or singular, in his opinion*: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from *الْفَوْتُ*, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of *حَلَّاتُ السَّوْقِ* and *رَثَاتُ الْمَيْتِ*, and *لَبَّاتُ بِالْحَجِّ*. (S, O.) [See also art. فَوْتُ.] — افْتَأْتِ, in the pass form, *He* (a man, O) *died suddenly*: (O, K:) but this, app., [if not a mistake for افْتَأْتِ] should be *مَوْتُ الْفَوَاتِ*, without hemz, from *الْفَوَاتِ*. (TA.)

فَوَيْتُ, applied to a man and to a woman, *One who follows his, or her, own opinion only*. (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, فَوَيْتُ, without hemz: see art. فَوْتُ.]

فَا

1. فَا (T, S, M, A, L, K.) aor. *فَا*, inf. n. فَا (M, L.) *He, or it, hit, struck, smote, affected, or hurt, his* (a man's, K) *فَا* [or heart, &c.]: (S, M, L, K:) *he hit, or smote, him*, (AZ, T,) or *shot, or shot at, and hit, or smote, him*, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) *in his فَا*. (AZ, T, A.) — And, said

of a disease, (S,) and of fear, (A,) *It smote, or affected, his فَا*: (S, A:) or, said of fear, *it rendered him cowardly*. (K.) — And *فَتَدَ*, (T, M, A, L, K.) inf. n. فَا; (M, L;) and *فَتَدَ*; (K;) *He had a disease in his فَا*: (T:) or *he had a complaint thereof*: (M, L, K:) or *he had a pain therein*: (K:) or *he was, or became, hit, struck, smitten, affected, or hurt, therein*. (A.) — *فَا الْخُبْزَةِ*, (T, S, M, L,) or *الْخُبْزِ*, (K,) aor. as above, and so the inf. n., (M, L,) *He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes*; (T, S, K;) and *baked it therein*: (T:) or *he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes*. (M, L.) And *فَا النَّحْمِ*, (S, M, L, K) *فَا النَّارِ*, (M, L, K,) aor. and inf. n. as above, (L,) *He roasted the flesh-meat [in the fire]*; as also *فَا النَّارِ*. (S, M, L, K.) — And *فَا لِلْخُبْزَةِ*, (S, L,) aor. and inf. n. as above, (L,) *He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking it]*. (S, L.) — *فَا لِفُلَانٍ* *He acted well, or kindly, to such a one, in his affair, in absence*: so in the “Nawādir” of Lh. (TA.)

5. تَوَقَّدَ i. q. تَوَقَّدَ [i. e., when said of fuel, *It burned, burned up, burned brightly or fiercely, blazed, or flamed*]: (M, L, K:) [and] so when said of the heart [i. e. *It became excited with ardour, or eagerness*]. (M, L, K.) And i. q. تَحَرَّكَ [It burned much, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, *تَحَرَّكَ* [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of *فَوَاد*.]

8. افْتَادُوا *They lighted a fire* (M, A, L, K) *for the purpose of roasting*. (A.) — See also 1, latter half.

فَا: [see 1, of which it is the inf. n.: and] see the paragraph here following.

فَوَاد (S, M, A, Msh, K, &c.) and فَوَاد, which is strange, (K,) but said by Esh-Shihāb to be a dial var., and to be without reason disallowed by AHāt; (TA;) of the masc. gender only; (Lh, M, L, K, &c.) The heart; *syn. قَلْبٌ* [q. v.]; (S, M, A, L, Msh, K, &c.) of man, and of an animal other than man: (M, L:) so called because of its *تَفَاد* (T, M, L, K) i. e. *تَوَقَّدَ* [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called *الْقَلْبُ*, from *التَّغَلُّبُ*]; for it is said that the primary meaning of *فَا* is “motion,” and the “putting in motion:” (MF, TA:) or the heart is thus called only when its *تَفَاد*, i. e. its *تَوَقَّدَ*, is regarded: and most authors make a distinction between *فَوَاد* and *قَلْبٌ*; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the *pericardium*,] the *غِشَاءُ*,

(L, TA,) or the **وَعَدَ**, (TA,) of the **قَلْب**: (L, TA:) or the *middle thereof*: (L:) or the *interior thereof*: (TA:) the **قَلْب** being its **حَبَّة** [q. v.], (L, TA,) or its **سَوْدَاءَ**: (L:) or **فَوَاد** signifies the *appendages of the مَرَى* [or *oesophagus*], consisting of the liver and lungs and **قَلْب** [or *heart*]: (K:) pl. **أَفْدَاءَ**, (S, M, A, Mgh, Msh, K, &c.,) the only pl. thereof known to Sb. (M, L.) — Also *The mind, or intellect*: and this, it is said, may be the meaning of the phrase [in the Kur liii. 11], **مَا كَذَّبَ الْفَوَادَ مَا رَأَى**, (TA,) or **مَا كَذَّبَ**, another reading, i. e. [The mind] did not disacknowledge, or deem improbable, what he saw. (Jel.) [Hence,] **ذَكَاءٌ** i. q. **حِدَّةُ الْفَوَادِ** [meaning *Sharpness, or acuteness, of mind, in a man: and sharpness of spirit in a beast*]. (S in art. ذَكَو.) [And **حَدِيدُ الْفَوَادِ** i. q. **ذَكِيٌّ** meaning *Sharp, or acute, in mind, applied to a man: and sharp in spirit, applied to a beast*:] one says **قَرَسَ حَدِيدَةُ الْفَوَادِ** [A mare sharp in spirit]; and in like manner **نَاقَةٌ** [a she-camel]: (S and K in art. رَوَعَ:) and **رَوَاعُ الْفَوَادِ**, and **نَاقَةٌ رَوَاعَةٌ**, and **رَوَاعُ الْفَوَادِ**, a quick, spirited, vigorous, she-camel; sharp in spirit; syn. **شَهِيَّةٌ ذَكِيَّةٌ**. (K in that art.) [And **طَارَ فَوَادُهُ** *His mind or intellect, fled: and his courage*. (See **شَعَاعٌ**: and **طَارَ**.)]

فَيْدٌ: see **مَفْوُودٌ**, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so **مَفْوُودٌ**, (M, L, K,) and **مَفْتَادٌ**, and **أَفْوُودٌ**, (K,) *Baked on the fire*: (T:) or *put into hot ashes*, (L, K,) and *baked therein*: (L:) or *roasted* [or *baked*] *in hot ashes*. (M, L.) And the first, (T, S, M, &c.,) applied to flesh-meat, (S, M, L,) *Roasted*, (T, S, M, L, K,) as also **مَفْوُودٌ**, (M, L, K,) *on the fire*: (T:) or *roasted upon live coals*; as also **مَفَادٌ** [evidently, I think, a mis-transcription for **مَفْتَادٌ**]. (L.) — And **فَيْدٌ** signifies also *Fire or a fire* [for *baking* &c.]. (T, L, K.)

أَفْوُودٌ A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in a fire, to put it therein [for the purpose of baking it]: (S, M, L, K:) pl. **أَفَائِدٌ**. (L.) — See also **فَيْدٌ**.

مَفَادٌ: see **فَيْدٌ**.

مِفَادٌ (T, S, M, L, K) and **مِفَادَةٌ** (S, L, K) and **مِفَادٌ** (T, M, L, K) The [iron instrument, with which flesh-meat is roasted, called] **سَفُودٌ**, (T, S, M, L, K,) [or] with which one roasts and bakes. (L, TA.) And [in the CK “or”] the first, (S, L, K,) and the second and third also, (accord. to the K,) the *piece of wood, or wooden implement, with which the* [fire in the hind of oven called] **تَنُورٌ** *is stirred*: pl. **مِفَائِدٌ**. (S, L, K.)

مِفَادَةٌ: } see the next preceding paragraph.
مِفَادٌ: }

مَفُودٌ Hit, struck, smitten, affected, or hurt,

in his **فَوَاد** [or *heart, &c.*]: (S, A, L:) smitten, or affected, by a disease therein: (S, L:) or by pain therein. (L.) — A man without a heart; having no heart; as also **فَيْدٌ**: (Ks, S, L:) weak-hearted: (T, L:) a coward; (T, M, L, K;) and so **فَيْدٌ**: (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) — See also **فَيْدٌ**, in two places.

مَفْتَادٌ: see **فَيْدٌ**, in two places. — Also A place of fuel: (T, L:) a place in which a fire is lighted for roasting. (A.)

نار

1. **فَيْرٌ**, aor. **يَفَارُ**, It (a place) became abundant in **فَارٌ** [i. e. rats, or mice]. (Msh.) — **فَارٌ**, (J, O,) aor. as above, (K,) inf. n. **فَارٌ**, (TK,) He dug; (K;) or dug as does the **فَارٌ** [i. e. rat, or mouse]: (M, TA:) and, (K,) as some say, (M, TA,) he buried, and hid. (M, O, K, TA.)

فَارٌ [A kind of animal,] well known, (M, K,) [the genus *mus*; the rat; the mouse; and the like]; with **و**, (Lth, S, Msh,) and without **و**; (Msh;) [a coll. gen. n.:] n. un. with **ة**: (Lth, T:) [in the S and O and Msh, **فَارٌ** is said to be pl. of **فَارَةٌ**, but in the last is added, like **تَمَرٌ** and **تَمَرَةٌ**, showing that by pl. is meant coll. gen. n.:] the pl. of **فَارٌ**, (Lth, T, M, K,) or of **فَارَةٌ**, (O, Msh,) is **فَيْرَانٌ** (Lth, T, M, O, K, Msh) and **فَيْرَةٌ**: (M, K:) accord. to IAg, (T, TA,) **فَيْرٌ**, like **صُرْدٌ**, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase **النَّارُ الْفَيْرُ**, [in which **النَّارُ** is evidently used in a sense mentioned below, namely, “the muscles,” as is indicated in the T and O,] and, accord. to some, [the **فَيْرُ** is a corroborative epithet, for they say that] this phrase is like **تَيْلٌ لَنْبَلٌ** and **يَوْمٌ أَيَوْمٌ**: (O:) **فَارَةٌ** is applied [accord. to some] to the female; (M;) or [more correctly] to the male and the female, (M, K,) like as **حِمَامَةٌ** is applied to the male and the female of the [genus] **حِمَامٌ**. (M, TA.) — Also *Mush*: (M, K:) this is sometimes called **فَارٌ** because it is from the [animal, or from a kind of animal, called] **فَارٌ**, as some say. (M.) — And **فَارَةُ الْهَيْكِ** signifies *The bag, follicle, or vesicle, (نَافِجَةٌ, S, M, O, K, or نَافِقَةٌ, T,) of musk*: (T, S, M, O, K:) and is also without **و**; (M, Msh;) or it should correctly be mentioned in art. **فُور**, [as being called **فَارَةٌ** because of the spreading (فُورَانٌ) of its odour: or it may be with **و** because it has the appearance, or form, of the [animal called] **فَارَةٌ**. (O, K.) It was said to an Arab of the desert **أَتَيْتُ الْفَارَةَ**, (K, TA, in the CK **أَتَيْتُ الْفَارَ**, [meaning *Dost thou pronounce فَارَةً with hemz?*], and he replied, [understanding the animal so called to be meant,] **الْبَرَّةُ تَهْمَزُهَا**, (K,) meaning, [The cat] bites it. (TA.) — [Hence, app., by a synecdoche, **فَارَةُ الْهَيْكِ** is applied to *The musk-animal, or Tibet-musk*;

moschus moschiferus:] El-Jāhīdh says, I asked a perfumer, of [the sect of] the Mōstazileh, respecting [the animal called] **فَارَةُ الْهَيْكِ**, and he said, it is not a mouse, or rat, (**فَارَةٌ**) but is more like a young gazelle: it is found in the region of Tubbat [or Tibet]; and is hunted; and the man who catches it binds tightly its navel, [or rather its umbilical follicle,] which being pendent, the blood collects in it; then it is slaughtered; and when it is quiet, he cuts out the bound navel, and buries it in barley (**شَعِيرٌ**) until the congealed blood becomes converted into strong-scented musk.

(TA.) — And **فَارَةُ الْإِبِلِ** signifies *The sweet odour of the camels, [likened to that of the vesicle of musk,] which diffuses itself from them when they have pastured upon the herbs and their blossoms*, (S, O,) or, as some say, upon the [plant called] **خَزَامِي** [q. v.], (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says Yaḡkoob. (S.) Thus in a verse cited voce **ذَفِيرٌ**. (S, O.) [Therefore **ذَفِيرَةٌ** should there be rendered *A pungent sweet odour like that of a vesicle of musk*. But see **فَارَةٌ**, in art. فُور.] — **النَّارُ** signifies also *† The muscles*: (T, O:) and **فَارُ الْمَتْنِ** *† the flesh on either side of the back-bone*; as also **يَرَابِيعُ الْمَتْنِ**. (T. [See also **النَّارُ**, in art. فُور.] — And *A species of trees*; with and without **و**: (M:) and **فَارَةٌ** [as its n. un.] a tree [of that species]. (K.) — Also *A certain well-known measure, or quantity, of wheat*: in this sense an adventitious word. (O.)

فُورٌ: see **فَارٌ**, first sentence.

فَيْرٌ A place abounding with **فَارٌ** [rats, or mice]. (S, O.) You say **أَرْضٌ فَيْرَةٌ**, (O, K,) and **أَرْضٌ مَفَارَةٌ**, (S, O, K,) *Land abounding with فَارٌ*: (K:) or *land containing فَارٌ*. (S, O.) [In my copy of the Msh, I find **مَكَانٌ مَفَارٌ**.] — Milk, (M, K,) and food, (TA,) into which a rat, or mouse, (**فَارَةٌ**) has fallen. (M, K, TA.)

فَارَةٌ n. un. (but said by some to be fem.) of **فَارٌ** [q. v.] — Also, (S, M, O, K,) and **فُورَةٌ**, (M, K, in the O written **فُورَةٌ**,) both with and without **و**, (M, O,) *A flatus* (S, M, O, K) that collects (S) in the pastern (S, M, O, K) of a camel, (S,) or of a beast, (M, K,) or of a horse; (O;) which issues (S, M, O, K) when it is felt, (S,) or when it is stroked, and collects when it is left to itself. (M, O, K.)

فُورَةٌ: see the next preceding paragraph.

فَيْرَةٌ and **فَيْرَةٌ**: see **فَيْرَةٌ**.

فُورَةٌ: see the paragraph here following.

فَيْرَةٌ (T, M, O, K) and **فُورَةٌ** (M, K) and **فَيْرَةٌ** (Lth, T, O, K) and **فَيْرَةٌ**, and also without **و**, (K,) *Fenugreek (حَلَبَةٌ) cooked until its foam boils up, when it is put into a press (مِعْصَرٌ), and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it*: (Lth, T:) or *fenugreek (حَلَبَةٌ) and dates cooked for the woman in the state following child-*

birth, (M, O, K,) who drinks it, (M,) and for the sick. (O.)

فَنَرٍ; and its fem., with ة: see فَنَرٍ.

فأس

1. فَأَسَ (S, M, O, K,) aor. ٤, inf. n. فَأَسَ (M, K,) He struck (AHn, S, O, Msh, K) him, or it, (S, O,) or a tree, (AHn, M,) with a فأس: (AHn, S, M, O, K:) he cut him, or it, (M,) or a tree, (TA,) therewith: (M:) he clave, (M, O, K,) or split, (T, O,) a piece of wood, (M,) or one's head, (O,) therewith. (M, K.) — He hit (S, K) a man (S) in the فأس of the head. (S, K.) = He ate wheat, or other food. (O, K, TA.)

فَأَسَ A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, clearing, and splitting, trees and wood, (see فَأَسَ,) and for hewing, forming, or fashioning, wood &c.: (see also قُدُومَ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَاقُورَ:)] the . in this word may be suppressed: (Msh:) it is of the fem. gender: (M, Msh, K:) the pl. (of pauc., O) is فُؤُوسٌ (M, O, Msh, K) and (of mult., O) فُؤُوسٌ (S, M, O, Msh, K,) and, accord. to some, فُؤُوسٌ (TA.) — فَأَسُ الْبِجَامِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle فِي] the حَنَك [here meaning the palate, against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) the iron that stands up in the شَكِيَّة; (T;) or, as some say, that which is in the middle of the شَكِيَّة, between the مَسْحَلَانِ: (ISH:) the شَكِيَّة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مَسْحَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curb-chain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among them Kr.] the transverse iron in the bit; (M;) but this assertion requires consideration. (TA.) You say, فَلَانَ يَلُوكُ بِسَانِهِ فِي الْكَلَامِ كَمَا يَلُوكُ الْفَرَسُ فَأَسُ الْبِجَامِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فأس of the bit]. (A.) — فَأَسُ الرَّأْسِ (S, O, K,) or فَأَسُ (M,) The edge of the قَمْحَدُوة [or hinder part of the bark of the head], that projects above the back of the neck; [i. e., the small protuberance above the back of the neck:] (S, O, K:) or the hinder part of the قَمْحَدُوة. (M.) — فَأَسُ الرَّحَى (M.)

The [protuberant] part of the [nether, or lower,] mill-stone, in the middle of which is [fixed] the axis. (Kzw, description of Ursa Minor.) —

And hence, الْفَأْسُ The Constellation of Ursa Minor. (Idem, same place.) — فَأَسُ الْفَمِ The extremity of the mouth, in which are the teeth. (M.) — اجْعَلْ هَذَا الْأَمْرَ فَأَسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. بَاج.)

فال

2. الْفَالُ is of the measure تَفْعِيل from تَفْعِيلُ: (O, K, TA:*) [and is app. syn. with تَفَالٌ, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, فَالُهُ بِهِ means جَعَلَهُ يَتَفَالُ he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says,

لَا يَأْخُذُ التَّنْفِيلُ وَالتَّحَرِّيُ
فِينَا وَلَا قَدْفُ الْعِدَى ذُو الْأَرَى

[which seems evidently to mean, The auguring, &c., or auguring, &c., much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling or reproaching]: but AA has related it otherwise, substituting التَّأْيِيكُ [lit. the lying] for التَّنْفِيلُ; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.)

5. تَفَالٌ (ISk, S, M, MA,) or تَفَالٌ (AZ, T, Msh,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) He augured, or augurated, good, by it, or from it; or regarded it as a good omen; i. e., something uttered in his hearing: (AZ, ISk, T, S, M, MA, Msh, K,) or so, and likewise evil; (AZ, T, Msh, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطَيَّرَ مِنْهُ (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِخَ, &c. See also 2 and 8: and see فَالٌ.]

6: see the next preceding paragraph.

8. اِفْتِيَالٌ [in my copies of the S written اِفْتِيَالٌ] is of the measure اِفْتَعَال from الْفَالُ: (S, K, TA:*) [in the PS and TK, it is said to be syn. with تَفَالٌ: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses,

• إِذَا مَا بَدَتْ لَهُ الْخَوَافِي صَدَقَتْ
• بِأَيْمَنِ قَالِ الزَّاجِرِينَ اِفْتِيَالُهَا

[app. meaning, When they appear beneath the standards, (perhaps standards set up as winning-posts,) the regarding them as of good omen, or their being regarded as of good omen, (by reason of their excellent performance,) verifies the happiest augury of the diviners: with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرَفَ, third sentence]. (S, TA.) — [It has also another signification:] Fr says, اِفْتَالُ الرَّأْيِ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally اِفْتَيْلَتْ, which becomes changed by rule to اِفْتَلَتْ; and that the signification is the same as that of فَيْلْتُ الرَّأْيِ, I declared, or esteemed, the judgment, or opinion, weak; or pronounced it to be bad, and wrong, or erroneous: perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.)

فَالٌ (T, S, M, O, Msh, K,) and فَالٌ without . is allowable, (Msh,) A good omen; (PS;) contr. of طَيِّرَةٌ: (T, M, Msh, K:) it is when a man is sick, and he hears another say يَا سَائِرَ [O safe]; or seeking, and hears another say يَا وَاجِدَ [O finder]: (ISk, T, S, O, K:*) or it is when one hears a good saying, and augurs good by it: (Msh:) [therefore] it is said in a trad., كَانَ يُحِبُّ الْفَالَ وَيَكْرَهُ الطَّيْرَةَ [He (the Prophet) used to like the فَال, and dislike the طَيِّرَةَ: (T, S, O:) [or it signifies so, and likewise an evil omen: i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Msh, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يَعْجِبُنِي الْفَالُ الصَّالِحُ [The good فَال pleases me]; which shows that there is a sort of فَال that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طَيْر:) the pl. is أَفْوَالٌ [properly a pl. of pauc.], (S, O,) or فُؤُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says,

• وَلَا أَسْأَلُ الطَّيْرَ عَمَّا تَقُولُ
• وَلَا تَتَخَالَجُنِي الْأَفْوَالُ

[And I will not ask the birds respecting what they say, nor shall omens, or good omens, contend with me as though pulling me in different directions]. (S, O.) — لَا فَالَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.)

فَيَالٌ * النِّخْمِ (O, K,) or فَيَالٌ * النِّخْمِ (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also فَيْلٌ, in art. فَيْل.]

الْفَالُ A certain game of the boys (T, S, O, K,

TA) of the desert-Arabs, (TA,) with earth, or dust: (T:) they hide a thing in earth, or dust, and then divide it, and say, In which of them (S, O, K, TA) train (S, O, TA) is it? (S, O, K, TA.) [See also الْفَيْال, in art. فَيْل.]

فَيْالُ اللَّحْمِ: see فَيْلُ اللَّحْمِ, above.

مُفَايِل [or مُفَايِل (M and TA in art. فَيْل)] A boy playing at the game called الْفَيْال. (S, O.)

&c. فالود.

فَالُودِي and فَالُودِي and فَالُودِي: see art. فُلْد.

فَام

1. فَام, [or فَامُ الْعُشْبِ, as is shown by an ex. in the S and TA,] aor. فَم, [inf. n. فَامَر, TK,] He (a camel) filled his mouth with herbage; (IAqr, S, K;) as also فَمَر, (K, TA,) like فَرِحَ; (TA; [in the CK فَامَر;]) and فَمَرْت. (AA, T, K, TA.) — And فَامَر, (T,) or فَامَر مِنَ الْمَاءِ, aor. as above, (K,) He satisfied his thirst with drinking of water. (T, K.) — And فَامَر فِي الشَّرَابِ He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (نَفَسًا,) of the wine, or beverage; (T, TA;) said of a man: (TA:) app. from أَفَامَر signifying “he filled” a vessel: and صَامَر signifies the same. (T, TA.) — See also 4.

2: see 4. — فَمَرْت signifying also The making wide a leathern bucket. (T, TA.) — And [app. as inf. n. of فَمَر, first signifying The being made wide, and then, as a subst.,] largeness, bulkiness, or corpulence, and wideness. (TA.) — See, again, 4.

4. فَامَر He widened, (S, M, K,) and added to, a [camel's saddle such as is called] قَتَب, (S, K,) and [such as is called] رَحْل, (S,) or a [woman's camel-vehicle such as is called] هَوْدَج, in its lower part; (M;) and فَامَر, (S, M, K,) inf. n. فَمَرْت, (S, K,) signifies the same: and the epithets مُفَامَر and مُفَامَر are then applied thereto. (S, M, K.) — [And He widened a leathern water-bag by inserting a third skin between the two other skins: see the pass. part. n. below, and see also شَعِبَ.] — And He filled a vessel (T, TA) or a leathern bucket: (TA:) and so أَفَمَر. (T, TA.) — أَفَمَر His (a camel's) withers became full of fat: (S:) [or] so فَمَرْت حَارِكُهُ, like فَرِحَ [in measure], accord. to the K, but correctly فَمَرْت, like عَنِ: (TA:) [or the latter verb is app. فَمَرْت: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are مُفَامَر (S, TA) and مُفَامَر, meaning fat, and wide within: in the K, erroneously, مُفَامَر and مُفَامَر, like مَبْرَب and مَبْرَب. (TA.)

6: see 1, first sentence.

فَمَرْت, [the latter word] like صَرَد, (K,) or فَمَرْت, (so in the T accord. to the TT,) i. e. [They cut it, or the sheep, or goat,] into a number of pieces. (T, K.)

فَتَامَر A thing that is spread to sit upon or to lie upon, (S, M, K,) pertaining to the [women's camel-vehicles called] مَشَايِر [pl. of مَشَجَر, (M,)] or to [those called] هَوَادِج, (K,) or to both of these: (S:) or, as some say, a هَوْدَج that is widened in its lower part by something added thereto: or a burden equiponderant to another burden, like a sack with a small mouth, with which the vehicle of a woman is covered; one being placed on one side, and another [app. close to the former] on the other side: (M:) pl. فُتَامَر [with two damunchis]. (S, M, K.) — [And A piece that is added to a leathern water-bag. (See شَعِبَ; under which it is loosely explained: and see 4 in this art.)] — Also A company of men: (T, S, M, K:) a pl. having no proper sing.: (S, K:) the vulgar say فَيَامَر, without: (S:) [or] they say فَيَامَر: (thus in the T accord. to the TT:) [but ISd says,] فَيَامَر and فَيَامَر have this meaning; otherwise I should say that فَيَامَر is a modified form, for alleviation, from فَتَامَر. (M in art. فِيمَر.)

أَفَامَر [a pl. of which the sing. is not mentioned] The four parts whence the water pours forth, between the extremities of the cross-pieces of wood (الْعَرَائِقِ), of the leathern bucket. (Th, M.)

مَفَامَر: see 4, first sentence. — مَزَادَةُ مَفَامَر [A leathern water-bag] widened with a third skin (T, M) between the two [other] skins: [see شَعِبَ:] and in like manner دَوُو مَفَامَر [app. meaning a widened leathern bucket]. (M.) — And سَقَاءُ مَفَامَر [A skin for water or milk] filled. (TA.) — See also 4, last sentence.

مَفَامَر: see 4, first and last sentences.

فَانِيد and فَانِيد

فَانِيد and فَانِيد: see art. فَنِد.

فَانِي and فَاو

1. فَانِي, inf. n. فَاو; and فَانِيَّة, inf. n. فَانِي; I split, or clave, his head, i. e. a man's, with the sword: (AZ, T, S, M:) or I struck, or smote, the upper part of his skull so that it opened from over his brain. (Lth, T.) — And فَانِي الْقَدَحِ I split, or clave, or cracked, the bowl. (M.) And فَانِي فَاوْتَهُ I smote, or struck, him with the staff, or stick. (IAqr, M.) فَاو and فَانِي both signify The act of smiting, or striking: and the act of splitting, or cleaving. (K.)

4. فَانِي He (a man, TA) lighted upon, or became in, what is termed a فَاو: or he inflicted a wound of the head such as showed the whiteness of the bone, or such as laid bare the bone. (K, TA.)

5: see the next following paragraph.

7. فَانِي It became split, or cloven, (S, M, K,) or cracked; (M, K;) said of a bowl [&c.]; (S, M;) as also فَانِي: (M, TA:) it opened, or became opened: (M, K:) it opened so as to form a break, or breach: (T, M, K:) it became laid open, uncovered, or exposed to view. (T, TA.)

فَاو An interval, (S, M,) or a low, or depressed, place, (خَفَضَ, so in one of my copies of the S,) between two mountains: (S, M:) and, accord. to Lh, (M,) a cleft (M, K) in a mountain, (M,) or between two mountains. (K.) And وَطَمَ [or depressed tract], (M, and so in copies of the K,) or وَطِي, (so in other copies of the K,) meaning soft, or smooth, or plain, place, (TA,) between two stony tracts of the kind whereof one is termed حَرَّة. (M, K.) And, (M, K,) as some say, (M,) A clear, open, space among sands. (M, K.) And, (M, K,) accord. to As, (M,) A low, or depressed, tract of good land surrounded by mountains, (M, K,) and such as is of an elongated form, and such as is not of that form. (M.) And (as some say, TA) A narrow place in a valley, leading to a wide space, (K, TA,) of which the upper part has no place of exit. (TA.) And (as some say, TA) A smooth place. (K, TA.) — Also The night; (M, K;) so says Abou-Leyla; but of questionable correctness. (M.) — And The place, or time, of sunset. (K.)

فَتَّة A party, portion, division, or distinct body; or a company, or congregated body; syn. فِرْقَة, (T,) or طَائِفَة, (S,) or جَمَاعَة; (M, K;) of men: (T, M:) [see more in art. فَيَا, to which it belongs accord. to some: accord. to others,] it is originally فِتْوَة [app. فِتْوَة] (T) [or فِتْو (see art. فَيَا); or فِتْنِي or فِتْنِيَة (see what follows)]; the ة being a substitute for the [final radical letter, which is و or] ي: (S:) the pl. is فِتْنُونَ (S, M, K) and فِتْنَات. (M, K.) El-Kumeyt says,

تَرَى مِنْهُ جَمَاعَتُهُمْ فِتْنِيَا

meaning [Thou wouldst see, in consequence thereof, their skulls become] scattered fragments. (S.)

فَاوِي The head, or glans, of the penis. (M, K.)

فَانِيَّة or فَانِيَّة (accord. to different copies of the K) An elevated, expanded place. (K.)

فَانَانِيَا

عُودُ الصَّلِيبِ q. i. الْفَانَانِيَا [both of which appellations are now applied to The common peony, *peonia officinalis*, and this is what is meant in what here follows,] i. e. the كَبِينَا, [app. for كَبِينَا, which is a Pers. word, meaning the plant above-mentioned,] a plant less than a cubit [in height], having a purple flower, not found except in the day of the sun's taking its abode in Libra; (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned

in the TA,) are ascribed to it:] it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the *نقرس* [i. e. gout, or particularly podagra,] and epilepsy (الصرع), even by its being suspended [on the patient]. (K.) [See also *بَرُود*, in art. *بَرُوح*.]

فت

1. فَتَّ, (S, M, O, Mṣb,) aor. ʾ, (M, Mṣb,) inf. n. فَتَّ, (Lth, T, M, Mṣb, K,) *He crumbled a thing, or broke it into small pieces, with his fingers*: (Lth, T, TA:) or *he broke (a thing, M) with his fingers*: (M, K:) or [simply] *he broke a thing*: (S, O:) or (M) *he bruised, or brayed*, (M, K,) a thing: (M:) and فَتَّتْ, (M, TA,) inf. n. تَفْتِيتُ, (O,) signifies the same; (M, TA;) or [rather] *he broke [a thing, or crumbled it with his fingers,] much*. (O.) You say of a man, فَتَّ الْخُبْزَ, (A, Mṣb,) aor. and inf. a. as above; (Mṣb;) and فَتَّتَهُ; *He crumbled the bread with his fingers*. (A.) — [Hence,] one says, ذَا مِثْمَا يَفْتُ كَيْدِي + [lit. *This is of what crumbles, or crushes, my liver*; like as we say, “of what breaks my heart”]. (A, TA.) — And كَلَّمَهُ فَتَّ فِي بَإِعِدِهِ + *He told him, or spoke to him, of a thing, and it [crushed, or] weakened, or enervated, him*. (M, K,* TA.) And فَتَّ فِي عِزِّي وَقَدْ رُفِنِي (O, TA) + *He broke my strength, and dispersed, or separated, my assistants*. (TA.) And فَتَّ فِي عِزِّ فَلَانٍ i. e. فِي أَهْلِ بَيْتِهِ + *He sought to injure such a one by diminishing, or impairing, [in number or power,] the people of his house*. (T, O. [See also art. عَضَد.]) The verb in this phrase is also used in the pass. form. (O.)

2: see the preceding paragraph, in two places.

5: see the paragraph here following.

7. **انفتت** *It became crumbled, or broken into small pieces, with the fingers: (TA:) or it became broken with the fingers: (M, TA:) or [simply] it became broken: (S, O:) or it became bruised, or brayed: and انفتت signifies the same; (M, TA;) or [rather] it became broken [or crumbled with the fingers] much. (S, O.)*

R. Q. 1. فَتَنَتْ [inf. n. of فَتَنَ] *The drinking, of camels, less than satisfies thirst.* (O, K.) — [And it is also trans.:] one says of a pastor, فَتَنَ إِلَيْهِ *He drove back his camels from the water when they had not satisfied their thirst.* (IA^{ar}, T, O.) — And فَتَنَ إِلَيْهِ, inf. n. فَتْنَةً, *He spoke secretly to him: one says, مَا هَذِهِ الدَّوْنَةُ وَالْفَتْنَةُ* [What is this whispering, and secret speaking?]. (A, TA.)

فَتْ *A fissure* in a rock : (IAqr, T, O, K:) as also ثَتْ : (IAqr, T:) pl. ثُثُوت. (IAqr, T, O.) — مَا فِي يَدِي مِنْكَ حَتْ وَلَا فَتْ *There is not in my hand, from thee, aught.* (O.) — أَوْلَيْكَ أَهْلٌ

بَيْتٌ and بَيْتٌ (Fr, T, O, K°) and بَيْتٌ (Fr, T, K) Those are the people of a house dispersed, or scattered. (Fr, T, O, K°)

فُت and فُت : see what next precedes.

تَّةَ, (M, A, and so in some copies of the S,) or
 † تَّةَ, (so in other copies of the S,) or both, (K,) or the latter and † تَّةَ, (T, O,) *The thing, (S, O,) or piece of dung, (T, M, A, K.) [i. e.] of dry dung, (CK,) of the camel, (T, M, A, K,) or of the horse or any solid-hoofed animal, (T,) that is broken, or crumbled, (S, M, A, O, K,) and put beneath the زَنْدَة, (T, S, O,) or put beneath the زَنْد, on the occasion of striking fire, (M,) [i. e.] in which one strikes fire. (K.) [Hence,] one says, فُلَانٌ لَا يَسَاوِي تَّةَ, meaning [Such a one is not worth] a crumbled piece of dung of the camel. (A.) — Also, i. e. تَّةَ and † تَّةَ, (K,) or the latter [only], (AA, T, O,) *A كُتْنَة [i. e. lump, or compact portion,] of dates. (AA, T, O, K.)**

فَتَّة and فَتَّة: see the next preceding paragraph ;
the former in two places.

فُت Broken bits or particles, (T, S, M, A, O, Mṣb, K,) and (A) such as have fallen off, (T, A,) of a thing, (S, O, Mṣb,) [as] of coloured wool, (T, A,) and of wool in general, (T,) and of musk, and [crumbs] of bread. (A.)

قَتَوْتُ: see the next paragraph, in two places.

فَتَيْتَ i. q. **مَقْتُوْتُ** [i. e. *Crumbled, or broken into small pieces, with the fingers: or broken with the fingers: or simply broken: or bruised, or brayed*]; (T, S, M, O, Mgh, K;) as also **فَتُوْتُ** (M, K.) — And particularly, (Lth, T, S, M, A, Mgh, O, Mgh,) and so **فَتُوْتُ** (S, M, A, Mgh, O,) *Crumbled bread, (Lth, T, S, &c.,) like سَوِيْق* (A, Mgh.) **فَتَيْتَهُ** has a more special signification than **فَتَيْتَ**, [being a n. un., meaning *A mess of crumbled bread,*] (Mgh, Mgh,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) — And **فَتَيْتَ** signifies also *A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.)*

فَتِيَّة: see the next preceding paragraph.

بَيْنَهُمْ فَتَافَاتٌ *Between them is secret speaking,*
[or *between them are secret speakings*, for **فَتَافَاتٌ**
is app. pl. of the inf. n. **فَتَفَاتٌ** used as a simple
subst., (see R. Q. 1,)] *not heard nor understood*
[by others]. (O, K.)

فَتِيَّتُ : vse : مَفْتُوت

فأ

1. مَا فَتِيَ (Fr,* T, M_{sb}, K,) aor. ʔ; (Fr, T, M_{sb};) and مَا فَتَا [aor. ʔ;] (K;) and مَا فَتَوْ (Fr,* T, K,) aor. ʔ; (Fr, T;) *He did not cease* [doing a thing; being incomplete, or non-attributive, verbs]; (T, M_{sb}, K;) as also مَا أَفْتَا (AZ, T, K;) this last of the dial. of Temeem; (AZ, T, M;) the first of the dial. of Keys and

others: (AZ, T:) you say مَا قَتَيْتَ أَذْهَبَهُ (AZ, T, S, O, M_{ṣb},*) or مَا قَتَيْتَ أَفْعَلَ (M,) and مَا قَتَيْتَ (AZ, T, S, O, M,) aor. -, inf. n. : قَتَى (AZ, T, M) and قَتَوْا; (M;) and مَا قَتَوْتَ, aor. -: (Fr, O;) and مَا أَقَاتْتُ; (AZ, T, S, M, O;) I did not cease [remembering him, or doing such a thing]: (AZ, T, S, M, O, M_{ṣb}*) these verbs are used only in negative phrases, in this sense; but sometimes the particle of negation is suppressed, it being, however, meant to be understood; (T, S, M;) as in تَلَّهِ نَتَأُ تَذْكُرُ يَوْفَ (T, S, O, K,) in the K_{ur} [xii. 85], (T, S, O,) meaning مَا تَقَاتُ (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَقَاتُ, [i. e. By God, thou wilt not cease remembering Joseph,] accord^d to all the grammarians and the expositors of the K_{ur}-ān: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — And قَتَى عَنْهُ (O, K,) inf. n. : قَتَى (O,) He forgot it, and abstained, or desisted, from it; نَبِيَّهُ وَانْقَدَعَ عَنْهُ (O, and so in some copies of the K; in other copies of the K انْقَدَعَ or انْدَغ; [both of which are evidently mistranscriptions;]) namely, an affair, or event: (O, TA:) or this is used only in negative phrases. (K.) = قَتَا, as a complete [i. e. an attributive] verb, signifies He stilled, quieted, or made to cease, syn. سَكَّنَ, or, as some say, (TA,) he abated, or allayed, syn. كَسَّرَ, and extinguished: thus says Ibn-Mālik, as on the authority of Fr; and it is correct: AḤei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for قَتَا, with the three-pointed ث: it is mentioned also by IḲṭoot and IḲṭṭ: and Fr states that one says, قَتَاتُهُ عَنِ الْأَمْرِ meaning I made him to cease (سَكَّنْتُهُ) from the affair: and قَتَاتُ النَّارِ meaning I extinguished the fire. (TA.)

4: see the preceding paragraph, in two places.

فتح

1. فَتَحَ (S, A, MA, Mṣb, K, &c.), aor. -, (K,) inf. n. فَتْحٌ, (Mṣb,) *He opened*, (MA,) i. q. فَرَجَ, (Mṣb,) and [app. *he unlocked*,] contr. of اَغْلَقَ, (Mṣb, K,) a door; (S, A, MA, Mṣb;) and so فَتَحَ, and افتتح; (K;) or you say فَتَحْتُ and افْتَحْتُ [I opened the doors], this verb being with teshdeed to denote multiplicity [of the objects]; (S;) and افتتح signifies the same as افتتح; (S, K;) i. e. each of these signifies *he opened* a door; (TK;) you say افْتَحْتُ الشَّيْءَ and افْتَحْتُه [I opened the thing; and the former signifies also *I sought, or demanded, the opening of the thing*]; (S, TA;) and ابْتَدَعَ البابَ [He came opening the door; or seeking, or demanding, the opening of the door; the latter being the more obvious meaning]. (A, TA.) —

فتح

[Hence,] one says, **فَتَحَ الْعَيْنَ عَلَى مِثْلِهِ** [Such a one, the eye will not be opened upon the like of him]. (A.) — And **فَتَحَتِ الْقَنَاةُ**, inf. n. as above, *I opened the conduit*, in order that the water might run, and irrigate the seed-produce. (Msb.) — And **فَتَحَ بَيْنَ رِجْلَيْهِ** [He made an opening between his legs; he parted his legs; like

فَتَحَ أَصَابِعَ (S in art. رهو.) — And **فَتَحَ رِجْلَيْهِ** [app. *He parted his toes; if not a mistake for فَتَحَ, as it seems probably to be from the fact of its being expl. as meaning*] *he inclined the ends of his toes towards the back, i. e. the upper part, of his foot.* (Mgh.) — **فَتَحَتْ**, said of a she-camel, [and of a sheep or goat (see **فَتُوحَ**)], *She had wide orifices to her teats; as also* **فَتَحَتْ**; (S, K;) and **فَتَحَتْ**. (TK: but this I do not find in the K.) — [The following meanings are tropical.] — **فَتَحَ**, (A, Msb, TA,) inf. n. **فَتَحَ**; (K;) and **فَتَحَ**; (K, TA;) **فَتَحَ** [He laid open by invasion, to (على) such a person, or such a people, (see an ex. voce **فَتَحَ**), i. e.] *he conquered, won, or took by force, (Msb,) a country (A, Msb, K, TA) of the unbelievers, (A, TA,) or of a people with whom there was war. (K, TA.)* — **فَتَحَهُ** **فَتَحَهُ** *He granted it, permitted it, allowed it, or made it to be unrestricted, to him. See Ksh and Bq in xxxv. 2.]* — **فَتَحَ الشُّكْلَ** *He explained, or made clear, that which was dubious, or confused. (Bq in vii. 87.)* And **فَتَحَ سِرَّكَ عَلَى لَا** *Open, or reveal, thy secret to me; not to such a one]. (A, TA.)* — [Hence,] **فَتَحَ عَلَيْهِ** *He taught him, informed him, or acquainted him. (TA.)* [You say, **فَتَحَ عَلَيْهِ بِكُنَّا** *He taught him such a thing, informed him of it, or acquainted him with it.]* — And hence, (TA,) **فَتَحَ عَلَيْهِ** *He prompted him; i. e.] he recited to him (namely, an Imám, A, Msb, or a reciter, A, TA) what he was unable to utter [by reason of forgetfulness], in order that he might know it. (Msb, TA.)* And **فَتَحَ عَلَى مَنْ أَسْتَفْرَاهُ** *He recited something to him who desired him to do so, the latter being unable to do it]. (TA.)* — And, said of God, **فَتَحَ عَلَيْهِ** *He aided him against his enemy; or made him to be victorious, to conquer, or to overcome; syn. نَصَرَهُ. (A, Msb.)* — **فَتَحَ عَلَى فَلَانٍ** *Such a one became fortunate; possessed of good fortune; favoured by the world, or by worldly circumstances. (A, TA.)* — **فَتَحَ اللَّهُ عَلَيْهِمُ قُتُوحًا** *is said of persons who have been rained upon [as meaning God bestowed upon them many, or abundant, first rains]. (A.)* — **فَتَحَ بَيْنَهُمُ**, (A,) or **فَتَحَ بَيْنَ النَّاسِ**, (Msb,) or **فَتَحَ بَيْنَ الْخَصْمَيْنِ**, (K,) inf. n. **فَتَحَ**, (T, Msb, K,) and **فَتَحَ** (S, K) and **فَتَحَ** are syn. therewith [app. as inf. ns.], (K,) and **فَتَحَ** and **فَتَحَ**, (L,) in the dial. of Himyer, (TA,) *He judged (T, Msb, K, TA) between them, (A,) or between the men, (Msb,) or between the two litigants. (K.)* You say, **فَتَحَ بَيْنَنَا** *Judge thou between us: (S:) thus in the Kúr vii. 87.*

(TA.) And **مَا أَحْسَنَ فَتَاحَتَهُ** *How good is his judging, or judgment! (A.)* — **فَتَحَ الْحَرْقَ**, a conventional phrase in grammar and lexicology, *He pronounced the letter with the vowel-sound termed فَتَحَ: and he marked the letter with the sign of that vowel-sound.]*

2. **فَتَحَ**: see 1, first sentence, in two places. — [Also, said of a medicine &c., *It opened the bowels; acted as an aperient: and it removed obstructions: see the act. part. n.]*

3. **فَاتَحَهُ** [He addressed him first]. One says, **لَا تَفَاتِحَ بِالْكَلَامِ** *[Kings shall not be addressed first with speech]. (A.)* — And, (A, K, TA,) inf. n. **مُفَاتَحَةٌ** and **فَاتَحَ**, *He commenced a dispute, debate, discussion, or controversy, with him: (TA:) or he summoned him to the judge, and litigated with him. (A, K, TA.)* — And **فَاتَحَهُ** signifies also *He bargained with him and gave him nothing: in the case of his giving him, one says فَاتَحَهُ. (IAgr, TA; and O and K in art. فَتَحَ.)* — And **فَاتَحَ** *He compressed (K, TA) his wife. (TA.)* — [Also *He rendered a thing easy: and He was liberal. (Freytag, from the Deewán of the Hudhalees.)*]

4: see 1, in the second quarter of the paragraph.

5: see 7, in three places. [Hence,] **فَتَحَ الثَّوْرُ** *The blossom [or blossoms] opened. (MA.)* And **فَتَحَ الْأَجْزُءُ عَنِ الثَّوْرِ** *The calyxes burst open [from over the blossoms, so as to disclose them]. (TA.)* — **فَتَحَ فِي الْكَلَامِ** *is like our phrase He showed off, or made an ostentatious display, in speech, or talk.]* And you say, **فَتَحَ بِمَا عِنْدَهُ**, (من مملك وأدب (L, in the K) *He boasted of, or boasted himself in, or made a vain display of, what he had, or possessed, of wealth, or of good education, or polite accomplishments: (L, K:) and فتَحَ بِهِ عَلَيْنَا He boasted of it, or boasted himself in it, against us. (L.)*

6. **فَتَحَا كَلَامًا بَيْنَهُمَا** *They two talked together with a suppressed voice, exclusively of others [i. e. so as not to be heard by others]. (K.)*

7. **فَتَحَ** quasi-pass. of **فَتَحَ**, said of a door, (S, A, Msb, TA,) *It opened, or became opened or open; (Msb;) as also فتَحَ: (TA:) or the latter is quasi-pass. of فتَحَ, so that you say, فتَحَتِ الأبوابُ [The doors opened, or became opened or open]. (S.)* — And **فَتَحَ عَنْهُ** *It (anything) became removed from over it, or from before it, (i. e. another thing,) so as to disclose it, or expose it to view. (TA.)* [And فتَحَ has a similar meaning, but is properly said of a number of things.]

8: see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. — One says also, **فَاتَحَ الصَّلَاةَ** (A, MA) *He opened, or commenced, prayer: (MA:)*

إِنْتَبَاحَ الصَّلَاةِ meaning *the saying أَكْبَرُ the first time [in prayer, i. e., before the first recitation of the Opening Chapter of the Kúr-an]. (TA.)* And **أَتَسَّخَّه بِكَذَا** *I commenced it with such a thing. (Msb.)* And **مَا أَفْتَحَ** *How good is that with which our year has commenced!]*; said when the sign, or token, [or prognostic,] of plenty, or abundance of herbage, has appeared. (A, TA.)

10: see 1, first sentence, in three places. — **آتَى بَابَ الْجَنَّةِ فَاسْتَفْتَحَ** *is a saying of Moḥammad, meaning I shall come to the gate of Paradise and seek, or demand, or ask for, the opening thereof. (El-Jámi' eṣ-Ṣagheer, the first of the trads. mentioned therein, and thus expl. in the margin of a copy of that work.)* — **اسْتَفْتَحَ الْقُرْآنَ** *He desired, or asked, him to explain the Kúr-an. (MA.)* — **اسْتَفْتَحَ الْإِمَامُ** *He desired, or asked, him to prompt him; i. e., to recite to him what he was unable to utter by reason of forgetfulness: see فتَحَ عَلَيْهِ. (A, TA.)* — And **اسْتَفْتَحَ** signifies also *He sought, desired, demanded, or asked, aid against an enemy, or victory. (S, Msb, K.)* One says, **اسْتَفْتَحَ بِهِمُ** *He sought, &c., aid, or victory, by means of them. (L, from a trad.)* And **اسْتَفْتَحَ اللَّهُ** (A, TA) *He desired, or asked, God to grant aid, or victory, (TA,) [to the Muslims against, or over, the unbelievers]. (A.)* — Also **اسْتَفْتَحَ** *He sought, desired, demanded, or asked, judgment. (L.)*

فَتَحَ inf. n. of **فَتَحَ** [q. v.]. (Msb, &c.) — [As a subst.,] **فَتَحَ** of a country: (K, TA:) pl. **فُتُوحَاتُ** (TA) [and pl. **فُتُوحَاتُ**] *means particularly The day of the conquest of Mekkeh: (L:) and also The day of resurrection. (Mujáhid, L.)* — **فَتَحَ** *Aid against an enemy; or victory; syn. نَصَرَ; as also فتَحَ. (K.)* — **فَتَحَ** *Means of subsistence, with which God gives aid: pl. as above. (TA.)* — **فَتَحَ** *The first of the rain called الوَسْبِيُّ; (L, K;) as also فتَحَ [which see again in what follows]: (K:) or the first of any rain; as also فتَحَ: (L:) pl. of the first فتَحَ, (A,) or فتَحَ, with fet-ḥ to the ف, (L,) [see the mention of this voce فتَحَ,] but MF strongly reprobates this latter form, and observes that **فُتُوحٌ** as a pl. measure is absolutely unknown. (TA.) One says, **أَصَابَتِ الْأَرْضَ فُتُوحٌ** *[First rains fell upon the land]. (A.)* — **فَتَحَ** *Water running (S, K, TA) from a spring or other source: (S, TA:) or water running upon the surface of the earth: (AHn, TA:) or water for which a channel is opened to a tract of land for its irrigation thereby: (L:) or a river, or rivulet, or canal of running water. (T, TA.)* **فَتَحَ** *فَتَحَ* being here in the accus. case as an inf. n., i. e. **فَتَحَ** *فَتَحَ* *the accus. case as an inf. n., i. e. مَا فَتَحَ إِلَيْهِ مَا*, (Mgh, L,*) occurring in a trad., means *In the case of that (relating to the several sorts of seed-produce, and palm-trees,) which is**

irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithes [of the produce shall be taken]. (L.) — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, TA:) pl. as above. (TA.) — The fruit of the tree called **فُتَح**, resembling the **حَبَّة خَضْرَاءَ** [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — [As a conventional term in grammar and lexicology, A certain vowel-sound, well-known: and **فُتَحَة** signifies The sign of that vowel-sound.]

فُتَح a word of the measure **فُعُل** in the sense of the measure **مَفْعُول**. (S.) You say **بَابٌ فُتَحَ** A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And **قَارُورَةٌ فُتَحَ** A wide-headed bottle or flask: (S, K:) or a bottle, or flask, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.)

فُتَحَة: see **فُتَح**, last sentence.

فُتَحَة An opening, or intervening space; syn. **فُتْحَة**. (Msb.) — See also **فُتَح**. — Also † A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, TA.) One says, **مَا هَذِهِ الْفُتْحَةُ الَّتِي أَظْهَرْتَهَا** † What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.)

فُتْحَى Gain, profit, or increase obtained in traffic; syn. **رَبْح**; [so accord. to the L; accord. to the copies of the K, erroneously, **رَبَح** i. e. “wind;”] mentioned by Az, on the authority of Ibn-Buzurj: a poet says,

• أَكْلُهُمْ لَا بَارَكَ اللَّهُ فِيهِمْ •
• إِذَا ذُكِرَتْ فَتْحَى مِنَ الْبَيْعِ عَاجِبٌ •

[Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.)

فُتُوح A she-camel having wide orifices to her teats; (S, K:) and so a ewe or a she-goat: pl. **فُتُوح**. (TA.) — See also **فُتَح**, in two places.

فُتَحَة: see **فُتَح**, fourth sentence.

فُتَحَة [see 1, near the end]. — **الْفُتْحَة**, thus in the L and other lexicons, without **ي** after the **ح**, but in the K **الْفُتْحِيَّة**, there said to be with **د**amm and without teshdeed, (TA.) A certain bird, different from that called **الْفُتَّاح** (K, TA,) tinged with redness. (TA.)

فُتَحَة [see 1, near the end]. — [As a subst.,] † The office of judge: one says, **فُتَحَاتُ وَلِيِّ الْفُتْحَةِ**, † Such a one was appointed to the office of judge. (A, TA.) — And [† Litigation, or altercation:] one says, **بَيْنَهُمَا فُتَحَاتٌ** † Between them two are litigations, or altercations. (A, TA.)

الْفُتْحِيَّة: see **الْفُتْحَة**.

فُتَّاح [An opener: and an unlocker. — And hence, † A conquerer. — And], in the dial. of Himyer, (TA,) † A judge; one who decides between litigants: (S, Msb, K, TA:) it is like **فَاتِحٌ** but [this signifies simply judging, and the former] has an intensive signification. (Msb.) **الْفُتَّاح**, as an epithet applied to God, in the K^{ur} xxxiv. 25, means † The Judge: or, accord. to IATH, † the Opener of the gates of sustenance and of mercy to his servants. (TA.) — **بَيْتٌ فُتَّاحٌ** means A wide, or an ample, house or tent. (El-Fāk, TA.) — And **الْفُتَّاح** signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called **الْمُرْجَلَان**: (O in art. **عجل**:) pl. **فُتَّاحِي** (K,) to which is added in the K, “without **ل** and **ن**,” but there is no reason why it should not have **ال** prefixed to it; and perhaps it should be correctly “without **ل** and **ن**,” i. e. it is not pluralized with **ل** and **ن** [as an affix to the sing.], as in the L & c. (MF, TA.)

فَاتِح [Opening: &c.]: see **فُتَّاح**.

فَاتِحَة † The commencement, or first part, of a thing: (S, A, K:) pl. **فَوَاتِح**. (A.) **فَاتِحَة** (TA,) [and simply **الْفَاتِحَة**, † The opening chapter, or exordium, of the K^{ur}-ān,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, **قَرَأَ فَاتِحَة** † He recited the first part, or portion, of the chapter of the K^{ur}-ān and its last part, or portion. (A.) And **فَوَاتِحُ الْقُرْآنِ** signifies † The first parts, or portions, of the chapters of the K^{ur}-ān. (K, TA.) [See also **مُفْتَح**.]

مُفْتَح A place in which things are reposed, stowed, laid up, kept, preserved, or guarded; a repository; syn. **مَخْزَنٌ** and **خِزَانَةٌ**: [and a hoard; syn. **خَزِينَةٌ**:] and treasure; or buried property; syn. **كَنْزٌ**: (K, TA:) pl., in both senses, **مُفَاتِح**. (TA.) The pl. as occurring in the K^{ur} xxviii. 76 is said to signify treasures or buried property (**كُنُوزٌ**) and hoards (**خَزَائِنٌ** [as pl. of **خَزِينَةٌ**, not of **خِزَانَةٌ**): or hoards (**خَزَائِنٌ**) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of **مُفْتَحٌ**; (Ksh, Bḍ;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.)

مُفْتَح see the next preceding paragraph, and the next but one following; the latter in two places. — Also A conduit (**قَنَاة**) of water. (TA.) [**مُفْتَح**, applied to a medicine &c., Aperient; having the property of opening the bowels: and

مُفْتَحٌ لِلدُّد deobstruent; having the property of removing obstructions.]

مُفْتَح (S, Msb, K, &c.) and **مُفْتَحٌ** (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door, and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former **مُفَاتِح** and **مُفَاتِح**, said by Akh to be similar to **أَمَانِي** and **أَمَانٍ**; (S;) or **مُفَاتِح** is pl. **مُفَاتِح**, and **مُفَاتِح** is pl. of **مُفْتَح** [as well as of **مُفْتَح**]. (Msb.) — **مُفَاتِحُ الطُّبُورِ**, said by the Prophet, in relation to prayer, means † That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer. (Msb.) — And **أَوْثِيْتُ مَفَاتِيحَ الْكَلِمِ**, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — And **الْمُفَاتِحُ** signifies also † A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.)

مُفْتُوحٌ An opened, or unclosed, [and an unlocked,] door. (Msb.) — [And † A light, or bright, colour; a meaning probably post-classical. — For other significations, see its verb.]

مُفَاتِح, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, **Fat**: pl. **مُفَاتِحَاتٌ**: (K:) mentioned by Seer. (TA.)

مُفْتَح is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the K^{ur}-ān; as shown voce **خَاتَمٌ**, q. v.]: and is a commonly-known and chaste word: though it has been said that **مُفْتَحٌ** [which has the contr. significations] is not a chaste word: (TA in the present art.:) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. **ختم**.)

يَوْمٌ مُفْتَحٌ بِالْمَاءِ † A day [of clouds] bursting, or opening vehemently, with rain. (A.) — **الْحُرُوفُ الْمُنْفَتِحَةُ** † The letters of which the utterance requires the opening of [that part of the mouth which is called] the **حَنَك**; (TA;) all the letters of the alphabet except **ص**, **ض**, **ط**, and **ظ**. (K, TA.)

فتح

1. **فُتِحَ**, [aor. **فَتَحَ**,] inf. n. **فُتْح**, He, or it, had

one, or another, of the qualities denoted by the following explanations of قَنَحَ: (L:) the primary signification is softness, or suppleness: (Aḡ, S, L:) in a man, it is width, or breadth, and softness, or suppleness, of the hand and foot: (S:) or it signifies laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints: (L, K:) or softness, or suppleness, in the joints &c.: (L:) or width, or breadth, and length, of the hand and foot: (L, K:) and in a lion, it is width, or breadth, of the claws, and softness, or suppleness, of the joints: (L:) in camels, i. q. طَرَقَ [i. e. weakness in the knees; &c.; as inf. n. of طَرَقَ, q. v., the having weakness in the knees; &c.]; (L:) or in camels it is the like of طَرَقَ: (K, TA: [in the CK, erroneously, طَرَقَ:]) and in the legs, or hind legs, (فِي الرِّجْلَيْنِ) it is length of the bone, and paucity of the flesh. (L.) — قَنَحَ, (T, S, A, Mgh, K,) aor. 2, (TK,) inf. n. قَنَحَ; (S, TA;) and قَنَحَ, (K,) inf. n. قَنَحَ; (TA;) He made [or spread] wide his أَصَابِعُ [here meaning toes], and made them lax: (K:) or he bent, and made supple, his toes in his sitting [in prayer]: (S:) or he bent his toes towards the sole of the foot in prostration; so accord. to Yahyā Ibn-Sa'eed: (TA:) or he (a person [sitting] in the act of التَّسْبُحُ [q. v.]) made his toes supple, and pressed the joints thereof towards the sole of the foot: (A:) or he bent his toes towards the upper side of the foot, (T, Mgh, TA,) not towards the sole thereof. (T, TA.) [See also قَنَحَ.]

2: see the preceding paragraph, latter half.

4. افنح He (a man, TA) was, or became, fatigued, (K,) or relaxed and fatigued, (TA,) and out of breath. (K, TA.)

5. نَقَّحَتْ is said of a woman [as meaning She put on, or wore, a ring of the kind termed قَنَحَة, or rings such as are termed قَنَحَ]. (A: in which it is added, وَكَانَتْ نِسَاؤُهُمْ يَتَقَنَّحْنَ فِي أَصَابِعِهِنَّ العُثْرُ [And their women used to wear قَنَحَ upon their ten fingers or toes; i. e. upon all their fingers and the thumbs or upon all their toes].)

قَنَحَ: see قَنَحَ. — Also Any [little bell such as is termed] جُلْجُلُ, (K,) thus in all the copies of the K that we have, but in the L any خُلْخُلُ [i. e. anklet], (TA,) that does not make a sound. (K, TA.) — And The inner side of the part between the upper arm and the fore arm; as also قَنَحَ. (TA.)

قَنَحَ: see what next follows.

قَنَحَ (S, L, K, &c.) and قَنَحَ (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) خَاتَمٌ [here improperly used as meaning simply ring] without a stone, or gem: (A:) or a ring (حَلَقَة) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَمٌ: or a خَاتَمٌ [meaning ring] (L, K) of large size, (K,) upon [a finger of] the hand

and [upon a toe of] the foot, (L, K,) with, and without, a stone, or gem: (L:) or a ring (حَلَقَة), (L, K,) of silver, (K,) worn on the إصْبَعُ [i. e. finger], (L,) like a خَاتَمٌ: (L, K:) pl. قَنَحَ [or rather this is a coll. gen. n. of which قَنَحَة is the n. un.] (S, A, L, K,) and قَنَحَاتُ (S, L, K) and قَنُوحُ (L, K) and قَنَاحُ: (L:) the women sometimes put them upon their toes: (S:) or they are properly upon the toes: (IB:) the women of the Time of Ignorance used to put them upon their عُشْرُ [i. e. ten fingers or toes]. (L.) — See also قَنَحَ.

قَنُوحُ The joints of the claws of the lion. (K.) — And a pl. of قَنَحَة [q. v.]. (L, K.)

أَفْنَحُ Having the quality termed قَنَحَ [expl. in the first sentence of this art.]: as an epithet applied to a man, wide, or broad, in the hand and foot, with softness, or suppleness: (S:) or it signifies lax, or relaxed, and soft, or supple, and wide, or broad, in the joints: or soft, or supple, in the joints &c.: (L:) and, applied to a lion, wide, or broad, in the fore and hind feet, with softness, or suppleness: (L, K:) fem. قَنَحَاءُ: and pl. قَنَاحُ.

(S, L.) [See an ex. in a verse cited voce رَوَّحَ.] — The fem., applied to a she-camel, means Having what is termed طَرَقَ [expl. above: see 1].

(L.) And قَنَحَاءُ الْأَعْلَافِ, so applied, Whose teats rise towards her belly; denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended. (K.) — Also (i. e. the fem.) Any female bird having lax, or relaxed, wings: afterwards used as a name for the eagle: (MF:) or it is an epithet applied to an eagle; you say عَقَابٌ قَنَحَاءٌ, (S, L, K,) meaning an eagle having soft, or supple, wings; (L, K:) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) — And, applied to a foot, accord. to Aḡ, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature. (TA.) Frogs are قَنَحُ الْأَرْجُلِ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — أَفْنَحُ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And قَنَحَاءُ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مِلْبَنٌ [app. here meaning the thing thus called upon which bricks are carried from place to place], of wood, upon which the gatherer of [wild] honey sits: (K, TA:) then he is drawn, or pulled, [up] from above, until he reaches the place of the honey [which is generally in a cliff]. (TA.)

قَنَاحَاتُ Certain things, or little things, (هَنَوَاتُ) of the [fungi termed] قَنُوحُ, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known: (K, TA:) so says AHn, without mentioning a sing. thereof. (TA.)

قتر

1. قَتَرَ, aor. 2 and 3, inf. n. قَتُورٌ and قَتَارٌ, [the

latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like قَتَارٌ, but in the CK and one MS. copy of the K I find it written قَتَارٌ.] It (a thing, M, TA) remitted, or became allayed, or still, after vehemence; and became gentle after violence. (M, K, TA.) — قَتَرَ (Mḡb, TA,) aor. 2, inf. n. قَتُورٌ, (Mḡb,) † He remitted, flagged, or became remiss, or languid, in his work, or labour: (TA:) he remitted therein after vigour, or vehemence; became gentle therein after violence. (Mḡb.) — Hence, (Mḡb,) قَتَرَ الْحَرَّ, (S, O, Mḡb, TA,) aor. 2, (S, O,) inf. n. قَتُورَةٌ (Mḡb) and قَتُورٌ, (S, O, Mḡb,) † The heat remitted after vehemence; became gentle after violence: (Mḡb, TA:) the heat remitted, abated, or flagged; became languid and faint: and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. قَطَ:) and of a man, signifying he was, or became, [languid, languid and faint, or] lax in the joints; (Ham p. 799;) [as also قَتَرَ, occurring in the K in art. خَتَرَ, &c.]. And قَتَرَ الْبُرْدَ † The cold abated, or remitted; or became allayed. (TA.) — And قَتَرَ الْمَاءَ [The water abated in heat so as to become tepid, or lukewarm, or between hot and cold; (see قَاتَرَ)] the water ceased to be hot. (M, K.) — قَتَرَ جَسْمَهُ, (M, K,) aor. 2, (M,) inf. n. قَتُورٌ, (M, K,) † His body became [languid; or] lax in the joints, and weak. (M, K.) — And قَتَرَ الطَّرْفَ † The look of the eye, or eyes, became languishing, or languid; expl. by اِنْكَسَرَ نَظَرُهُ. (IKḡ, TA.) [See قَاتَرَ, below; and see also 4.] — قَتَرَهُ He measured it by the قَتَرُ: (M, O, K:) like شَبَرَهُ “he measured it by the شَبَرُ.” (M, O.)

2. قَتَرَهُ, inf. n. قَتِيرٌ, He made it (a thing, M, O) to remit, or become allayed or still, after vehemence; and to become gentle after violence. (M, O, K.) — † He made him (a worker) to remit, flag, or become remiss, or languid. (TA.) — قَتَرَ اللَّهُ الْحَرَّ, inf. n. as above, † God made the heat to remit after vehemence; to become gentle after violence: (Mḡb, TA:) made it to remit, abate, or flag; to become languid and faint. (S.) [And قَتَرَ الْبُرْدَ † He made the cold to remit, or become allayed. — قَتَرَ الْمَاءَ He made the water to abate in heat so as to become tepid. See 1.] — قَتَرَ جَسَدَهُ † It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak: or, as some say, قَتَرَهُ and قَتَرَهُ both signify the same, i. e., it made him, or it, [a man's body,] to become languid, or lax in the joints, and weak: (TA:) or the latter, it (disease, M, K, and intoxication, M) rendered him weak, or faint: (M, K:) and قَتَرَ also signifies [without its objective complement's being expressed] it (beverage) rendered its drinker languid, or lax in the joints, and weak; (K;) or it may have this meaning. (O.) — قَتَرَ السَّحَابُ, inf. n. as above, † The cloud continued motionless, and prepared to discharge rain: (Ibn-Abbād, O, K:) or rained, and discharged all its water, and left off, and continued motionless: (Aḡ, TA:) or became motionless: so

expl. by Hammád Er-Ráwiyeh, in the following verse of Ibn-Mukbil, describing rain, (T,) or a cloud: (TA:)

- تَأْمَلْ خَلِيلِي هَلْ تَرَى ضَوْءَ بَارِقٍ
• يَمَانٍ مَرَّتَهُ رِيحٌ نَجْدٍ فَفَتْرًا

[Look attentively, O my friend; dost thou see the light of a cloud emitting lightning from El-Yemen, from which the wind of Nejd has drawn rain, and which has then continued motionless?]. (T, TA.)

4. **افتَر**: see 2, where three significations are mentioned. — Also, † *His* (a man's, T, O) *eyelids became weak*, so that his eyes, or sight, became languishing, or languid, or not sharp, (**اَفْتَر**) [see **فَاتَر**, below]. (T, O, K.)

5: see 1, latter half.

10. **استَفْتَر**, said of a horse, i. q. **اِسْتَجَمَر** † [i. e. *He abstained from covering, so that his seminal fluid collected*]: (A, TA:) in the copies of the K, [and in the O,] erroneously, **اِسْتَجَر**. (TA.)

فُتْرَة **فُتْرَة** (O,) [i. e.] *a thing like the سَفْرَة* [q. v.] *made of palm-leaves, upon which flour, or meal, is sifted*. (Ibn-'Abbád, O, K.)

فِتْرَة The space between the extremity of the thumb and that of the forefinger (S, O, Mgh, K) when they are stretched out asunder (S, O, Mgh, TA) in the usual manner [for measuring]: (Mgh:) pl. **اِفْتَار**. (TA.)

فُتْرَة: see **فُتْرَة**. — **فُتْرَة** expl. in the K as signifying “the muscles,” and also as signifying “a certain well-known measure, or quantity, of wheat,” is a mistake for **الفَار**, mentioned in both of these senses in art. **فَار** in the TS [and in the O]. (TA. [See art. **فَار**.])

فُتْرَة Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and **فُتْرَة** also signifies weakness, feebleness, or faintness. (M, K.) One says, **فُتْرَة** **فُتْرَة** *I experience in myself an affection like a weakness, &c.* (T.) — An interval of time [between things: (S and K in art. **وَلَر**; &c.:) or] between any two prophets, (M, K,) or between two of God's apostles, (S, O, TA,) during which there is a cessation of the apostolic function: (TA:) or a cessation of the mission of apostles, and a state of effacement of the signs of their religion: so in the Kur v. 22. (Mgh.) — See also what next follows.

فُتْرَة and **فُتْرَة** A certain fish, (O, K,) speckled, and having upon it a blackness, (O,) such that when a man treads upon it, he is affected with a languor (in some copies of the K a tremour) in his legs, (O, K,) so that he becomes drowned, thus described by Ibn-'Abbád, (O,) or so that he sweats: (thus in copies of the K:) it is the **رَعَادَة** [or torpedo], found in the Nile of Egypt. (TA.)

فُتْرَة [A languor which is the] beginning of intoxication. (AHn, M, K.)

فُتْرَة The soft and rising parts of the frogs of horses' hoofs. (Ibn-'Abbád, O.)

فَاتَر, (T, M, O, K,) and **فَاتُور**, (M, K,) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — **فَاتَر** † An eye, or eyes, in which is a weakness that is deemed beautiful; (B, TA;) [i. e., languishing,] in which is languish, or languidness; (T;) not having a sharp look: (T, M, K;) or not sharp. (S, O.) [See 4.] — **مَنْبَى فَاتَر** A weak walking. (O.)

فَاتُور: see the next preceding paragraph.

دَقَر, (O, K,) in the dial. of the Bcnoo-Asad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.)

مُقْتَر, (so accord. to the O,) or **مُقْتَر**, (so in the L,) Beverage which renders languid the drinker; (O, L, TA;) or which heats the body, and occasions in it a languor, or laxity of the joints, and weakness: such beverage is prohibited. (L, TA.)

فتش

1. **فَتَشَ الشَّيْءَ**, (S, O, Mgh,) aor. **فَتَشَ**, (Mgh,) inf. n. **فَتَشَ**; (S, O, Mgh;) and **فَتَشَهُ**, (S, O, Mgh,) inf. n. **فَتَشَ**; (S, O;) both signify the same; (S, O, Mgh;) *He examined, looked into, scrutinized, or investigated, the thing*; but the latter verb is that which is commonly used. (Mgh.) And **فَتَشَ عَنْهُ**, and **فَتَشَ**, *He inquired respecting it, and searched to the utmost after it*. (Mgh.) **فَتَشَ** and **فَتَشَ** signify *The seeking with inquiry or examination or scrutiny or investigation*. (Lth, IF, A, O, K.) You say, **فَتَشَ وَلَا فَتَشَ** *Seek thou with inquiry &c., and be not thou lax, or remiss*. (A, TA.)

2: see above, in four places.

3. **فَاتَشَهُ**, inf. n. **مُفَاتَشَهُ**, [He inquired of him, or examined him, diligently.] (Sh, TA in art. **نُور**.)

[**فَاتَشَ** One who examines things, looks into them, scrutinizes them, or investigates them, much, or diligently; who inquires much, or diligently, and searches to the utmost; who seeks much, or diligently, with inquiry, examination, scrutiny, or investigation.]

فتق

1. **فَتَقَهُ**, (S, O, Mgh, K,) aor. **فَتَقَ** and **فَتَقَ**, [the former of which is the more common,] (Mgh, TA,) inf. n. **فَتَقَ**, (S, O, Mgh,) *He slit it, rent it, rent it asunder or open, or divided it lengthwise*: (S, O, K:) *disjoined it, or disunited it*: (TA:) or *undid the sewing of it, unsewed it, or unstitched it*: (Mgh:) contr. of **رَتَقَهُ**: (O, TA:) and **فَتَقَهُ**, (S, O, Mgh, K,) inf. n. **فَتَقَ**, (S, O,) is like it in signification, (S, O, Mgh, K,) but means *he did so much, or many times*. (Mgh.) It is said of the heavens and the earth, in the Kur [xxi. 31], **كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا** [expl. in art. **رَتَقَ**]. (O, TA.) — And (hence, TA) **الْفَتْقُ** signifies † *The effecting*

of disunion and dissension among the community (T, S, O, K, TA) *of the Muslims*, (T, TA,) *and the befalling of war* (S, O, K, TA) *among them*, (S, O,) *after verbal agreement respecting war on the frontier, or some other thing*, (T, TA,) *with the occurring of wounds and bloodsheddings*. (TA.) One says, **فَتَقَ فُلَانٌ بَيْنَهُمَا** *Such a one effected disunion, &c., between them, or among them*. (TK.) — And sometimes it means † *The dissolving of a compact, or covenant*. (TA.) — **فَتَقَ الْعَجِينُ** *He put leaven such as is termed فَتَقَ* [q. v.] *into the dough*. (Lth, O, K.) — **فَتَقَ** **الْبِسْكَ**, (S, O, TA,) aor. **فَتَقَ**, (PS, [in the TA in the next following instance, an evident mis-transcription,]) inf. n. **فَتَقَ**, *He drew forth the odour of the musk [or increased its fragrance] by the admixture of some other thing*: (S, O, TA:) and **فَتَقَ الطِّيبَ**, and **الدُّهْنَ**, *he rendered fragrant, and mixed, [or rendered fragrant by mixing,] with aloes-wood &c., the perfume, and the oil*. (TA.) — **فَتَقَتِ الْمَرْأَةُ**, aor. **فَتَقَتْ**, (TK,) inf. n. **فَتَقَتْ**, (S, Mgh, O, K, TK,) *The woman was, or became, such as is termed فَتَقَة*; (S, Mgh, O, K;) contr. of **رَبَّتَتْ**. (TK.) — And **فَتَقَ** **الْعَامُ**, aor. **فَتَقَ**, inf. n. **فَتَقَ**; *The year was, or became, abundant with herbage*. (S, O, K, TA.) It is related by Abu-l-Jowzà that the people were afflicted with drought, and complained to 'Aīsheh, who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (**تَفَتَّقَتْ**); whence it [the year] was called **عَامُ الْفَتَقِ**. (O, TA.)

2: see the preceding paragraph, first sentence: — and see also **فَتَقَ الْكَلَامَ**. **فَتَقَ** *He rectified the language; or trimmed it, and removed its faults, or defects*: or, as Zj says, *he made its meaning clear*. (TA.)

4. **افْتَقَ**, said of a man, (TA,) or of a party of men, (O,) *He was one, or they were persons, whose beasts were become fat* (O, K, TA) *so that they became swollen, or inflated, in the flanks* (**تَفَتَّقَتْ**) (O, TA) *by reason of the abundance of the herbage*: (TA:) mentioned by AA. (O, TA.) — Said of the upper limb (قَرْن) of the sun [app. when a little above the eastern horizon], *It reached a rent (فَتْق) in the clouds, and appeared therefrom*. (ISK, S, O, K.) And, said of the moon, *It appeared, after concealment, between two black clouds*. (IAar, TA.) — Also, said of a party of men, *They had the clouds parted asunder from [over] them*. (S, O, K.) — And **اِفْتَقْنَا** *We found, or lighted on, a فَتَق, i. e. a place upon which rain had not fallen when it had fallen upon what was around it*. (S, O, K.) And *We had no rain fallen upon our parts of the country when other parts had rain fallen upon them*. (TA.) — And **اِفْتَقَ** † *He went forth to a فَتَق, or an open, and a spacious, place*: (O, K, TA:) a verb, in this sense, similar to **اَفْضَى** and **اَصْحَرَ**. (O, TA.)

— Also † *He became harassed by* فتق, meaning such evils as poverty and debt (O, K, TA) and hunger (O, TA) and disease. (K, TA.) — And *He cleaned his teeth with the* فتق, or stem, or lower part, of the raceme of a palm-tree. (IAqr, O, K.)

5: see 7. — انتفتت and انتفتت † *The cattle became swollen, or inflated, in the flanks, by reason of fatness: in consequence of their becoming so, they die; or, sometimes, they become free from the disease: (TA:) one says of a camel, انتفتت سبنا. (As, S, O, K.)* And انتفتت خواصر † *The flanks of the sheep, or goats, became dilated by reason of much pasturing upon herbs, or leguminous plants. (TA.)* It is said in a description of the Prophet, كان في خاصرته فتق, (O, TA,) meaning † *[There was in his flanks] a flaccidity, or laziness: or a swollen, or an inflated, state: (O:) or a dilatation, which is approved in men, but disapproved in women. (TA.)* — انتفتت بالكلام † *He was diffuse, or profuse, in speech [as though bursting therewith]. (TA.)*

7. انتفتت quasi-pass. of فتق [i. e. it signifies *It became slit, rent, rent asunder or open, or divided lengthwise: became disjoined, or disunited: or became unsewed, or unstitched:* (S, O, Mgh, K:*)] and انتفتت is quasi-pass. of فتق [i. e. it signifies *it became slit, &c., much, or in many places, or it is said of a number of things.* (S, O, K:*)] — انتفتت ابطه is said of a fat child [meaning *His armpits became chapped, or cracked.* (S in art. ضب.)] — انتفتت الغيم عن الشمس (O, K, TA) i. e. *[The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:)* and انتفتت عن القوم [from over the party of me]. (S, O, K.) — انتفتت عليه بآفة † *[A calamity, misfortune, or disaster, burst upon him]. (S and K in art. هوق, &c.)* — انتفتت said of a she-camel, *She was seized with a disease, (AZ, O, K,) termed فتق, (TA,) between her udder and her navel, (AZ, O, K,) occasioned by fatness: sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.)* — See also 5, in two places.

انتفتت inf. n. of فتق. (S, O, Mgh.) — [Used as a simple subst., *A rent, slit, or the like.* — And hence, † *A breach in society.*] One says, رتق فتقهم, meaning † *[He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA in art. رتق.)* — [Hence also *A rupture; a hernia; a certain malady; a protrusion in the thin, or delicate, and soft part of the belly; (S, O;) a malady in the صفاق [meaning peritonaeum], consisting in a solution of the integument so that a rent takes place in it, and through this passes a strange body, or substance, that was confined within it before the rent; and there is no cure for it, except for that which happens, rarely, to children: (K:) a disease that befalls a man in his intestines, consisting in a disruption of a place between these and his scrotum, in consequence of*

which a flatus collects between the two testicles and they become enlarged; in which case one says, أصابته ربح الفتق: or a severing of the fat [or cellular substance] that encloses the testicles: in the "Ghareebani," it is termed فتق, with fet-h to the ت: (Mgh:) and thus it is said to be by Az, and thus it is expl. by him: (O:) or it is a rending of the skin between the scrotum and the lower part of the belly, in consequence of which [some of] the intestines fall into the scrotum: (TA:) accord. to Ibraheem El-Harbee, a rupture of the bladder. (O, TA.) — [And *A rent in the clouds: see 4:]* and فتق [likewise] signifies a gap of the clouds: pl. فتوق. (TA.) — And † *An open, and a spacious, place. (O, K.)* — And *A place upon which rain has not fallen when it has fallen upon what is around it; (S, O, K;) and فتقة signifies thus, applied to a land: pl. of the former فتوق. (TA.)* [Hence,] عامر ذو الفتوق *A year of little rain. (S, O. See an ex., from a rájiz, in the first paragraph of art. زل.)* — And † *The dawn; (O, K, TA;) and so فتق: (S, O, K, TA:)* signifying also the rising [or rather breaking] of the dawn; as in the saying, أنظر إلى فتق الفجر [Look thou at the rising, or breaking, of the dawn]: and الفتق likewise signifies the dawn; mentioned by El-Isbahaneec, and in the B. (TA.) — See also 4, last sentence but one, for a meaning of the pl. فتوق.

فتق [inf. n. of فتقت said of a woman: — and of فتق said of a year:] as a subst.: see فتق, in three places: — and see also 7.

منتفتقة, applied to a woman, signifies † *Diffuse, or profuse, in speech, as though bursting therewith; (S, O, K, TA; [in the CK منتفتقة;]) or loquacious: (TK:) or, accord. to ISk, so applied, that mars (فتقت [lit. rends]) in [performing] affairs. (TA.)*

فتقة: see فتق, last quarter.

فتقاء, applied to a woman, means *Having the فرج deliscent; [or wide; not coustringed;] and فتقاء [q. v.] contr. of فتقاء. (S, O, K;) and فتقاء. (S, O.)*

فتاق The parting asunder (افتاق) of the clouds from [before] the sun, (O, K, TA,) and their becoming removed, or cleared away, therefrom. (TA.) — And The upper limb (قرن), and the disk (عين), of the sun, (O, K, TA,) when it is covered over and then somewhat of it appears. (TA.) — Also The base, or lowest portion, of the white [membranous fibres of the palm-tree which are termed] ليف, (O, K, TA,) such as have not yet appeared: (TA:) the face is likened thereto, because of its clearness. (O, TA.) — And (accord. to IAqr, O, TA) The main stem, or the lower part of the main stem when the fruit-stalks have been cut off, of the raceme of a palm-tree. (O, K, TA.) — And † *The leaven of dough: (ISd, TA:) a large lump of leaven, that soon causes the dough to become mature (O, K, TA)*

when it is put therein. (O, TA.) — And *Mixtures of medicaments compounded (O, K, TA) with oil of jasmine or the like thereof, in order that the odour may diffuse itself: (O, TA:) or mush compounded with ambergris. (TA.)*

فتق [i. q. فتق i. e. Slit, rent, &c.]. فتق means [An arrow-head] having two forking portions; (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean sharp in the two edges: for] سيف فتق الغرارين signifies *A sword sharp [in the two edges]: and سيف فتق, A sharp sword: (TA:) [whence,] رجل فتق اللسان A sharp-tongued man: (S, O, K:) or chaste, or eloquent, and sharp, of tongue: or chaste, or eloquent, of tongue, perspicuous in speech. (TA.)* — الفتق † *The shining dawn. (As, S, O, K.)* — See also فتق, last sentence but one. — جمل فتق † *A camel swollen, or inflated, in the flanks, by reason of fatness; انتفتت سبنا: (As, S, O, K:) and ناقة فتقة a fat she-camel. (TA.)* — And فتق is used in the sense of فتق: thus in the saying of Amr Ibn-El-Ahtam,

لها من أمار المنجبين فتق

[app. describing a she-camel: I can only conjecture the meaning to be, *Having, in the part before the shoulders, a crease like a gash, occasioned by fatness.* (O.)

فاتق [Slitting, rending, &c.]. — [Hence,] one says, هو الفاتق الراثي meaning † *He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (Har p. 208.)*

فتق, of the measure فَيْعَل (S, TA,) from الفتق ["the act of slitting" &c.], (TA,) *A carpenter. (S, O, K.)* — And حداد [which signifies a worker in iron: but it also has the meaning here next following, which may therefore be intended by him who first gave this explanation of فتق]. (AZ, O, K.) — And باب [i. e. door-keeper]. (O, K.) — And A king. (AZ, O, K.)

مفتق A place of slitting, or of the slit, of a shirt. (O, K.)

فتق: see فتق.

منتفتقة بالكلام: see فتق.

فتقاء: see فتقاء.

فتك

1. فتك به (S, MA, O, Mgh, K,) aor. 2 and 3, inf. n. فتك and فتك and فتك (S, O, Mgh, K:*) and فتاك (MA, K:*) and فتوك (MA, K:*) *He assassinated him; i. e. he came to him when he (the latter) was inadvertent, and assaulted him and slew him; (S, MA, O;) thus it signifies accord. to an explanation of الفتك by A'Obeid;*

and this is the primary signification: (Az, TA:) if he have not given him [for أعطانا in my original (an obvious mistranscription) I read أعطاه] assurance of safety, it behooves him to make that known to him: (A'Obeyd, TA:) he assaulted him; or he slew him at unawares; and **فَتَكَ** is a dial. var. thereof: (Mgh:) he seized an opportunity that he (another) offered him (K, TA) by his inadvertence, (TA,) and slew him: or he wounded him openly: (K, TA:) or it has a more general meaning with respect to both of these acts: (K, TA:) Fr says that **الْفَتَكُ** signifies the man's slaying openly. (TA.) It is said in a trad., **قَيَّدَ الْإِيمَانَ الْفَتَكُ لَا يَفْتِكُ مُؤْمِنٌ** [i. e. The giving assurance of safety has inhibited (or, emphatically, inhibits) the slaying at unawares, &c.: one who gives assurance of safety shall not slay at unawares, &c.: the like has been said above: see also an explanation of the former clause of the trad. in art. قيد]. (S, O.) — And **فَتَكَ**, aor. **فَتَكَ** and **فَتَكُ**, inf. n. **فَتَكُ** and **فَتَكُ** (O, K) and **فَتَوَكَ** (K), **He purposed an affair and executed it**: (O:) or he embarked in, or performed, an affair that occasioned uneasiness, and to which the mind invited; as also **فَتَكَ**: (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) — [Hence,] **فَتَكَ فِي الْأَمْرِ** (K, TA), inf. n. **فَتَكُ** (TA,) **He persisted, or persevered, in the affair**; syn. **لَجَّ**, or **أَلَحَّ**. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to **فَتَكَ**.]) — And **فَتَكَ فِي** **الْخُبَثِ**, [in the CK **الْخُبَثِ**,] inf. n. **فَتَوَكَ** (O, K, TA,) **He exceeded the usual bounds in that which was evil, abominable, foul, or unclean**. (K, TA.) — **فَتَكَ فِي صِنَاعَتِهِ** **He was skilful in his art, or craft**. (TA.) — And **فَتَكَتْ** said of a girl, or young woman, means **She cared not for what she did nor for what was said to her**. (O, K, TA.) [See also **فَتَكَتْ**.]

2. **فَتَكَتْ الْقُطُنُ**, (IDrd, O,) inf. n. **فَتَيْتُكَ**, (IDrd, O, K,) **I separated, plucked asunder, or loosened, the cotton**: (IDrd, O, K:) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.)

3. **فَتَكَتْ الْمَهَارَةُ** signifies **المَهَارَةُ**; (O, K, TA:) so says Ibn-Abbád, (O, TA,) and so Z; (TA:) i. e. **The making a show of skill, one with another**: (TK:) [but for **المَهَارَةُ**, the CK has **المَهَارَةُ**:] one says, **فَتَكَتْ صَاحِبُهُ** i. e. **مَاهِرُهُ** **He made a show of skill, app. in competition, with his companion**. (TA.) — And **فَتَكَتْ** **The falling to the thing (مُؤَاقَعَةُ الشَّيْءِ) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.)** And **فَتَكَتْ الْأَمْرَ** **He threw himself, or plunged, into the affair**; syn. **وَأَقَعَهُ**: (K, TA:) and the subst. is **فَتَاكُ** [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — And **فَتَكَتْ فَلَانًا** (inf. n. **فَتَاكَةً**, TA) i. q. **دَاوَمَهُ** **He kept continually, or constantly, to such a one**: agreeably

with what here follows]. (O, K, TA.) — **فَاتَكَتْ الْإِبِلُ الْحَمِضُ** + **The camels [kept continually, or constantly, to the plants called حَمِضُ, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حمض, not pasturing upon anything therewith. (TA.)** And **فَاتَكَتْ الْإِبِلُ الْمَرْغَى** + **The camels consumed with their mouths [or devoured] the pasture. (TA.)** — **فَاتَكَتْ فَلَانًا** **He gave to such a one that which he mentioned as the price of what he had to sell: in the case of his bargaining with him and not giving him anything, one says فَاتَكَتْ**. (IAar, O, K.) **فَاتَكَتْ** **فَاتَكَتْ** is expl. in the A as meaning **The trader exceeded the due bounds, or acted unjustly, in offering the thing for sale and naming the price. (TA.)**

4: see 1, in two places. — **مَا أَفْتَكْتَهُ** means **How persistent, or persevering, is he!** (TA.)

5. **فَتَكَتْ بِأَمْرِهِ** **He executed, or performed, his affair; or kept, or applied himself, constantly, or perseveringly, to it; not consulting any one. (ISh, O, K.)**

فَتَاكُ: see 3, former half.

فَاتَكَ [act. part. n. of 1; generally meaning **Assassinating; or an assassin:**] one who comes upon another suddenly, or at unawares, or takes him by surprise, with some evil, or hateful, act, or [more commonly] with slaughter: and accord. to IDrd, one who, when he purposes a thing, does [it]: (Ham p. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K:) pl. **فَتَاكُ**. (S, O, K.) — [Hence,] **فَاتَكَ الْقَلْبُ** + **Penetrating, sharp, or vigorous, and effective, in mind. (TA.)** — And **فَاتَكَتْ لِلشَّيْءِ** **He attacked the beast of prey**. (TA.) — And **فَاتَكَتْ جَارِيَةٌ** **A young woman who cares not for what she does nor for what is said to her. (TA.)**

فَتَيْتُكَ [app. from the Pers. **فَتَيْتُكَ** signifying "fine, soft, wool," and "soft, downy, kids' hair,"] **A compress of rags which is put upon a wound in order that the moisture may become absorbed [thereby]: a subst. like فَتَيْتُكَ and فَتَيْتُكَ: and post-classical. (TA.)**

إِبِلٌ مَفَاتِكَةٌ لِلْحَمِضِ **Camels that keep continually, or constantly, to the [plants called] حَمِضُ, desiring them as food and finding them wholesome. (O, TA. [See also 3.])**

فتك

فَتَكَتْ and **فَتَكَتْ**: see what follows.

فَتَكَتْ and **فَتَكَتْ** (S, O, K) and **فَتَكَتْ** and **فَتَكَتْ** (O, K) and **فَتَكَتْ** (K) **A calamity, or misfortune; (O, K;) and [in the CK "or"] a wonderful, and great, or formidable, affair, or event: (K:) or the ن is the character-**

istic of the pl.; and one says, **فَتَكَتْ مِنْهُ الْفَتَكَتُ**, and **الْفَتَكَتُ**, meaning **[I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.)**

قتل

1. **قَتَلَهُ**, (S, M, O, Mgh, K,) aor. **قَتَلَ**, (M, Mgh, K,) inf. n. **قَتَلَ**; (T, M, Mgh;) and **قَتَلَهُ**, (M, K, TA,) [but this has tashdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. **قَتِيلٌ**; (TA;) **He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Mgh) &c., (S, O, Mgh,) and like as one twists a wick. (T.)** — [Hence] one says **رَجُلٌ مُحْكَمُ الْقَتْلِ** **[A man firm, or compact, in respect of make; as though firmly twisted]. (K and TA voce مَحْكَمٌ. [See the pass. part. n. below.])** — And **قَتَلَ ذُوَابَتَهُ**, (K,) or **قَتَلَ فِي ذُوَابَتِهِ**, (O, TA,) **[lit. He twisted his pendent lock of hair;] meaning he made him to turn, or swerve, from his opinion, or judgment, or sentiment, (O, K, TA,) by deceiving, or deluding, him. (TA.)** And **قَتَلَ ذُوَابَتَهُ** **He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.)** And **مَا زَالَ يَفْتَلُ مِنْ** **يَدُورُ مِنْ وَرَاءَ**, **فَلَانٌ فِي الْبَرَّةِ وَالْغَارِبِ** **[i. e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one]: (S, O, K:) originating from a saying in a trad. of Es-Zubeyr, cited and expl. voce غَارِبٌ [q. v.]. (O, TA. [See also Freytag's Arab. Prov. ii. 200.])** — **قَتَلَهُ عَنْ** (S, O,) means **He turned him [from the object of his want, or from his way, or course], like قَتَلَهُ**, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And **قَتَلَ وَجْهَهُ عَنْهُمْ** [also] means **He turned his face from them, (M, K,) like قَتَلَهُ**. (M.) — **قَتَلَتْ الشَّاةُ**, [aor. **قَتَلَتْ**] inf. n. **قَتَلَتْ**, **The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرَكٌ nor حَازٌ** nor **خَالَعٌ** [which words see in their proper arts.]. (T, TA.) [See also **قَتَلَ** below.]

2: see the preceding paragraph, first sentence.

4. **قَاتَلَ** said of [trees of the species termed] **سَمَرٌ** and **سَمَرٌ**, (K,) or **قَاتَلَ** said of a **سَمَرَةٌ** (M, O) and of a **سَمَكَةٌ**, (M,) **They, or it, put forth, or produced, the قَتَلَةُ [q. v.] thereof. (M, O, K.)**

5: see the paragraph here following.

7. **قَاتَلَ**, and **قَاتَلَ**, [but the latter, as quasi-pass. of 2, denotes, or implies, muchness, or multiplicity,] **It [a rope, &c.] became twisted. (M, K.)** — And the former, **He turned away (T, S, Mgh) from his prayer, (T,) or from prayer, (Mgh,) or from his way, or course. (S.)** And **قَاتَلَ رَاجِعًا** **[He turned away, returning]. (S, O, K, in art. صَوَّع.)**

فَتْلٌ : see its n. un. فَتْلَةٌ : — and see also فَتْلٌ. — Also The cry, or crying, of the فَتْلُ, i. e. بُتْلُ. (IAgr, T, O, TA. [Said in the TA to be an inf. n. : but its verb, if it have one, is not mentioned.])

فَتْلٌ an inf. n. of فَتَلْتُ [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] Wideness between the elbows and sides of a she-camel : (S, O, TA :) or a state of firm, or concealed, insertion, (إِنْدِمَاجٌ) in the elbow of a camel, (M, K, TA,) and its being apart from the side ; (M, TA :) as also فَتْلٌ : (M : [thus in the TT as from the M ; being there written فَتْلٌ :]) this [or rather the like of this] in the shank and foot of the camel is a fault. (M, TA.)

فَتْلَةٌ [as an inf. n. un., A twisting. — And hence, app., † An intense firmness of compacture of the flesh of the fore arm : expl. in the TT, as from the M, by the words شِدَّةُ عَصَبِ الدِّبَاغِ ; for which, I doubt not, we should read شِدَّةُ عَصَبِ الدِّبَاغِ : see مَقْتُولٌ. — And A twist. — And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دِبر, in the last quarter of the paragraph.) — And, as used in the present day, A needleful of thread. — Also] The seed-vessel of the سَمَرِ and of the سَمَرِ, peculiarly, (M, K,) resembling the pods of the bean, (M,) when they first come forth. (M, K.) And The blossom of the سَمَرَةِ : (M :) or the fruit of the سَمَرِ and of the عُرْقُطِ : (TA :) or the blossom of the [kind of trees called] عَضَاهُ, (O, TA,) when it has become compactly organized : (TA :) or it signifies also, (M, K,) and so does فَتْلَةٌ, (K,) or peculiarly this latter, بِالتَّحْرِيكِ, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرْمَةِ) of the عُرْقُطِ, (M, O, K,) because its filaments, or fringe-like appertences, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger : (AHn, M, O :) or it signifies one of what are termed فَتْلٌ, which means what are [as though they were] twisted, of the وَرَقِ [properly signifying leaves of simple and common kinds] of trees, such as the وَرَقِ of the [tamarisks called] طَرَفَةٌ and أَثْلٌ and the like ; (TA :) or, (M, K, TA,) as AHn says, (M, TA,) this word فَتْلٌ signifies what are not وَرَقٌ, but are substitutes for these : (M, K, TA :) and, (K,) as some say, (M,) what do not expand, of [the appertences of] plants, but are [as though they were] twisted ; (M, K :) so that they are like هَدَبٌ [thus in the TT as from the M, perhaps a mistranscription for هَدَبٌ, q. v.] ; being like the هَدَبِ [i. e. هَدَبِ] of the طَرَفَةِ and أَثْلِ and أَرَقَى. (M.) — See also فَتِيلٌ, last sentence.

فَتْلَةٌ [A manner of twisting]. You say فَتْلَةٌ شَزْرَةٌ [i. e. A manner of twisting contrary to that which is usual]. (A in art. بَرَح.)

فَتْلَةٌ : see فَتْلَةٌ, near the middle : — and see the paragraph here following, last sentence.

فَتِيلٌ Twisted ; [applied to a rope, &c. ;] as also مَقْتُولٌ. (M, K.) — And A slender cord, of [the fibres called] لَيْفٌ, (M, K,) or of [the bark termed] خَزَمٌ, or of عَرَقٌ [meaning plaited palm-leaves], or of thongs, (M,) which is bound upon the ring (M, K) called عِيَانٌ which is at the end (مُنْتَهَى), (M,) or which is at the place of meeting (مُتَقَى), (K,) of the دُجْرَانِ [two pieces of wood to which the share of the plough is attached]. (M, K.) — [And A tent for a wound : a term used by surgeons : see دَسَمَ الْجَرْحِ, in art. دَسَمَ.] — And What one twists [or rolls] (S, M, O, K) between his fingers (M, K) or between the two fingers [meaning the thumb and fore finger], (S, O,) of dirt [that has collected upon the skin when it has not been recently washed] ; (S, O, K :) as also فَتِيلَةٌ. (M, K.) So says I'Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يَظُنُّونَ فَتِيلًا [meaning † And they shall not be wronged by their being deprived of the most paltry right ; or they shall not be wronged a whit] : (O, TA :) or the [primary, or proper,] meaning in this phrase is what here follows. (TA ; and in like manner Bd says in iv. 52.) — And The سَحَاةُ [or integument, meaning the pellicle], (M, K, TA,) or the خَيْطُ [or thread, meaning the filament], (Bd in iv. 52,) that is in the شَقِّ [or cleft, resembling a crease, which extends along one side] of the date-stone : (M, K, TA : but for شَقِّ, the CK has شَقِّ) : Isk says, the قَطْمِيرِ is the thin integument upon the date-stone, and, he adds, (T, TA,*) the فَتِيلِ is what is in the شَقِّ of the date-stone. (T, S, O, M, K, TA.) Hence, (M,) one says, مَا أَغْنَى عَنْهُ فَتِيلًا, (M, and so in the K except that the latter has عَنْكَ instead of عَنْهُ,) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that سَحَاةُ, (M,) or a whit ; (K :) and in like manner, فَتْلَةٌ, (Th, M, K, [in the CK, erroneously, فَتِيلَةٌ,]) and فَتْلَةٌ. (IAgr, M, K.)

فَتِيلَةٌ A wick (S, O, K) of a lamp : (T, M, K, TA.) pl. فَتَائِلٌ and فَتَيْلَاتٌ. (M, K, TA.) [Hence, حَجَرُ فَتَيْلَةٍ Amiantus, or flexible asbestos, of which wicks are sometimes made. — And in the present day, فَتِيلَةٌ also signifies A hempen match. — And A suppository.] — فَتَائِلُ الرَّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the سَنَّا (السَّنَا), and its blossom is yellow. (TA.) — See also فَتِيلٌ.

الْفَتَالُ The [bird called] بُتْلُ [q. v.]. (T, O, K.) أَفْتَلٌ (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] Having what is termed فَتْلٌ [expl. above] : (S, M, O, K :) fem. فَتْلَاءُ, (T, M, K,) applied to a she-camel, meaning having, in her arm, a wide separation from the side : (T, TA :) or, so applied, heavy, and curved in the hind legs : (M, K :) [the pl. is فَتْلٌ :] and

one says قَوْمٌ قَتْلُ الْأَيْدِي [app. meaning Persons having the arms widely separated from the sides]. (S, O.)

دَبَالٌ مَقْتُولٌ [Twisted wicks] : the epithet in this case is with tesheed because applied to many things. (S, O, K.)

مَقْتُولٌ : see فَتِيلٌ. — [It also signifies † Compact, or firm, in make ; as though twisted ; like رَجُلٌ مَقْتُولٌ and مَعْصُوبٌ :] you say سَاعِدٌ مَقْتُولٌ A man strong [or firm or compact] in the سَاعِدِ [or fore arm] ; as though it were twisted. (TA.)

فتن

1. فَتَنَهُ, (T, S, M, &c.,) aor. -, (M,) inf. n. فَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, فَتْنَةٌ,] He burned it (T, S, M, K*) in the fire. (M.) Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (T, S, M, K*) i. e. [The day, or on the day, accord. to two different readings, (يَوْمَ and يَوْمَ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ Verily they who burned the believing men and the believing women (T, S*) in the fire kindled in the trench, or pit ; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) — And He melted it with fire, (T,) or put it into the fire, (S, M, K,) namely, gold, (T, S, M, K,) and silver, in order to separate, or distinguish, (T, M, K,) the bad from the good, (T,) or the good from the bad, (M, K,) or to see what was its [degree of] goodness. (S.)

— And hence, accord. to Er-Râglîb, الْفَتْنُ is used as meaning The causing a man to enter into fire [app. by way of trial, or probation], and [in like manner] into a state of punishment, or affliction : (TA :) [and it is also used as meaning the slaying another ; whence, in the Kur iv. 102,] إِنَّ خَفَّتُمْ أَنْ يَفْتَنَكُمْ الَّذِينَ كَفَرُوا means [If ye fear that those who have disbelieved] may slay you ; and in like manner in the Chapter of Yoonus [i. e. in x. 83], أَنْ يَفْتَنَهُمْ means أَنْ يَقْتُلَهُمْ. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.]) — [Hence also,] one says, فَتَنَهُ, aor. -, (K, TA,) inf. n. فَتْنٌ, (TA,) He, or it, caused him to fall into the فَتْنَةِ ; (K, TA :) i. e. trial ; and affliction, distress, or hardship ; [generally meaning an affliction whereby some good or evil quality is put to the test ;] (TA :) as also اِفْتَنَّهُ ; and فَتَنَهُ ; (K, TA :) but this, of which the inf. n. is فَتْنٌ, has an intensive signification ; (S :) and اَفْتَنَّهُ ; (K, TA :) which last is rare, or rather, accord. to Ag, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable : (TA :) the first of these verbs is trans. and intrans. : (S, K, TA :) you say also, فَتَنَ, (AZ, T, S, K, TA,) aor. -, (AZ, T, K,) inf. n. فَتْنٌ, (AZ, T, S, TA,) He fell into فَتْنَةً [i. e.

trial, or affliction, &c.]; (AZ, T, K;) as also **فَتَّنَ** (K;) or the former signifies *he shifted from a good, to an evil, state or condition*: or, accord. to En-Naḍr, one says **فَتَّنَ** and **فَتَّنَ**, both meaning the same; and this is correct; but **فَتَّنَ** as quasi-pass. of **فَتَّنَ** [i. e. as intrans.] is of weak authority: (T:) and **فَتَّنَ**, said of a man, [as also **فَتَّنَ**,] and **فَتَّنَ**, signify the same, (S, M,) accord. to AZ, (M,) i. e. *he was smitten by a **فَتْنَة** [or trial, &c.] so that his wealth, or property, or his intellect, departed: and likewise he was tried, or tested*: (S:) and accord. to AZ, one says, of a man, **فَتَّنَ**, [if not a mis-transcription for **فَتَّنَ**, as above,] with damm, meaning **فَتَّنَ**: (TA:) [and **فَتَّنَ** has **فَتَّنَ** also as an inf. n.:] it is said in the Kur [xx. 41], **وَفَتَّنَاكَ** (S) i. e. *And we tried thee with a [severe] trying*: or the noun in this instance is pl. of **فَتْن**; or of **فَتْنَة**, formed by disregard of the ة, like **حُجُور** and **بُذُور** which are [said to be] pls. of **حُجْرَة** and **بُذْرَة**; so that the meaning is, *we tried thee with several sorts of trying*: (Bd:) or, as some say, *and we purified thee with a [thorough or an effectual] purifying [like that of gold, or silver, by means of fire]*: (TA:) [in many instances] **فَتَّنَ**, aor. -, [inf. n. **فَتَّنَ**,] signifies *He tried, or tested, him*; whence, in the Kur ix. 127, **يُفْتَنُونَ** means *They are tried, or tested, by being summoned to war, against unbelievers or the like*; or, as some say, by the infliction of punishment or of some evil thing. (M.) **فَتَّنْتُمْ أَنْفُسَكُمْ**, in the Kur [lvii. 13], means *Ye caused yourselves to fall into trial and punishment*. (TA.) And **وَهُمْ لَا يُفْتَنُونَ**, in the Kur xxix. 1, is expl. as meaning *While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial*. (T.) And the saying, in a trad., **إِنَّمَا يُفْتَنُونَ فِي الْقُبُورِ**, means [Verily ye shall be tried, or tested, in the graves by] the questioning of [the two angels] *Munkar and Nekeer*. (TA.) [See also **مُفْتَنُونَ**, which is said to be an inf. n., and syn. with **فَتْنَة**, meaning **خَبْرَة**, or with **فَتْن** (mentioned above as an inf. n. of the intrans. v. **فَتَّنَ**), meaning **جُنُون**; as well as a pass. part. n.] — And **فَتَّنَ**, (M, TA,) inf. n. **فَتَّنَ**, (TA, [or perhaps **فَتَّنَ**, as in the next following sentence,]) also signifies *He made him (a man, M) to turn from, or quit, (M, TA,) the predicament in which he was, (M,) or the right course*: (TA:) whence, in the Kur [xvii. 75], **وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوتِيتَ وَإِنَّكَ** (M, TA) i. e. [And verily they were near to] *their making thee to turn [from that which we had revealed to thee]*: thus this saying has been explained. (TA.) [And *He, or it, seduced him; or tempted him*: thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of **فَتْنَة**.] And one says, **فَتَّنَ**, **فَتَّنَ**, aor. -, inf. n. **فَتَّنَ**, [or perhaps **فَتَّنَ**, as in the next preceding sentence,] meaning

Wealth, or property, inclined, or attracted, to it, men, or mankind: and **فَتَّنَ فِي دِينِهِ** and **فَتَّنَ**, both in the pass. form, *He declined [or was made to decline] from [the right way in] his religion*. (Msb.) And **فَتَّنَ**, aor. -, inf. n. **فَتَّنَ** and **فَتَّنَ**, (M, K,) *He, or it, induced in him admiration, or pleasure*; (M,* K,* TA;) as also **فَتَّنَ** [respecting which see what here follows]: (M, K:) and one says, of a woman, **فَتَّنَ**, (T, S,) meaning [She enamoured him; or captivated his heart; i. e.] *she bereaved him of his heart, or reason, (دَلْبَتَهُ), [thus in several copies of the S, in one of my copies **بَلْبَتَهُ**,] and [so affected him that] he loved her*; (S;) as also **فَتَّنَ**; (T, S;) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd; (T, S;*) but **فَتَّنَ**, (T, S,) or **فَتَّنَ**, (M,) was disallowed by Aḡ, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an **أَرْجُوزَة** of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that **فَتَّنَ** signifies *he put [or occasioned] in him **فَتْنَة***; and **فَتَّنَ**, *he caused the **فَتْنَة** to come to him [or to affect him]*; (M;) or he said that the latter means *he made him to be **فَاتِن***: (TA voce **حَزَنَة**;) and one says also, of a man, **فَتَّنَ بِأَمْرَةٍ** and **فَتَّنَ** [both meaning *He was enamoured by the woman*]. (T.) — And one says also, of a man, **فَتَّنَ**, aor. -, inf. n. **فَتَّنَ**, meaning *He desired the **فُجُور** [i. e. the committing of adultery or fornication]*: (AZ, TA:) or **فَتَّنَ إِلَى** **النِّسَاءِ**, inf. n. **فَتَّنَ**, *he desired the **فُجُور*** (T, M, K, TA) *with women or the women*; as also **فَتَّنَ إِلَيْهِنَّ**. (M, K, TA.)

2: see the preceding paragraph, former half.

3. **فَتْنَة** مُفَاتَنَة [The occasioning **فَتْنَة** (meaning conflict, or discord, or the like,) with another]. (TA in art. **عَرَم**: see 3 in that art.)

4: see 1, former half, in two places: and also in the latter half, in four places.

5. **يَتَحَارَبُونَ** بَنُو ثَقِيفٍ يَفْتَنُونَ أَبَدًا means *The sons of Thakeef (the tribe so called) contend in war, one with another, ever*. — **فَتَّنَنِي**: see 5 in art. **عَجَب**, where it is said to be syn. with **تَضَابَنِي**.

8: see 1, former half, in four places: and also in the latter half, in two places.

فَتْن A sort, or species; and a state, or condition; syn. **ضَرْب**, (T, M, K,) and **فَن**, (T, K,) and **نُون**, (M, K,) and **حَال**. (T, K.) Hence the saying of 'Amr Ibn-Aḡmar El-Bāhilee,

• **إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا**
• **وَالْعَيْشُ فِتْنَانٍ فَحَلُّوْهُ وَمُرْ**

[Either against a soul or for it; life being of two sorts, or conditions, sweet and bitter; **مُرْ** being for

مُرْ]; (T; and the latter hemistich, without the incipient **و**, is cited in the K;) thus as related by some: but as related by Aboo-Sa'eed [Aḡ], he said **فَتْنَان**, i. e. **ضَرْبَان**: and as related by Aboo-'Amr Esh-Sheybānee, **فِتْنَان** [with **kesr**]; and [he seems to have held that the poet meant *two-sided*; for] he says that **فَتْنَان** signifies **التَّاحِيَة**. (T.)

— And **الْفِتْنَان**, (K, TA, [in the CK, erroneously, **الْفِتْنَان**,]) dual of **الْفَتْن**, (TA,) signifies *The first and last parts of the day; or the early part of the morning and the late part of the evening*: (K, TA:) because they are two states, or conditions, and two sorts. (TA.)

فَتْن: see the next preceding paragraph.

فَتْنَة A burning with fire. (T.) — And The melting of gold and of silver (K, TA) in order to separate, or distinguish, the bad from the good. (TA.) — And [hence, or] from **فَتَّنَ** signifying “he melted,” (T,) or from that verb as signifying “he put into the fire,” (Msb,) gold, and silver, “for that purpose,” (T, Msb,) it signifies *A trial, or probation*; (IAḡr, T, S, M, K, TA;) and *affliction, distress, or hardship*; (TA;) and [particularly] *an affliction whereby one is tried, proved, or tested*: (IAḡr, T, S, K, TA:) this is the sum of its meaning in the language of the Arabs: (T, TA:*) or the *trial whereby the condition of a man may be evinced*: this, accord. to Zj, may be the meaning in the Kur v. 45: (M:) or *a mean whereby the condition of a man is evinced, in respect of good and of evil*: (Kull:) [hence it often means *a temptation*:] and **مُفْتَنُونَ** signifies the same as **فَتْنَة**, (S, M, K,) meaning *a trial*: (K:) the pl. of **فَتْنَة** is **فِتْن**. (Msb.) It proceeds from God and from man: (Er-Rāghib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61,] **إِنَّا جَعَلْنَا فِتْنَةً لِلظَّالِمِينَ** i. e. [Verily we have made it to be] *a trial [to the wrongdoers]* is said in relation to the tree **Ez-Zakkoom**; the existence of which they disbelieved; for when they heard that it comes forth in the bottom of Hell, they said, *Trees become burned in the fire; then how can they grow therein?* (M.) [And hence] it signifies also *Punishment, castigation, or chastisement*. (T, M, K.) And *Slaughter*: (T:) and *civil war, or conflict occurring among people*: (M:) and *slaughter, and war, and faction, or sedition, among the parties of the Muslims when they form themselves into parties*: (T:) and *discord, dissension, or difference of opinions, among the people*. (IAḡr, T, K.) *A misleading; or causing to err, or go astray*: (T, K:) [seduction; or temptation: or a cause thereof; such as] the *ornature, finery, show, or pomp, and the desires, or lusts, of the present life or world, whereby one is tried*: (T:) and *wealth, or children*; (T, K, TA;) because one is tried thereby: (TA:) and *women*; than whom, the Prophet said, there is no **فَتْنَة** more harmful to men: (T:) and *a cause of one's being pleased with a thing*; (T, M, K;) as in the saying **لَا تَجْعَلْنَا فِتْنَةً لِبُلْقُومِ الظَّالِمِينَ** [in the Kur x. 85, i. e. *Make not us to be a cause of pleasure*

to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also *Madness, insanity, or diabolical possession*; (T, K;) and so **قَتُونٌ** and **مَفْتُونٌ**. (T.) And *Error; or deviation from the right way*. (M, K.) And *Infidelity; or unbelief*: (T, M, K:) thus in the saying, [in the Kur ii. 187,] **وَالْفِتْنَةُ أَكْثَرُ مِنَ الْقَتْلِ** [And infidelity, or unbelief, is more excessive than slaughter: and the like is said in ii. 214]. (T.) And *A sin, a crime; or an act of disobedience for which one deserves punishment*. (M, K.) And *Disgrace, shame, or ignominy*. (M, K.) **فِتْنَةُ الصَّدْرِ** signifies **الْوَسْوَاسُ** [app. as meaning *The devil's prompting, or suggesting, of some evil idea*]: **فِتْنَةُ الْمَحْيَا**, *The being turned from the [right] road*: **فِتْنَةُ الْمَيَاتِ**, *The being questioned in the grave [by the two angels Munkar and Nekeer]*: **فِتْنَةُ السَّيْرِ**, *The sword*: and **فِتْنَةُ النِّسَاءِ**, *Women*. (TA.) [And **الْفِتْنَةُ الْعَمِيَّا** is a phrase used in the present day as meaning *Incurable evil or trouble*.] — [It is also the name now commonly given to *The mimosa farnesiana* of Linn.; (Delile's *Floræ Egypt.* Illustr. no. 962;) called by Forskål (*Flora Egypt.* Arab. p. lxxvii.) *mimosa scorpioides*.]

قَتَانٌ *A covering, of leather, for the [camel's saddle called] رَحْلٌ*: (T, M, K:) pl. **قَتَنٌ**. (M.)

قَتُونٌ: see **فِتْنَةٌ**, latter half. [It is an inf. n. of 1 in several senses.]

قَتِينٌ, applied to silver (**وَرَقٌ**, i. e. **فِصَّةٌ**), *Burnt*. (S.) — [Hence,] *Black stones*; as though burnt with fire. (T.) And *A [stony tract such as is called] حَرَّةٌ*, (S,) or like a *حَرَّةٌ*, (Sh, T,) as though the stones thereof were burnt: (Sh, T, S:) or a *black حَرَّةٌ*: (K:) or a *حَرَّةٌ wholly covered by black stones, as though they were burnt*: (M:) pl. **قَتَنٌ**. (Sh, T, M, K:) and **قَتَائِنٌ** signifies *black حَرَرٌ* [pl. of *حَرَّةٌ*]; (TA; [and the same is app. indicated in the T;]) as though its sing. were **قَتِينَةٌ**; and some say that this is a sing. [or n. un.], and that **قَتِينٌ** is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of **قَتِينَةٌ** with the *elided* because ending the verse, it is **قَتِينٌ**, and said to be pl. of **قَتْنَةٌ**, like as **عَزِينٌ** is of **عَزْنَةٌ**. (T.) — In the dial. of El-Yemen it signifies *Short*; and *small*. (TA.)

قَتِينَةٌ: see the next preceding paragraph.

قَتَانٌ is an intensive epithet. (TA.) — And signifies *A goldsmith or silversmith*: (S, K, TA:) because of his melting the gold and the silver in the fire. (TA.) — And **الْقَتَانَةُ** signifies [The touch-stone; i. e.] *the stone with which gold and silver are tried, or tested*. (KT.) — And the former, *A man who tries, or tempts, much*. (TA.) And **الْقَتَانُ**, *The devil*; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also **الْقَاتِنُ**; (M,

K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former **قَتَانٌ**. (T, S.) And **الْقَتَاتَانِ**, *The dirhem and the deenâr*; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or **قَتَانَا الْقَبْرِ**, (M,) [The two angels] *Munkar and Nekeer* [who are said to examine and question the dead in the graves]. (M, K.) — And *A thief, or robber*, (T, K,) *who opposes himself to the company of travellers in their road*. (T.)

قَاتِنٌ [is the act. part. n. of the trans. v. **قَتَنَ**; and as such] signifies *Causing to err, or go astray*, (T, S, M,) from the truth: (S:) hence the saying in the Kur [xxxvii. 162], **مَا أَنتُمْ عَلَيْهِ بِقَاتِنِينَ**, (T, S, M,) which, accord. to Fr, means, *Ye have not power [over him] to cause him to err, except him against whom it has been decreed that he shall enter the fire [of Hell]*; **قَاتِنِينَ** being made trans. by means of **عَلَى** because it implies the meaning of **قَادِرِينَ**, which is thus made trans.: (M:) Fr says, the people of El-Hijâz say **مَا أَنتُمْ عَلَيْهِ بِقَاتِنِينَ**; and the people of Nejd, **بِمَفْتِنِينَ**, from **أَفْتَنْتُ**. (S.) — See also **قَتَانٌ**. — It is also an epithet from the intrans. v. **قَتَنَ**; and as such is applied to a heart as signifying *Falling into فِتْنَةٌ* [i. e. trial, or affliction, &c.; or in a state of trial, &c.]. (S, TA.)

قَاتِنٌ *A carpenter*. (K.)

مَقْتُونٌ: see **مَقْتَنٌ**. [And see also the different explanations of its verb.]

مَقْتِنٌ: see an ex. of its pl. voce **قَاتِنٌ**.

مَقْتُونٌ [pass. part. n. of 1; signifying *Burned*: &c.]. — It is applied as an epithet to a deenâr as meaning *Put into the fire in order that one may see what is its [degree of] goodness*. (S.) — It signifies also *Smitten by a فِتْنَةٌ* [or trial, &c.], so that his wealth, or property, or his intellect, has departed: and likewise tried, or tested: (S:) or caused to fall into **الْفِتْنَةَ**; (K, TA;) i. e. trial; and affliction, distress, or hardship; (TA;) as also **مَفْتُونٌ**. (K, TA.) And [particularly] *Afflicted with madness, insanity, or diabolical possession*. (T, K.) [See also what here follows.] — It is also *syn. with فِتْنَةٌ*; (T, S, M, K;) and, thus used, it is an inf. n., like **مَعْقُولٌ** &c. (T, S, M.) See **فِتْنَةٌ**, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) **بِأَيْكُمُ الْمَقْتُونُ**, [in the Kur lxxviii. 6,] (T, M,) meaning *In which of you is madness*: (T:) but some say that the **بِ** is redundant; (M;) thus says AO; (T;) the meaning being **أَيْكُمُ الْمَقْتُونُ** [Which of you is the afflicted with madness]; (T, M;) but Zj disallowed this: (T:) J says, [in the S,] that the **بِ** is redundant, as in **بِإِلَهِ شَيْدَا**, in the Kur [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for "or"] **الْمَقْتُونُ** means **الْفِتْنَةُ**, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the **بِ** be redundant, **الْمَقْتُونُ** is the man, and is not an

inf. n.; but if you make the **بِ** to be not redundant, then **الْمَقْتُونُ** is an inf. n. in the sense of **الْفِتْنُونُ**. (TA.) [See also art. **بِ**; p. 142, second col.; and p. 143, third col.]

مَقْتُونَةٌ is [a term] applied to *A number of black camels collected together* (**لِزَابَةِ سَوْدَاءَ**), as though they were like the [stony tract called] **حَرَّةٌ**, in blackness; as though they were burnt. (T.)

فتى or قَتُو

1. **يَقْتُو**, aor. **يَقْتُو**; (Lth, T;) or **يَقْتِي**, aor. **يَقْتِي**; (S, TA;) inf. n. **قَتَاٌ**; (Lth, A'Obeid, T, S, TA,) or **قَتَى**; (TA [and so in one of my copies of the S; but the former, which see below, is that which is commonly known];) *He was, or became, such as is termed قَتِيٌّ* [i. e. youthful, or in the prime of life]. (Lth, A'Obeid, T, S, TA.) — **فَتَوْتَهُمُ**, (K, TA,) aor. **أَفْتَوَهُمُ**, (TA,) *I overcame them, or surpassed them, in قُتُوَّةٌ*, i. e. generosity. (K, TA.) [Accord. to the IK, one says, **فَتَوْتَهُمُ** ♀ **فَتَوْتُونِي**, meaning *They contended with me for superiority in generosity, and I overcame them, or surpassed them, therein*; and the inf. n. of the former verb is **مُقَاتَاةٌ**.]

2. **تَفْتِيَةٌ**, (ISk, T, S, M, K,) inf. n. **تَفْتِيَةٌ**, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K,) that has nearly attained to puberty, (ISk, T,) *She was prohibited from playing with the boys, (ISk, T, S, M, K,) and from running with them, (M,) and was concealed, or kept within, or behind, the curtain, (ISk, T, S, M,) in the house, or tent; (M;) and so تَفْتَتُ: (ISk, T, K:) [or] ♀ the latter signifies [or signifies also] *she assumed, or affected, a likeness to the young women, being the youngest of them*. (S, M. [In text of the latter, as given in the TT, **تَشَبَّهَتْ بِالْقَتَانِ** is put for **تَشَبَّهَتْ بِالْقَتَاتِ**, which the context shows to be the right reading.]*

3: see 1, last sentence. — **الْمُقَاتَاةُ** signifies [also] *The summoning another to the judge, and litigating*; and so **التَّفَاتِي**. (TA.)

4. **اِقْتَى** *He (a learned man) notified the decision of the law [in, or respecting, a particular case]*. (Msb.) [And the verb in this sense is trans.: you say,] **اِقْتَاهُ فِي الْأَمْرِ** *He notified, made known, or explained, to him, [what he required to know, and particularly what was the decision of the law, in, or respecting,] the case*; (M, K, TA;) it being dubious: said of a lawyer. (TA.) And **اِقْتَانِي** **أَقْتَانِي**, (T, S,) inf. n. **اِقْتَانَةٌ**, (T,) *He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question*. (T, S, TA.) And **اِقْتَبْتُ فَلَانًا فِي رُؤْيَا رَأَا** *I interpreted, or explained, to such a one, a dream that he had seen*. (T, TA.) — Also *He drank with the قَتَى* [q. v.]. (IAar, T, TA.)

5. **تَفْتَى** *He affected, or assumed, a likeness to youths, or young men*: said of an old, or elderly, man; or one past the prime of life. (TA.) —

See also 2, in two places. — And *He affected, or endeavoured to acquire, generosity*: and also *he affected, or made a show of, generosity*: (KL:) you say *فَتَى* and *فَتَانِي* [app. as signifying the same: but more properly the former verb has the former of these two significations: and the latter verb has the latter of the same two significations]: both from *الْفَتْوَة*. (S, K, TA.)

6: see the next preceding sentence, in two places: — and see 3. You say, *فَتَاوُوا إِلَى الْفَتِيهِ*, *They appealed to the lawyer for the notifying of the decision of the law*. (S, TA.)

10. *اسْتَفْتَيْتُ الْفَتِيَّ فِي مَسْأَلَةٍ* *I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question*. (T, S, Mgh, TA.) And in like manner the verb is used in the *Kur* iv. 126, and xxxvii. 149. (TA.)

فِتْنَة *A [stony tract such as is called] حَرَّةٌ [for which some copies of the K have حَرَّة, a mis-transcription, as may be seen from a statement voce فِتْنَة, in art. فِتْنَة, q. v.]: pl. فِتْنُونَ*. (K, TA.)

فَتَى *i. q. شَابٌ*, (S, M, K, TA, but omitted in the CK,) or *غُلَامٌ حَدَثٌ*, (T,) or *شَابٌ حَدَثٌ*: (Mgh:) it is a subst. [signifying *A youth, or young man; or one in the prime of life*]: and an epithet [signifying *youthful; or in the prime of life*]: (TA:) [as an epithet, similar to *فَتَى*, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Mgh,) *a strong youth or young man*: (Mgh, Mgh:) it is said that in the *Kur* xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is *فَتَاةٌ*: (S, K:) — and it also means *A slave*: (T, M, Mgh, Mgh, TA:) even if an old man; metaphorically used in this sense; (Mgh, Mgh, TA:) and in like manner, *فَتَاةٌ* means *A female slave*, (T, M, Mgh, Mgh, TA,) and *a female servant*: (TA:) the Prophet is related to have said, *Let not any of you say عِبْدِي and أَمَتِي, but let him say فَتَايَ and فَتَاتِي*: (T, Mgh:) — and *Generous, honourable, liberal, or bountiful*: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning *a generous man*:] *a possessor of فتوة* [q. v.]: hence the saying, *فَتَى إِلَّا عَلَى* [There is no one endowed with generosity but, or other than, (meaning like,) 'Allee]: (TA:) — the dual of *فَتَى* is *فَتَانِ* and *فَتَاوَانِ*; (K, TA:) the former occurring in the *Kur* xii. 36: (TA:) the pl. of *فَتَى* is *فَتَاةٌ*, (S, M, Mgh, Mgh, K,) a pl. of pauc., (Mgh,) not mentioned in the K, though occurring in the *Kur* xviii. 9 & 12, (TA,) instead of which they did not say *فَتَاةٌ*, (Sb, M,) and *فَتَوَةٌ*, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Mgh) *فَتَانِ* (T, S, M, Mgh, Mgh, K) and *فَتَوٌ* (T, S, M, K) and *فَتَى*: (S, M, K:) the pl. of *فَتَاةٌ* is *فَتَاتٍ*: (S, M, Mgh, K:) the dim. of *فَتَى* is *فَتَاةٌ*; and that of *فَتَاةٌ* is *فَتَاتَةٌ*. (T.) [It is disputed whether the last radical letter

of this and other words mentioned in the present art. be originally *و* or *ي*.] — *الْفَتَانِ* means *The night and the day*; (S, M, K, TA;) like *الْأَجْدَانِ* and *الْجَدِيدَانِ*: (S, TA:) or, accord. to Seer, *the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon*; syn. *الْغَدَاةُ وَالْعَشَى*. (Har p. 377.) And you say, *أَقْبَمْتُ عِنْدَهُ فَتَى مِنْ نَهَارٍ* i. e. *I remained, stayed, or abode, with him during a first part of a day*. (TA.)

فَتَاةٌ fem. of *فَتَى*: see the next preceding paragraph, in three places.

فَتَوَى (T, S, M, Mgh, Mgh, K) and *فَتَوَى* (M, K, TA,) [but the latter is mentioned by few,] and *فَتَاةٌ* (T, S, M, Mgh, K,) substs. from *فَتَى* (T, S,) and as such used in the place of [the inf. n.] *إِفْتَاءٌ* [i. e. *The giving an answer, or a reply, stating the decision of the law, respecting a question*]: (T:) [or rather, as commonly used, *a notification of the decision of the law, in, or respecting, a particular case; a notification, or an explanation, of a case, given by a lawyer; (M, K;) or an answer, or a reply, to a question relating to a dubious judicial decision*: (Er-Rāghib, TA:) [fancifully said in the Mgh and Mgh to be derived from *الْفَتَى*:] the pl. is *فَتَاوٍ*, and *فَتَاوَى* is said to be allowable, (Mgh, TA,) and another pl. is *فَتَاةٌ*, mentioned by IKoot. (TA.)

فَتَاةٌ: see the next preceding paragraph.

فَتَاةٌ [mentioned in the first sentence of this art. as an inf. n.] *Youth, or youthfulness; or the prime of life*; (T, S, M, K;) and so *فَتَوَةٌ*, (T, M,) as a subst. from *فَتَى* and from *فَتَى*: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, *قَدْ وُلِدَ لَهُ فِي فِتْنَةٍ بَنُوهُ* [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.)

فَتَاةٌ dim. of *فَتَى*, q. v., latter half. — Hence, i. e. because of its smallness, (Z, TA,) *الْفَتَاةُ* signifies what is called *قَدَحُ الشُّطَارِ* [which may be rendered *The cup, or bowl, of the rogues*]; (IAar, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.)

فَتَاةٌ *Youthful; or in the prime of life*; (Lth, T, S, M, Mgh, Mgh, K;) contr. of *مَتْنٌ*; (S, Mgh, Mgh;) applied to a camel, (T,) or to a beast, (S, Mgh, Mgh,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like *فَتَى* [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is *فَتَاتَةٌ*; (Lth, T, M, Mgh, Mgh, K;) of which the dim. is *فَتَاتَةٌ*:

(TA:) and the pl. is *فَتَاتَةٌ* (T, S, Mgh, Mgh, TA) and *فَتَاتَةٌ*. (M, K, TA.) [The former pl., though the more common, is not mentioned in the M nor in the K.]

فَتَوَةٌ: see *فَتَاةٌ*. — [Also *Youthful conduct*.] One says, *مَالَ إِلَى الْجَهْلِ وَالْفَتَوَةِ* [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. صَبَوٌ). — And *Generosity, honourableness, liberality, or bountifulness*: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the *Sunneh* nor in the *Scripture* [i. e. the *Kur-ān*]: the earliest mentioner thereof was Ja'far Eš-Šādik. (TA.)

فَتَاتَةٌ: see *فَتَى*, latter half: and see also *فَتَاتَةٌ*.

أَفْتَى *i. q. أَصْغَرَ* [as meaning *Less, and least, in years, or age*]: from *الْفَتَى* [i. e. *الْفَتَى* or *الْفَتَى*]. (Ham p. 207.)

أَفْتِيَّةٌ [an irreg.] dim. of *فَتَاةٌ* [which is a pl. of *فَتَاةٌ*]; like as *أَصْبِيَّةٌ*, accord. to Sb, is dim. of *صَبِيَّةٌ*, a pl. of *صَبِيَّةٌ*. (TA.)

مُفَتِّ [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قَاضِي and others]. — [And] *الْمُفَتِّي* is the name of A certain measure of capacity, called the *مِكْيَالُ* of *Hishām Ibn-Hubeyreh*. (As, T, M, K.)

فَتْ

1. *فَتَّ جَلَّتَهُ*, (T, O, K,) [aor. ف,] inf. n. *فَتَّ*, (T,) *He scattered the dates of his جَلَّةٌ [or receptacle made of palm-leaves]*. (T, O, K.) — And *فَتَّ الْحَارَّ بِالْبَارِدِ*, aor. ف, (M, TA,) inf. n. *فَتَّ*, (TA,) *He abated, or allayed, the heat of the hot water by means of the cold*: from *Yafkoob*. (M, TA.) [See also *فَتَّ*.]

7. *انْفَتَّ*, inf. n. *انْفَتَاتٌ*, *i. q. انْكَسَرَ* [accord. to the TK used in its proper sense as signifying *It broke, or became broken*: but for this I find no authority]. (T, O, K.) So in the saying, *انْفَتَّ الرَّجُلُ مِنْ هَمٍّ أَصَابَهُ* [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.)

8. *مَا أَفْتَنَتْ بَنُو فُلَانٍ قَطُّ* means *The sons of such a one have not been overcome, or subdued, hitherto, or ever*. (AA, O, K.)

فَتْ *A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth*: (S, M, O, K:) in some of the copies of the K, *يُخْتَبَرُ* is put for *يُخْتَبَرُ*: (M, F:) *the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes [which is generally made in the form of thick round cakes]*: (S, O:) *a grain resembling [the species of millet called] جَاوِسٌ, which is made into bread, and eaten*: (IAar, T:) it is a wild grain, which the Arabs of the desert take, in the

times of hunger, and pound, or bruise, and make into bread; and it is a bad kind of food, but sometimes, or often, they are content with it for days: (T:) or, as some say, it is [a plant] of the species called نَجِيل, growing in salt lands, of the [plants termed] حُمُوض [pl. of حَمِض], of which bread is made: [a coll. gen. n.:] n. un. فَتَّة: (Th, M:) Abou-Ziyád El-Kilábee says, the فَت, like the دُعَاع, is a herb (بَقْلَة) in which comes forth grain, and each of them spreads [upon the ground], not growing up high; and when they become dry, the people collect what is dry thereof, then pound, or bruise, it, and winnow it, and take forth from it a sort of black grain, with which they fill sacks, and lade the camels: it is a black sort of grain like the شَبْنِيز [q. v.], and they make bread of it, and make عَصِيدَة (يَعْتَصِدُونَ): (O:) in the Bári' it is said to be a species of tree or plant (شَجَر) growing in the plain, or soft, lands, and on the [eminences called] أَكَام, having a sort of grain like the حِمِص [or chick-peas], of which are made bread and سَوِيق. (Msb.) — And accord. to IF, فَت signifies The هَبِيد, (O, Msb,) meaning the pulp of the colocynth, شَحْمُ الحَنْظَل, (O,) or the colocynth-plant, شَجَرُ الحَنْظَل. (Msb: and this is one of the meanings assigned to فَت in the K. [In the TK, شَحْمُ الحَنْظَل is said to be the correct explanation: but from what will be seen voce هَبِيد, I think it most probable that the right meaning is *The seeds of the colocynth.*]) — IF also says that it signifies The فَيْسَل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.) — فَتَرَفَتْ Dates that are scattered; (Lth, Kr, M, K:) not in a provision-bag or other receptacle; like فَت: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so فَت and فَت and فَت. (T.)

مَفْتَةٌ Multitude: (T, O, K:) so in the saying, مَفْتَةٌ وَجِدَ بَنِي فَلَانٍ مَفْتَةٌ [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَفْتَةٌ signifies the same. (K and TA in art. فَت.) — And [i. q. نُزِلَ:] one says, مَا رَأَيْنَا جَلَّةً أَكْثَرَ مَفْتَةً مِنْهَا, meaning نُزِلَ [i. e. We have not seen a receptacle made of palm-leaves, for dates, having more food prepared for the guest than it]: (T, O:) and كَثِيرٌ مَفْتَةٌ means كَثِيرٌ نُزِلَ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نُزِلَ. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning "increase," and adds that one says طعام كثير مَفْتَةٌ, an ex. app. without any authority; for what I have cited from the T and O shows, I think, that the former reading, and not the latter, is unquestionably right.]])

فَتَا

1. فَتَا البَدْرُ, aor. فَتَا, (T, S, M, O, K,) inf. n. فَتَا (T, M, K) and فَتَا, (M, K,) both inf. ns. from Lh, (M,) He stilled, or allayed, the boiling of the pot, (T, S, M, O, K,) with water, (S, O,) i. e. with cold water, or by lading out with the ladle: (T:) and فَتَا signifies the same. (M.) — [Hence] one says, وَقَتَا القُدُورَ وَقَتَا النَّائِرَةَ وَفَتَا الفَائِرَةَ † [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — And فَتَا فَضَبَهُ, (M, K,*) aor. فَتَا, (M, K,) inf. n. فَتَا, (M,) † He stilled, or quieted, or abated, his anger, (M, K,*) TA,*) by words, or otherwise. (TA.) + إِنَّ الرِّبِّيَّةَ تَفْتَا الغَضَبَ [Verily what is termed رِبِّيَّة stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رُبَا. (TA.) — And فَتَاتِ الرَّجُلَ, (S, O,) or فَتَاتَهُ عَنِّي, (T, TA,) + I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فَتَا الشَّيْءَ, (M, K,) inf. n. فَتَا, (M,) + He averted the thing from him. (M, K, TA.) And فَتَاكَ عَنَّا + What withheld, or has withheld, thee from us? (Har p. 180.) — Also فَتَا فَتَا, (TA,) aor. فَتَا, inf. n. فَتَا, (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَتَاتِ الشَّمْسُ المَاءَ The sun abated, or allayed, the cold of the water (M.) And فَتَا, inf. n. فَتَا, He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَتَا اللَّبَنَ is allowable [as meaning He boiled the milk so that it frothed up and became curdled, or clotted, or dissundered: see what next follows]. (TA.) — فَتَا اللَّبَنَ, aor. فَتَا, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed فَائِنٌ. (AHát, O.) — فَتَتِ البَدْرُ The cooking-pot ceased to boil. (O.) — And فَتَيْتُ [or فَتَيْتُ] + His anger was, or became, abated; (TA;) [and] فَتَيْتُ غَضَبَهُ †. (Har p. 232.) — And مَا فَتَا فَتَا + Thou dost not cease doing [such a thing]; like مَا تَفْتَا. (A, TA.) — فَتَا بِسَلْجِهِ. (A, TA.) — فَتَا فَتَا.

4. فَتَا + It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — And أَطْبَقَتِ السَّمَاءُ ثُمَّ أَفْتَاتَتْ + [The shy became overcast, and then cleared]. (A, TA.) — فَتَا بِالْمَكَانِ + He remained, stayed, dwelt, or abode, in the place. (O, K,*) — فَتَا عَدَا حَتَّى أَفْتَا + He (a man, M) ran until he became tired, (S, M, O, K,*) and out of breath, (S, O,) or and languid. (M, K.) In the saying of El-Khansá,

• أَلَا مَنْ لِعَيْنٍ لَا تَجِفُ دُمُوعُهَا •
• إِذَا قُلْتُ أَكُنْتُ تَسْتَهْلُ فَتَحِفِل •
+ [Now who will be as a helper for an eye of which the tears will not dry up? when thou sayest, "They have become tired of flowing,"

they pour, and become copious], she means أَفْتَاتَتْ. (M.) — أَفْتَتُوا لَهُ They heated stones for him (i. e. a sick man), and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat: (O, K:) this they did when they were unable to procure a hot bath. (O.)

7: see 1, last sentence but two.

فَائِنٌ as an epithet applied to milk: see 1, near the end.

فَج

1. فَجَّ النَّصَّ i. q. فَجَّ [accord. to the TK in a trans. sense, for it is there said that فَجَّ الشَّيْءَ, aor. فَجَّ, inf. n. فَجَّ, signifies He, or it, diminished the thing]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) — [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of أَفْجَجَ,] فَجَّ لَا تَفْجُجَ means A well that will not become exhausted: and فَجَّ فَلَانٌ بَحْرًا لَا يَفْجُجَ Such a one is a sea that will not become exhausted: (S, O:) and فَجَّ مَاءٌ لَا يَفْجُجَ Water that will not become exhausted; or, accord. to A'Obeid, of which the bottom will not be reached [app. by drawing therefrom]. (TA.) And فَجَّ [or فَجَّ مَاءٌ مِنْ مَوْضِعٍ] means A drawing of water from a place. (KL.) — And فَجَّ المَاءَ الحَارَّ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K.) [Compare فَتَا.] — فَجَّ [as inf. n. of فَجَّجَ] used in relation to a she-camel signifies [The being such as is termed فَائِنٌ in any of the senses assigned to it below: or simply] the being pregnant: as also فَجَّ. (KL.) — And فَجَّ, (O, K, TA,) inf. n. فَجَّ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K;) [but accord. to the TK, أَثْقَلَ, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;]) as also فَجَّ, (O, K,) inf. n. فَجَّ. (O.)

2: see what next precedes.

4. أَفْجَجَنِي i. q. تَرَكَ: (O, K:) you say, أَفْجَجَنِي, meaning He left, or relinquished, me, (تَرَكَنِي,) and left me alone: (O:) and so عَنِّي أَفْجَجَ. (Thus in the O in art. فَج.) — Also, (S, O, K,) accord. to Ks, (S, O,) like أَفْتَا, (TA,) and so فَجَّ, (O, K,) this last, in the pass. form, mentioned by IAgar, (TA,) He (a man, TA) was, or became, tired, and out of breath, (S, O, K,) from running. (S, O.) — See also 1, second sentence.

فَائِنٌ, applied to a she-camel, Pregnant; (As, S, O, K;) and so فَائِنٌ: (As, S:) or youthful, and having conceived: (As, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) فَائِنٌ. (S, O.) And, so applied, i. q. فَائِنٌ.

[i. e. One not conceiving during a year, or two years, or some years], and fat: (O, K:) thus having two contr. significations. (K.) And, (K,) accord. to IDrd, (O,) A she-camel having a large hump, and fat; (O, K;) and so though she be not حَاتِل. (O.)

فثر

فُتِرَ A [basin such as is termed] فَتُورُ (M, L, K;) thus it means with the vulgar: (L:) or a طُتْخَان of gold, or of silver: (O:) or the طُتْخَان, (T, K,) or طُتْخَان, (O, and so in some copies of the K,) [i. e. a large circular tray, of brass or other metal, which serves as a table for food, being generally placed upon a stool, the persons who eat sitting on the floor]; (Lth, T, Z, O, K;) thus it means with the vulgar: (Lth, T, Z, O:) or a خَوَان [or table upon which food is eaten], made of marble, (Lth, T, S, M, O, K,) by the people of Syria, who thus call it, (Lth, T, O,) or of silver, (T, S, M,) and the like, (S,) or of gold: (M, K:) or of any kind accord. to some: (TA:) or a جَامَر [q. v.] of silver, (T, Nh, TA,) or of gold: (Nh, TA:) [but this seems to be virtually a repetition; for it is said that] فَتُورِيَّةُ, occurring in a verse of Lebeed, means أَخُونَةُ [pl. of pauc. of جَامَر] (T, O) and جَامَاتُ [which is pl. of جَامَر accord. to IAr, or of جَامَة accord. to IB, who holds جَامَر to be likewise a pl. of جَامَة]: (T:) فَتُورُ is a word of the people of Syria and El-Jezereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezereh, (L,) a مَائِدَة [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, فُتِرَ عَلَى فَتُورٍ وَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ, (S, O, L, TA,) and مَنَزِلَةٍ وَاحِدَةٍ, (S, O, TA,) and بَسَاطٍ وَاحِدٍ, (O, TA,) [in both of which the former word is without any vowel-sign to the ب, so that it may be either بَسَاطٍ or بَسَاطٍ,] (TT as from the M,) or as though meaning عَلَى بَسَاطٍ وَاحِدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezereh: (TT as from the T:) [it means, app., They are living upon one kind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] الْفَاتُورُ is expl. as signifying الْمَنَزِلَةُ and النَّشَاطُ; but النَّشَاطُ is a mistake for الْبَسَاطُ. (TA. [My MS. copy of the K has the right reading (الْبَسَاطُ), without any trace of alteration.]) — Also † The breast, or bosom: (K:) or a wide breast or bosom; applied by a poet to that of a woman; as being likened to the خَوَان so called. (M.) — And † The disk of the sun (S, O, K) is called its فَتُورُ as being likened to the طُتْخَان so called. (O.) — And † A [bowl such as is termed] جَفْنَة; (M, K, TA;) thus with [the tribe of] Rabee'ah; (M, TA;) for the like reason. (TA.) — And A [vessel such as is termed] نَاجُود and بَاطِيَة (AA, T, O, K) and مِصْحَاة; all which words mean the same thing. (AA, O, TA.) —

And, accord. to the R, A [molten piece such as is termed] سَبِيكَة of silver: and some say, a silver [or ever]. (TA.) = Also A company of men upon the frontier of a hostile country, that go after the enemy, in pursuit. (Ibn-'Abbád, O, K.) — And A spy; syn. جَاسُوس. (Ibn-'Abbád, O, K.) فَتُورِيَّةُ: see the preceding paragraph, former half.

فتى

4. اَفْتَى He was, or became, tired, (K, TA,) and languid; from running [&c.]. (TA. [But this is for اَفْتَأَ: see an ex. in a verse cited in art. فُتَأَ.])

فج

1. فَجَّ (TA,) [sec. pers. فَجَجْتُ, aor. يَفْجُجُ, inf. n. فَجَجَ, (S, O, K, TA,) He had the feet wide apart: or, said of a man, he had the knees wide apart: and, said of a beast, or quadruped, he had the hocks wide apart: (TA:) فَجَجَ is more ugly than what is termed فَحَجَّ. (S, O, K.) — See also 7. فَجَّ رَجْلَيْهِ, (TA,) and فَجَّ مَا فَجَّ, (S, O, K, TA,) aor. يَفْجُجُ, inf. n. فَجَجَ, (S, O, TA,) He opened [or parted] his legs (S, O, K, TA) widely; [i. e. he straddled;] (TA;) and so فَجَّ, (K,) or فَجَّ رَجْلَيْهِ, he parted his legs widely, said of a man and of a beast; (O;) so too فَجَّ [alone], and فَجَا; (TA;) and one says also فَجَّجَ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also فَجَّجَ, inf. n. فَجَجَ, and مُفَجَّجَة, both of these verbs said of a man; but فَجَّجَ signifies he parted his legs very widely; (TA;) and فَجَّجَتْ is said of a she-camel, (A, O,) لِلْحَلَبِ [to be milked]; (A;) and of a sheep or goat (شَاة). (O.) مَا شَيْءٌ يَفْجُجُ وَلَا يَبُولُ [What is a thing that straddles and will not make water?] is an enigma: it is a thing like a couch, having four legs. (A, TA.) الْفَجْجُ in the language of the Arabs is The making an opening, or interval, between two things. (TA.) — And فَجَجْتُ فَجَّ, (S, O, K,) aor. اَفْجَأَ, (S, O,) inf. n. فَجَجَ, (TA,) I raised the string of the bow [so as to make it distant] from its كَبِد [q. v.]; (S, O, K;) like فَجَوَّتْهَا. (S, O.) — فَجَّ الْأَرْضَ, (so in the O,) or اَفْجَعَ الْأَرْضَ, (so in the K,) He clave the ground, or earth, with the plough, in a manner not approved. (O, K.) = فَجَّ said of a horse &c., He purposed, or desired, to run. (TA.) = See also فَجَّجَة.

2. تَفْجِجُ The making [a thing] to be crude [or not thoroughly cooked]. (KL.) [See فَجَّ.]

3: see 1, in three places.

4. اَفْجَعَ: see 1, former half. — Also, (L,) or

اَفْجَعَتْ, (S, O, L, K,) He, or she, (i. e. an ostrich) muted. = And, the former, He travelled a road such as is termed فَجَّ; (O, L, K;) said of a man; (O;) as also اَفْجَعَ. (L.) — And Hc, (a man, S, O,) or it, (a thing, Mgh,) hastened, went quickly, or was quick; (S, O, Mgh, K;) mentioned by IAr. (S.) = See also 1, near the end.

6: see 1, in three places.

7. اَفْجَعَ الْقَوْسَ, (A,) inf. n. اَفْجَاجٌ, (O,) The bow had its string distant from its كَبِد [q. v.]; (A, O;) [and so, app., فَجَّجَتْ, for] فَجَّجَ, in a bow, signifies the state of having the string distant from the كَبِد thereof. (S, O.)

8: see 4.

فَجَّ A wide road between two mountains; (S, A, O, K;) and فَجَّجَ signifies the same: (O, K;) or, in a mountain: (AHeyth, TA:) or, in the anterior part of a mountain, wider than a شُعْب [q. v.]: (TA:) or a depressed road: (Th, TA:) or a conspicuous and wide road: (Mgh:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce عَمَقَ:]) or, accord. to ISh, [a track] as though it were a road; and sometimes it is a road between two mountains, (L, TA,) or having on either side what is termed a فَاو [a word variously explained], (so in the L,) or between two walls (حَائِطَيْنِ), (so in the TA,) and extending to the distance of two days' journey, or three, if a road or not a road; and if a road, abounding with herbage: (L, TA:) pl. [of mult.] فَجَاجٌ (Th, S, O, Mgh) and [of pauc.] أَفْجَاجَةٌ, which is extr. [with respect to analogy], (Th, TA,) and أَفْجَجَ. (Mgh.) = See also the next paragraph, in two places.

فَجَّ, with kesr, The Syrian بَطِيخ [i. e. melon or water-melon], (S, A, O, K,) which the Persians call the Indian. (S, A, O.) — And فَجَّ, (so in the S and A and K,) or فَجَّجَ, (thus in the O, and by implication in the Mgh, [and thus pronounced in the present day,]) signifies Unripe; (S, A, O, Mgh, K;) applied to fruit (A, Mgh, K) of any kind, (A,) &c.; (Mgh;) to anything of melons (بَطِيخ) and of other fruits; (S, O;) and so فَجَّجَة; (O, K;) but فَجَّ and فَجَّجَة are not mentioned by Ed-Deenawaree [i. e. AHn; and the latter (which see below) I think doubtful in the sense expl. above]. (O.)

فَجَّةُ An opening, or intervening space, (O, K, TA,) between two mountains. (TA.)

فَجَّجَ an inf. n.: (TA:) see 1, first sentence: — and see also 7.

فُجَّجَ [a pl. of which the sing. is not mentioned] i. q. ثَقَلَا [Such as are heavy, slow, sluggish, &c.], (IAr, O, K,) of men. (IAr, O.)

فَجَّجَ: see فَجَّ.

فَجَاج *A male ostrich which* [they assert, like as they say of the domestic cock, (see **عُقْرُ**)] *lays one egg.* (TA.)

فَجَاجَةٌ [app. an inf. n., of which the verb is **فَجَجَ**, sec. pers. **فَجُجْتُ**,] *The state of being unripe, or not sufficiently cooked.* (TA.) — See also **فَجَجَ**, in two places.

فَجَان *The stem (عُود) of the raceme of a palm-tree:* mentioned by ISd; and held by him to be of the measure **فَعْلَان** because this is more common than the measure **فَعْلَان**. (TA.)

فَجَجَجَ and **فَجَجَجَ**: see **فَجَجَجَ**.

فَجَجَجَةٌ *Loquacity, or much talking: or frivolous babbling: or much talking, and boasting of abundance which one does not possess: or clamouring: or great and disorderly talking.* (TA.)

فَجَجَجَ, applied to a man, *Loquacious; a great talker:* (S:) or *a frivolous babbler:* (TA:) or, as also **فَجَجَجَ** (O, K) and **فَجَجَجَ** (K) and **فَجَجَجَ** (O, but there written **فَجَجَجَ**), *a great talker, who boasts of abundance which he does not possess:* (O, K:) or *clamorous: or a great and disorderly talker:* fem. with ة. (TA.) The poet Abou-'Arim El-Kilabee applies the first of these epithets to palm-trees (**نَخِيل**) [as meaning † *Promising much fruit, but not fulfilling the promise*]. (L, TA.)

فَجَجَجَ: see the next preceding paragraph.

أَفَجَّ *A man having his legs wide apart; who straddles;* (S, O, L, K, TA;) as also **مَفَجَّ**; **السَّاقِين**; (L, TA;) [and **مَفَجَّ**, for] one says **يَمْشِي مَفَجًّا** *he walks with his legs wide apart, or straddling:* (S, A, K:) or **أَفَجَّ** signifies *having his thighs wide apart.* (IAqr, TA.) — And **قَوْسٌ فَجَا** *A bow of which the curved ends are elevated so that its string is distant from the part where it is grasped by the hand:* (L:) or *of which the string is distant from its كَبَد [q. v.];* (S, O, K;) as also **مَنْفَجَةٌ**: (A, O, K:) and so **قَوْسٌ فَجَوًّا**. (S, O.)

إِنْفَجَجَ *A valley:* (O, K:) or *a wide valley:* (K:) or *a narrow and deep valley,* (IDrd, O, K,) in the dial. of the people of El-Yemen, but others apply this appellation to any valley. (O.)

مَفَجَجَ: see **أَفَجَّ**. **حَافِرٌ مَفَجَجٌ** *A solid hoof that is round like a cupola, syn. مَقْبَبٌ* (S, O, K, TA,) [and] *hard:* (TA:) such is approved. (S, O.)

أَفَجَّ: see **مَفَجَجَ**.

أَرْضٌ مَنْفَجَةٌ: see **أَفَجَّ**. **قَوْسٌ مَنْفَجَةٌ** *Ground, or earth, that is cleft* [app. with the plough, in a manner not approved; see 1, near the end]. (TA.)

فَجَا

1. **فَجَا**, (S, Mgh, O, Mgh, K,) and **فَجَاهُ**, (S, O, Mgh, K,) the former of which is the more chaste, (TA,) aor. ٢, (Mgh, Mgh, K,) inf. n. **فَجَاةٌ**, (S, O, K,) or this is a simple subst., (Mgh,) and **فَجَجَ**, (K, TA,) or **فَجَاةٌ**, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Mgh;) and **فَجَاةٌ**, (S, Mgh, O, Mgh, K,) inf. n. **مَفَجَاةٌ** (S, O, Mgh) and **فَجَاةٌ**, (S, O;) and **فَجَاةٌ**, (K;) *It (an affair, or event, S, O, Mgh) came upon him, or happened to him, suddenly, or at unawares, (Mgh, K, TA,) unexpectedly, (Mgh,) without his having knowledge of it, (Mgh, TA,) or without any previous cause; (TA;) or hastily; syn. عَاجَلَهُ: (Mgh:) [it surprised him; or took him by surprise:] and [in like manner] one says, **فَجَتْهُ الرَّجُلُ**, and **فَجَاتُهُ**, meaning *I came upon the man suddenly, or at unawares.* (Mgh.) — And **فَجَا النِّمْرَةَ**, (O, K,) aor. ٢, inf. n. **فَجَجَ**, (TA,) *He compressed the woman.* (O, K.) — **فَجَتْ السَّاقَةَ**, (IAmb, O, K,) aor. ٢, (K,) inf. n. **فَجَا**, (IAmb, O,) *The she-camel became big in her belly.* (IAmb, O, K.) — And **فَجَا** is said in the A to be syn. with **زَادَ** [It increased, &c.]. (TA.)*

3: see above, first sentence. — [Hence,] **فُوجِنَ** *He was taken away by a sudden death; he died suddenly.* (S in art. فَوَت.)

4. **أَفَجَا** *He found, or lighted on, [or surprised,] his friend doing a disgraceful thing.* (IAqr, TA.)

8: see 1, first sentence.

فَجَاةٌ: see 1, first sentence: — and see also what here follows.

فَجَاةٌ: see 1, first sentence. — Also *A sudden, or an unexpected, event; a thing that comes upon one suddenly, or at unawares.* (K, TA.) Hence, **مَوْتُ الْفَجَاةِ** [Sudden death]: written by some **فَجَاةٌ**, as an inf. n. of unity. (TA.)

الْمَفَجَجِي *The lion.* (Sgh, in his tract on the names of the lion; and K.)

فَجَر

1. **فَجَرَ**, aor. ٢, (T, L, Mgh,) inf. n. **فَجَرٌ**, (T, Mgh, L, Mgh,) *He clave, [a thing]; cut, or divided, [it] lengthwise: this is the primary signification, whence several others, to be mentioned below, are derived: (T, L:) he clave, and opened.* (Mgh.) *He clave, or cut, a subterranean channel for water.* (Mgh.) *He broke open a dam of a river or the like, that the water might break, burst, or pour, through.* (T, L.) — And **فَجَرَ الْمَاءَ**, (S, Mgh, O, Mgh, K,) aor. and inf. n. as above; (S, O;) and **فَجَرَهُ**, (S, O, K,) inf. n. **تَفْجِيرٌ**; (O, TA;) but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects; (S, O, TA;) *He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; vented it:* (S, Mgh, O, Mgh:) *he made the water to flow,*

run, or stream: (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] **فَجَرَ**, aor. ٢, inf. n. **فَجُورٌ**, (S, O, Mgh, K, &c.) *He, or it, inclined; leant; declined; or deviated.* (S, O, TA.) You say, **فَجَرَ الرَّكَّابُ**, (K,) aor. as above, (TA,) and so the inf. n., (K,) † *The rider leant, or declined, from his saddle.* (K.) — [Hence,] *He declined, or deviated, from the truth;* (K, TA;) as also **افْجَرَ**. (IAqr, O, K.) — And *He erred in answering, or replying.* (El-Muarrif.) — Hence also, (S,) *He lied;* (S, O, Mgh, K;) said of a swearer; (Mgh;) as also **افْجَرَ**: (IAqr, O, K:) in this sense the former has also **فَجَرَ** for an inf. n., as well as **فَجُورٌ**: (TA:) *he committed a foul deed; such as swearing a false oath, or lying; in which sense also it has both of these inf. ns.* (TA.) — *He committed an unlawful action:* (ISH:) [or, as it is generally explained, and most frequently used,] *he acted vitiously, immorally, unrighteously, sinfully, or wickedly; he transgressed; went forth from, departed from, or quitted, the way of truth, or the right way; forsook, relinquished, or neglected, the command of God; departed from obedience; disobeyed; syn. فَسَقَ:* (S, Mgh, O, Mgh, K;) and **خَالَفَ** (Mgh, K) and **خَالَفَ**: (K:) and [in like manner] **فَجَرَ**, inf. n. **مَفْجَرَةٌ** and **فَجَارَ**, *he did that which was vitious, immoral, unrighteous, sinful, or wicked.* (R, TA.) In the sense of **عَصَى** (Mgh, O, TA) and **خَالَفَ** (O, TA) it is also trans.: you say **فَجَرَهُ**, meaning *He disobeyed him;* (Mgh, O, TA;) *he opposed him.* (O, TA.) — *He launched forth into acts of disobedience; in which sense it has both of the inf. ns. mentioned above; (K, TA;) and is [said to be] from فَجَرَ in the first of the significations expl. above.* (TA.) — *He disbelieved; syn. كَفَرَ:* (TA;) as also **افْجَرَ**. (IAqr, O, K:) and **فَجَرَ بِهِ** *he disbelieved in it; syn. كَذَّبَ.* (O, K.) The following passage of the Kur, **يَرْيَدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ** [lxv. 5], is said to mean, [But man desireth, or nay, doth man desire,] to disbelieve in that which is before him, [or that which is to come,] namely, the resurrection and reckoning and retribution: (O, TA:) or to continue in his **فُجُورٌ** [i. e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Bagree, O:) or to defer repentance, and to do evil deeds first: (O, TA:) or to multiply sins, and to postpone repentance: or to say *I will repent at a future time.* (TA.) — *He did, or committed, an action inducing doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion.* (IKtt, TA.) — *He committed adultery, or fornication;* (Mgh, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and **افْجَرَ** signifies the same; (IAqr, K;) and, this latter, *he committed an act, or acts, of disobedience with his genital member.* (IAqr, TA.) You say **فَجَرَ بِأَمْرَةٍ** *He committed adultery, or fornication, with the woman:* and **فَجَرَتِ الْأَمْرَةُ** *The woman committed adultery, or fornication.* (TA.) — *He pursued a headlong, or rash, or random, course, and went away, not caring whither.* (El-Muarrif.) — **فَجَرَ أَمْرَهُ**

Their case, or state of affairs, became bad. (K.) — And *فَجَرَ* signifies also *He became dim, or dull, in his sight.* (O, K.) — And *فَجَرَ مِنْ مَرَضِهِ* *He became free from his disease.* (O, K.)

2. *فَجَرَهُ*: see 1, near the beginning. — Also *He attributed or imputed to him, or charged him with, or accused him of, فُجُورٌ* [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like *فَقَعَهُ*: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, *فَجَرْتُ بِنَفْسِكَ* [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.)

3. *فاجر*, inf. n. *مُفَاجِرَةٌ* and *فِجَارٌ*: see 1, in the middle of the paragraph. [And see also *فِجَارٌ*, below.]

4. *افجره* *He made it* (i. e. a spring, or source,) *to well forth.* (O, K.) [See also 1.] — And [hence, app.,] † *He made [his gift] large; syn. أَجَزَلَ.* (Ibn-Abbād, O.) — *افجر* as intrans.: see 1, in four places. — Also *افجره* *He found him to be a person such as is termed فاجر.* (O, K.) — And *افجر* is like *اصبح*; (S, O, K.) signifying *He entered upon the time of daybreak, or dawn:* (K, TA:) and *he was near to entering upon that time.* (TA.) One says, *كُنْتُ أَحُلُّ إِذَا أَفَجَرْتُ* [I used to alight when I entered upon the last sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And *أَفَجَرْتُ وَأَرَحَلُّ إِذَا أَفَجَرْتُ*, i. e., *I alight to sleep when I am near to entering upon the time of daybreak, and I depart when [I enter upon the time in which] the dawn shines.* (TA, from a trad.) — Also *He brought much property;* (O, K;) this being termed *فَجَرٌ*. (O.)

5: see the next paragraph, in four places.

7. *انفجر* (S, O, Mgh, K) and *تفجر* (S, O, K,) but the latter is with tashdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O, K.) *It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; (S, O, Mgh;) it poured out, or forth, as though impelled or propelled; syn. انْبَعَثَ;* (TA;) *it flowed, ran, or streamed.* (Mgh, K.) — [Hence,] *انفجر عليهم العدو* [The enemy [poured upon them;] came upon them suddenly, in great number. (L, A.) And *انفجرت عليهم الدواهي* [Calamities [poured upon them;] came upon them from every quarter, (K, TA,) abundantly and suddenly. (TA.) — [Hence also,] *انفجر بالتكرم*, and *تفجر* † [He was profuse of generosity, or liberality]: (K:) and *تفجر في الخير* † [he was profuse in bounty, or beneficence]. (S, O, TA.) — And *انفجر* *انفجر* and *تفجر*, [The dawn broke forth]: and *انفجر عنه الليل* [The night departed from before it; namely, the rising dawn]. (K.)

8. *اقتجر في الكلام* *He forged speech, not having heard it from any one, nor learned it.* (O, K.)

Bk. I.

فَجَرٌ [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the *فَجَر* in the end of the night is like the *شَقَق* in the beginning thereof: (S, O:) it is twofold: the first is called *الفَجَرُ الكاذِبُ* [the false dawn]; that which rises without extending laterally, (*المُسْتَطِيلُ*, Mgh, Mgh,) which appears black, presenting itself like an obstacle (*مُعْتَرِضًا*) [on the horizon]: (Mgh:) [see *ذَنَبُ السَّرْحَانِ*, in art. *سرح*:] the second is called *الفَجَرُ الصادقُ* [the true dawn]; which is the rising and spreading [dawn], (*المُسْتَطِيلُ*, Mgh, Mgh,) which appears rising, and fills the horizon with its whiteness; and this is what is called *عَمُودُ الصُّبْحِ*; rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster. (Mgh.) — Hence, The time of the *فَجَر*. (Mgh.) — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — *الفَجَرُ* and *البَحْرُ* [in a saying mentioned voce *بَحْرُ*, the former here written *الفَجَرُ*, and said to be *مُحَرَّكَةٌ*, but app. by mistake, for it is afterwards written *الفَجَرُ*,] are metonymically applied to † *The troubles of the present state of existence.* (TA.)

فَجَرٌ † *Donation; (K;) generosity; (AO, S, K;) bounty, or munificence; (K;) or lurge, or ample, bounty or munificence; (AO, TA;) and goodness, or beneficence. (K.) — And Property. (Kr, K.) And Much property. (O.) And Abundance of property. (K, TA.)* Abou-Mihjen Eth-Thakafee says,

• فَقَدْ أَجُودُ وَمَا بِي بِذِي فَجَرٍ •

[And verily, or often, I practise liberality, or bounty, while my property is not abundant]. (TA.)

فَجَرٌ: see *فَاجِرٌ*, latter half.

فَجْرَةٌ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like *بَرَّةٌ*; [and signifies the same as *الفَجْرَةُ* and *فِجَارٌ*;] and *فَاجِرٌ* is altered from *فَجْرَةٌ*, (IJ, TA,) or from *الفَجْرَةُ*, (Sb, TA,) and is a subst. in the sense of *الفُجُورُ* [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S,) or a name for *الفَجْرَةُ* [which signifies the same], (O,) like *قَطَامٌ*, (S, O,) determinate, (S,) occurring in a verse of En-Nābighah cited in the first paragraph of art. *حمل*. (S, O.) One says, *رَكِبَ فُلَانٌ فَجْرَةً*, (K, TA, [in the CK *فَجْرَةً*],) and *فَاجِرًا*, (TA,) *Such a one lied; (K, TA;) and acted vitiously &c. (فَجَرَ).* (TA.) And *حَلَفَ فَجْرَةً*, *فُلَانٌ عَلَى فَجْرَةٍ*, and *فُلَانٌ عَلَى فَجْرَةٍ*, [in the L *فَجْرَةٍ*, in both instances, but the former is the right reading,] *Such a one committed a foul deed, by swearing falsely, [relating to the former phrase,] or by adultery, or fornication, or lying.* (TA.)

فَجْرَةٌ: see *مَفَجَرٌ*, in two places.

فِجْرَةٌ The last of a woman's children; like as *زَيْتَةٌ* signifies the "last of a man's children." (TA in art. *زنى*.)

فِجَارٌ: see *فَجْرَةٌ*, in two places: — and see *فَاجِرٌ*, last sentence but one.

فِجَارٌ [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like *فِجَاجٌ* [pl. of *فَجَّ*, q. v.]. (TA.) — *أَيَّامُ الْفِجَارِ* is an appellation applied to *Four أَفْجَرَةٍ*; (K, TA;) the four *أَفْجَرَةٌ* meaning *days [i. e. conflicts] of the Arabs*; the single day thereof being termed *الْفِجَارُ*: (S, O, TA:) they took place at 'Okādh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called *فِجَارُ الرُّجُلِ* and *فِجَارُ الْمَرْأَةِ* and *فِجَارُ الْقَرْدِ* and *فِجَارُ الْبَرَايِضِ*; the last, which was the greatest onslaught, being thus called in relation to El-Barrād Ibn-Kays, who slew 'Orweh Er-Rahhāl: (TA:) they were between Kureysh with their associates of Kināneh on the one side and Kays-'Eylān on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Kays; it occurred in the sacred months; and when they fought therein, they said *فَجَرْنَا*; (S, O, K;) therefore Kureysh called this war *فِجَارٌ*; (S, O, TA;) like *فِجَارٌ*, being an inf. n. of *فَاجَرَ*, expl. above, on the authority of the R. (TA.) — And *فِجَارَاتُ الْعَرَبِ* signifies *The vyings of the Arabs in glorying, or boasting.* (TA.)

فُجُورٌ: see the paragraph here following.

فَاجِرٌ Inclining, leaning, declining, or deviating. (S, TA.) *Declining (سَاقِطٌ) from the road.* (IAqr, TA.) — *Lying; a liar; because he deviates from the right course: and for the same reason it signifies also مُكَذِّبٌ [as meaning disbelieving; or a disbeliever; see فَجَرَ بِهِ, in the middle of the first paragraph]. (TA.) And one says يَجِينُ فَاجِرَةً meaning † A false oath: (Mgh in art. *غمس*;) a tropical phrase. (Mgh in the present art.) — *فَاجِرٌ* and *فُجُورٌ*, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and *فَاجُورٌ*, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from *فَجَرَ*, and signify [most frequently *Acting vitiously, immorally, unrighteously, sinfully, or wickedly; or vitious, immoral, &c.; transgressing, or a transgressor; quitting, or one who quits, the way of truth, or justice; forsaking, or a forsaker of, the command of God; departing, or a departer, from the right way, or from obedience; disobedient; or] launching forth, or one who launches forth, into acts of disobedience: [but the second and third are intensive epithets:] also committing adultery or fornication; or an adulterer or a fornicator: (K, TA:) and the first signifies also enchanting, or an enchanter: (Sgh, K, TA:) the pl. of the first is *فُجَارٌ* and *فَجْرَةٌ*; and the pl. of the second**

and third is **فَجْرٌ**. (K, TA.) **فَجْرٌ** is altered from **فَاجِرٌ**, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] **يَا لَفَجْرٍ** [for **يَا آلَ فَجْرٍ**, like as you say **يَا لَعَدُوٍّ** for **يَا آلَ عَدُوٍّ**, q. v.; and meaning *O ye very vitious, &c.*]; occurring in a trad. of 'Alishah. (TA.) And **فَجَارٌ**, (K, TA,) like **قَطَامٌ**, (TA,) is a noun altered from **الْفَاجِرَةُ** (K, TA) [or from **فَاجِرَةٌ**]: you say (S, O, K) to a woman (S, O) **يَا فَجَارِ** (S, O, K) meaning *يا فَاجِرَةٌ* [*O vitious woman, &c.*]. (S, O.) = And **فَاجِرٌ** signifies also *Having much wealth, or property*: (K, TA:) in this sense, a possessive epithet [from **فَجْرٌ**, q. v.]. (TA.)

فَاجُورٌ: see the next preceding paragraph.

مَفْجَرٌ (TA) and **مَفْجَرَةٌ** and **مَفْجَرٌ** (K) and **فَجْرَةٌ** (S, K) *A place through which water flows* (K, TA) *from a watering-trough &c.*; (TA;) *a place of opening for water*: (S, O, TA:) and the second signifies also *low ground into which valleys pour their water*: (M, K, TA:) pl. **مَفَاجِرُ**. (TA.) **مَفَاجِرُ الْوَادِي** signifies *The parts, of the valley, into which the torrent disperses itself*: (S, O, TA:) and **فَجْرَةٌ الْوَادِي**, (K, TA,) which would seem to be with fet-h [to the ف] from its not being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) *the wide part of the valley, into which the water pours*. (K, TA.) And **مَفَاجِرُ الدِّبَارِ** signifies *The places opened for the flowing of the water of the ديار*, pl. of **دَبْرَةٌ** [q. v.]. (Mgh.)

مَفْجَرَةٌ: see the next preceding paragraph.

مَنْفَجَرٌ: see **مَفْجَرٌ**. — **مَنْفَجَرٌ زَمَلٌ** *A road, or way, in sands*. (S, O, TA.)

فجس

1. **فَجَسَ**, aor. ʔ, (S, TA,) inf. n. **فَجْسٌ**, (S, O, K, TA,) *He behaved proudly, or magnified himself*; (S, O, K, TA;) as also **تَفَجَسَ**; (S, * K;) or this latter signifies *he magnified, or exalted, himself*, (O, TA,) and *boasted*: (O, * TA:) and **فَجَزَ** signifies the same as **فَجَسَ**, i. e. the “behaving proudly, or magnifying oneself.” (TA.) — And *He overcame, or subdued, or oppressed*. (Ibn-'Abbād, O, K; but only the inf. n. of the verb in this and the following sense is mentioned.) — *He did an unprecedented act, and only one of an evil kind*. (Ibn-'Abbād, O, K, TA.)

4. **اِفْجَسَ** *He (a man) boasted vainly, or falsely*. (IAar, O, K.)

5: see 1, first sentence. **تَفَجَسَ السَّحَابُ بِالْمَطَرِ** *The clouds burst with rain*: (L, TA:) [app. a dial. var. of **تَجَسَّ**.]

فجع

1. **فَجَعَهُ**, (S, MA, O, K,) aor. ʔ, (O, K,) inf. n. **فَجْعٌ** (MA, O) and **فَجِيعَةٌ**; (MA; [or this is a

simple subst. ;]) and **فَجَعَهُ**, inf. n. **تَفْجِيعٌ**, (S, K,) or the latter verb has an intensive meaning; (O, TA;) *It pained him*; (S, MA, O, K;) *afflicted, or distressed, him*; *disordered him, or rendered him diseased*: (MA:) one says, **فَجَعْتُهُ الْمَصِيبَةَ** *The affliction, calamity, or misfortune, pained him*: (S, O:) or **فَجَعٌ** [expl. as the inf. n. of the pass. verb] signifies a man's being pained by the loss of a thing that is highly esteemed by him (**يَكْرَهُ عَلَيْهِ**); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, **فَجِعَ بِمَالِهِ** (Lth, O, K) and **بَوْلَدِهِ** (Lth, O) [*He was pained by the loss of his property or cattle, and his offspring*]: and **أَهْلِهِ** [*I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family*], aor. ʔ, inf. n. **فَجَعٌ**. (Msb.)

2: see the preceding paragraph.

5. **تَفَجَّعَ** *He (a man, S, O) expressed, or manifested, pain, affliction, or distress; or uttered lamentation, or complaint*; syn. **تَوَجَّعَ**; (S, O, K, TA;) **لَهُ** [by reason of it]; (S;) or **لِلْمَصِيبَةِ** [by reason of the calamity, or misfortune; (O, K, TA;) and writhed, or cried out and writhed; by reason of it. (TA.)

فَجُوعٌ: see **فَاجِعٌ**, in two places.

فَجِيعٌ: see **مَفْجُوعٌ**.

فَجِيعَةٌ, (S, O, Msb, K, TA,) of which the pl. is **فَجَائِعٌ**, (Msb, TA,) i. q. **رَزِيَّةٌ** [i. e. *An affliction, a calamity, or a misfortune; or such as is occasioned by the loss of things dear to one: or a great affliction or calamity or misfortune*]: (S, O, Msb, K, TA:) accord. to ISd, such as pains by [the loss of] what is highly esteemed: (TA:) and **فَاجِعَةٌ** signifies the same; (S, * O, * Msb, K; *) pl. **فَوَاجِعٌ**. (O, Msb.)

فَجُوعٌ and **مَوْتُ فَاجِعٌ** *Death that pains [or afflicts or distresses] men by [attendant] calamities*: (O, K, TA:) and in like manner, **دَفَرٌ فَاجِعٌ** (O, TA) and **فَجُوعٌ** [time, or fortune, that pains &c.]. (TA.) And **مَيِّتٌ فَاجِعٌ** [*A person dead, or dying, that causes pain or affliction or distress*], and [likewise] **مَفْجَعٌ** [app. **مَفْجَعٌ**], as being from **أَفْجَعَ**, though this [is a verb which] has not been used: thus in the L. (TA.) — [Hence,] **الْفَاجِغُ** *The raven of separation or disunion* (**غَرَابُ الْبَيْنِ**); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) — And one says **امْرَأَةٌ فَاجِغٌ**, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as **لَابِنٌ** and **تَامِرٌ**, (O,) meaning *A woman having [or suffering] a فَجِيعَةٌ* [q. v.], (O,

K,) i. e. a **رَزِيَّةٌ**. (K.) And **رَجُلٌ فَاجِغٌ** and **مُتَفَجِّعٌ** *A man grieving, or lamenting, [and] doing so most intensely*. (TA.)

فَاجِغَةٌ [as a subst.]: see **فَجِيعَةٌ**.

أَفْجَعَ [*More, and most, pain-giving or afflicting or distressing*]. (O, TA.)

مَفْجَعٌ [app. **مَفْجَعٌ**]: see **فَاجِغٌ**.

مَفْجَعٌ: see what next follows.

مَفْجُوعٌ *A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّةٌ [and فَجِيعَةٌ, q. v.]; as also فَجِيعٌ, and [in an intensive sense] مُتَفَجِّعٌ*. (TA.) You say, **هُوَ مَفْجُوعٌ فِي مَالِهِ** and **أَهْلِهِ** [*He is pained, &c., in, or in respect of, his property, or cattle, and his family*]. (Msb.)

مُتَفَجِّعٌ: see **فَاجِغٌ**, last sentence.

فجل

1. **فَجَلَ**, aor. ʔ, inf. n. **فَجْلٌ**, (Msb, K;) and **فَجَلَّ**, (O,) or **فَجَلَّ**, (K,) aor. ʔ, (O, K,) inf. n. **فَجْلٌ**; (K;) *He, or it, was, or became, thick, and soft, or flaccid*: (O, Msb, K;) so says Ibn-'Abbād. (O.)

2. **فَجَلَّهُ**, inf. n. **تَفْجِيلٌ**, *He made it broad, or wide*. (K.)

8. **اِفْجَلَّ أَمْرًا**, (K,) or **أَمْرُهُ**, (Ibn-'Abbād, O,) *He forged [a case or matter &c., or his case &c.]; syn. اِخْتَلَقَهُ*; (Ibn-'Abbād, O, K;) and *invented it, or excogitated it*; syn. **اِخْتَرَعَهُ**. (Ibn-'Abbād, O.)

فَجْلٌ (S, O, K) and **فَجْلٌ**, (O, K,) both mentioned by AHn, (O, TA,) or **فَجْلٌ**, (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The radish, *raphanus sativus*; (Forskål's Flora Egypt. Arab., lxi. no. 327; and Delile's Flora Egypt. Illustr., no. 608;)] *a certain أَرُومَةٌ [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation*; (TA;) *a herb, (Msb,) well known*: (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from **فَجَلَ** signifying as expl. above: (Msb:) n. un. with ʔ, (K,) i. e. **فَجَلَةٌ** (S, O) and **فَجْلَةٌ** (O) [and **فَجْلَةٌ**]: *it is a garden-plant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the فَجْلُ: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نَقْرَسُ [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) *what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh*. (K, TA.) What is called **حَبُّ الْفَجْلِ** is *Another**

remedial thing: (K:) this فجل is not of the species of herb mentioned above: (O, Mgh, TA:) so says AHn: the hakeem Dáwood says, it is one of the species of this فجل, a wild species, elongated, abounding in the Sa'eed of Egypt: (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Egypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic "symâguh:"] from it (or from its seed, TA) is made the oil of the فجل (فجل الفجل); (Mgh, K, TA;) and it is known by the appellation of السيمغة [correctly السيمغة]. (TA.) [Delile, ubi supra, no. 571, mentions فجل الجمل, as a name of The cahile maritima of Tournefort; the bunias cahile of Linn.: and in the same, no. 396, he mentions فجل الجبل as the Arabic name of The rumex spinosus of Linn.; as does also Forskål, in his work cited above, p. lxx., no. 213, and again in p. 76.]

فجل: see the next preceding paragraph.
فجل:

فجل A seller of فجل [or radishes]. (TA.)

فجل i. q. قامر [Playing, or a player, at a game of hazard]: (O, K, TA:) so says IAsr: (O, TA:) accord. to some copies of the K, i. q. فاجر, which is a mistake. (TA.)

فجل: see فجل.

فجل (S, K) and فجل (K) A manner of walking in which is a laziness, or slackness, (S, K,) like that of the old man. (S.)

فجل: see what next precedes.

فجل: see فجل, in art. فجل.

فجل and فجل [A man] having a wide space between the feet (K, TA) and the shanks. (TA.)

فجن

4. فجن He (a man, TA) kept constantly to the eating of فجن [i. e. rue]. (K, TA.)

فجن [Hyravon; i. e. rue;] i. q. سذاب; (S, K;) as also فجن: (T in art. خفت, and TA in art. خفت:) and so فجل: (TA:) IDrd [rightly] says, "I do not think it to be a genuine Arabic word." (TA.)

فجن: see the next preceding paragraph.

فجو

1. فجو (K,) [aor. فجو] inf. n. فجو, (TA,) He opened his door. (K.) — And فجو القوس, (S, K,) inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its كبد: (S, K;) and so فجو. (S and K in art. فج.) — And فجو رجليه, or فجو رجليه, He parted his legs wide, or straddled; or did so to make water: and so فجو. (TA in art. فج.) — فجو, (S, K, TA, [in the CK, and in one of

my copies of the S, erroneously, فجو] aor. فجو, inf. n. فجو, (S, TA,) The bow had its string raised [or distant] from the part called its كبد; (S, K;) and so فجو. (ISd, TA.) — And فجو, [in the CK, erroneously, فجو] aor. as above, (K, TA,) and so the inf. n., i. e. فجو, (K, TA,) He (a man, TA) was wide between the thighs, or between the knees, or between the shanks. (K, TA.) [And it is implied in the S* and K that it is also said of a camel, meaning He was wide between the hocks.] — And فجو said of a she-camel, inf. n. فجو, She was, or became, large in the belly: (K, TA:) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.)

2. فجو, (TA,) inf. n. فجو, (K, TA,) He removed; put away, or at a distance; (K, TA;) and pushed, thrust, or drove, away; persons from others; (TA;) syn. of the inf. n. كسف; and فجو; (K, TA;) and فجو. (TA.)

4. فجو He expended amply, or largely, upon his family, or household. (Az, K.) — And He found his friend to be guilty of a vice, or a disgraceful, or shameful, action. (Az, TA.)

6. فجو It (a thing) had [an opening, or intermediate wide space, such as is termed] a فجو. (S, TA.) [Comp. فجو, in art. فج.]

7. فجو It (a door) opened. (K.) — See also 1.

فجو inf. n. of فجو [q. v.] said of a bow: (S, TA:) — and of فجو [q. v.] said of a man, (K, TA,) or of a camel: (S, K, TA:) — and of فجو [q. v.] said of a she-camel. (K, TA.)

فجو An opening, or intervening space, (S, M, Mgh, Mgh, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, Mgh, K.) And A wide tract of land or ground; as also فجو: (K:) or a wide and depressed tract thereof; and thus, accord. to Th, the word means in the Kur xviii. 16. (TA.) And The court, or yard, of a house. (S, Mgh, K.) And The part between the two sides of the solid hoof. (ISd, K, TA.) The pl. is فجوات (Mgh, K, TA) and فجا. (K, TA.) [To these pls. the CK strangely adds, as another, فجا.]

فجوات [as a subst.]: see the next preceding paragraph. [It is originally the fem. of the epithet أفجى, q. v.]

فجو: see the following paragraph.

فجو an epithet, of which the fem. is فجو. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its كبد; (S, K, TA;) as also فجو; and so فجا [mentioned in art. فج]. (Er-Rághib, TA.) — And the former, (K, TA,) applied to a man, (TA,) Wide between the thighs, or between the knees, or between the shanks: or, applied to a camel, wide between the hocks: (K, TA:) or, accord. to Az,

it signifies having the thighs very wide apart. (TA.) [Freytag adds "Ventrosus," applied to a camel, as from the K, in which I do not find it.]

[Accord. to the TA, some of the words of this art. have ي for the final radical; but for this distinction there is no reason.]

فح

1. فح الأفعى, aor. فح and فح, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with kesr only, (S,) inf. n. فح (S, K) and فح, (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce مطحان:]) or what is meant by this verb is [it made a sound by] the rubbing of one part of its skin against another part: or (TA) its making a sound to proceed from its skin is termed كشيش, (S, TA,) or فح: (Az, TA:) some use this verb (فح) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] أسود. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with damm, anomalously, and also with kesr; and a list of trans. verbs of the same class which have the aor. with kesr, anomalously, and also with damm: but both lists are defective; and it would be difficult to make them complete.] — And فح, (L, K,) aor. فح, inf. n. فح; (L;) and فح; said of a man, + He blew in his sleep, (L, K,) making a sound like the فح of the viper. (IDrd.)

R. Q. 1. فح: see the preceding paragraph. — Also, [inf. n. فح], + He (a man, TA) was, or became, affected with a hoarseness, roughness, harshness, or gruffness, in his voice. (K.) [See also فح, below.] — And He (a man, TA) was, or became, true and sincere in love, or affection. (IAsr, K.)

فح The heat, or burning quality, of pepper. (K.)

فح Vipers: (L:) or vipers in a state of excitement, فح [perhaps meaning initum appetentes], (K, TA,) made to come forth [from their lurking-places: so called] from the sounds of their mouths. (TA.)

فح an inf. n. of 1 [q. v.]. (S, K, &c.) [Freytag explains it as signifying also The first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.]

فح [inf. n. of فح, q. v.] — Also The voice's being reiterated in the throat, or fauces, resembling hoarseness, roughness, harshness, or gruffness. (L.) — And Speech, or talk. (Kr, TA.) — فح means Hudheyl's pronunciation of ح as ع: [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyootee in the Mz and [by the same author in] the Iktirah. (MF, TA.)

فَحْفَاحٌ A man (L) having a hoarse, harsh, or gruff, voice. (L, K.) — And A man speaking, or talking: or talkative. (TA.) — And الفَحْفَاحُ is the name of A river in Paradise. (S, K.)

فَحَس

1. فَحَسَتْ عَنْهُ, (O, K,) aor. -, (TA,) inf. n. فَحَسَ, (O, TA,) i. q. فَحَسَ [He searched, or sought, for, or after, it; inquired, or sought information, respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; &c.]; (IDrd, O, K, TA;) namely, a thing; (IDrd, O;) or news, or a story; (TA;) as also فَحَسْتُ (O, K.)

8: see what immediately precedes.

فَحْتٌ (S, O, K) and فَحْتَةٌ (TA) The [portion, or appertenance, called] فَحْتٌ (S, O, K) of the stomach of a ruminant animal, also termed the فَحْتِ, which has أَطْبَاقٌ: (S, O: [see more in art. فَحْتِ:]) pl. of the former أَفْحَاتٌ (O, TA.) — And one says, مَلَأَ أَفْحَاتَهُ meaning He filled his جَوْفٌ [i. e. belly]. (IF, O.)

فَحِثَّةٌ: see the next preceding paragraph.

فَحَج

1. فَحَجَّ فِي مِثْبَتِهِ, aor. -, inf. n. فَحَجَّ, (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not فَحَجَّ as it is written in the K [and O], is indicated by the forms of the inf. n. فَحَجَّ and the epithet أَفْحَجَّ; (MF;) as also فَحَجَّ, (S,) and فَحَجَّ, (K,) and فَحَجَّ; (TA;) He had the fore parts of his feet near together, and his heels wide apart, [i. e. he turned in his toes, and turned out his heels,] in his gait: (S, K:) or فَحَجَّ signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (دَابَّةٌ): (Mgh, L:) [or the having the shanks wide apart: (see فَحَجَّ:)] or the having the thighs wide apart: [see فَحَجَّ:] and the verb is فَحَجَّ, inf. n. فَحَجَّ [thus written, app. فَحَجَّةٌ, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) — And فَحَجَّ, (accord. to the K,) or فَحَجَّ, (accord. to MF,) He magnified himself, or behaved proudly. (K.)

2: see the preceding paragraph: and see also 5.

4. فَحَجَّ حَلْوَتَهُ He parted the hind legs of his milch camel; i. e., made an opening, or intervening space, between them; (S, O, K;) in order that he might milk her. (S, O.) — فَحَجَّ also signifies He refrained, or desisted, or drew back; syn. أَفْحَجَّ. (O, K.) And one says, فَحَجَّ عَنْهُ, meaning He turned, or turned away or back, from it, or him; syn. أَفْحَجَّ. (O, K.)

5. تَفَحَّجٌ signifies The parting of one's legs, or making an opening between them, (AA, S, O, K,) when sitting; as also تَفَحَّجٌ: like تَفَحَّجٌ and تَفَحَّجٌ. (AA, S, O.) And one says, تَفَحَّجَتْ سَاقَاهُ [His shanks are parted]. (S, O.) See also 1.

7: see the first paragraph.

فَحَجَّ The mode of walking of him who is termed أَفْحَجَّ. (S, O.)

فَحَجَّ an inf. n.: (S, L, TA:) see 1.

فَحَجَّ Having the fore parts of the feet near together, and the heels wide apart: (S, O, K:) or having the middle of the legs wide apart: (Mgh, L:) fem. فَحَجَّةٌ: the former applied to a man [&c.]; and the latter, to a beast (دَابَّةٌ) [&c.]: (S, Mgh, O, L:) or having the thighs wide apart: or having the legs wide apart: or having curved, or bowed, legs. (L.) [See also أَفْحَجَّ, in art. فَحَج.]

فَحَس

1. فَحَسَ, aor. -, inf. n. فَحَسَ, He took a thing from his hand, with his tongue and his mouth; such as water &c.: (Lth, T, O, K:) or he licked up a thing with his tongue, from his hand. (O: but only the inf. n. is mentioned.) — And فَحَسَ فَحَسْتُ, aor. as above, (O,) and so the inf. n., (O, K,) He rubbed [the ears off] the سَلْت, (O, K, TA,) a particular species of barley, (TA,) so that the awn, or beard, [thereof] became removed (O, K, TA) and scattered. (TA.)

4. فَحَسَ He (a man) abraded by degrees, lit., thing after thing. (TA.)

Q. Q. 2. تَفَحَّجَ He carried himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait: (O, K:) and so تَفَحَّجَ. (O.)

فَحَش

1. فَحَشَ, aor. -, inf. n. فَحَشَ, (S, O, Mgh, K) and فَحَاشَةٌ, (TA,) It (a thing, or an affair, or anything, TA, or any evil thing, S) was, or became, excessive, immoderate, enormous, exorbitant, beyond measure, (S, O, TA,) or overmuch; (O, K, TA;) as also فَحَاشَ: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also فَحَشَ, aor. -: (Mgh:) [or excessively, or beyond measure, foul, &c.: (see فَحَاشَةٌ:)] and فَحَاشَ it (a thing, or an affair,) increased by degrees (تَرَاوَدَ) in foulness, evilness, badness, &c. (A.) And فَحَشَتِ المرأةُ The woman became foul, or ugly, and old. (IAgr.) — See also 4, in two places.

2: see 4, in two places.

3. مُفَاحَشَةٌ, (T in art. بِذَا,) inf. n. مُفَاحَشَ, (T and K in that art.,) [He vied with him, or strove to surpass him, in foul, unseemly, gross, or obscene, speech or language: and he held such discourse

with him:] the inf. n. is syn. with مُبَادَاةٌ. (T and K in that art.)

4. فَحَشَ, (Mgh, K,) or فَحَشَ فِي الْمَنْطِقِ, (S,) or فَحَشَ الْكَلَامَ, (Mgh,) or فَحَشَ كَلَامَهُ, (A,) inf. n. فَحَشَ, accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) He uttered فَحَشَ, (S, A, Mgh, Mgh, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Mgh;) as also فَحَشَ فَحَشَ, (Mgh,) or فَحَشَ فِي الْكَلَامِ, (TA,) and فَحَشَ فِي كَلَامِهِ, (A,) and فَحَشَ فِي كَلَامِهِ, (A,) and فَحَشَ also signifies the same; and he manifested, discovered, or revealed, or he made a show of, such speech or language. (O, K, TA.) You say, فَحَشَ عَلَيْهِ فِي الْمَنْطِقِ [He uttered such speech or language against him]; (S;) and in like manner, فَحَشَ, (TA,) and فَحَشَ; (Mgh;) and فَحَشَ عَلَيْهِ يَلْسَانَهُ. (TA.) — Also فَحَشَ He was, or became, niggardly, tenacious, or avaricious. (Mgh.)

5: see 4, in two places: — and see 10.

6: see 1, in two places: — and see 4.

10. اسْتَفْحَشَهُ [He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c.]. (Mgh in art. قَدَّرَ.) And تَفَحَّشَ بِالْأَشْيَاءِ He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.)

فَحَشَ inf. n. of فَحَشَ [q. v.]. (S, O, &c.) — See also 4. — Excess, exorbitance, or transgression of the proper bounds or limits; (O, TA;) [in anything; (see 1;) and particularly] in speech or language; (TA;) and in reply: (A, O, K, TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] speech or language; (Mgh, Mgh, TA;) as also فَحَاشًا. (Mgh.)

فَحَاشًا: see فَاحِشَةٌ, in three places: — and see also فَحَشَ.

فَحَاشَ: see the next paragraph.

فَحَاشَ Anything, (Mgh, TA,) or any evil thing, (S,) excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds or limits, (S, O, Mgh, TA,) or overmuch: (O, K, TA:) anything not agreeable with truth, and with rule or measure: (TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] applied to a thing or an affair, (Mgh, Mgh,) and to speech or language. (TA.) It is said in a trad., He was asked respecting the blood of fleas, [whether it rendered a garment impure,] and said إِنَّ تَرِيكَنَ فَاحِشًا فَلَا يَأْسَ بِهِ If it is not excessive, or beyond measure, there is no harm in it. (TA.) — A man who transgresses the proper bounds or limits [in anything: and particularly] in speech or language, (TA,) and in reply: (K, TA:) who is foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] in speech or language, (Mgh, TA,) and in action: (TA:) and فَحَاشَ signifies the same;

(S, *A, *Mgh;) or has an intensive signification: (TA:) pl. of the former فَحْشَاءُ, like as جَهْلَاءُ is pl. of جَاهِلٌ, since فُحْشٌ is a sort of جَهْلٌ, and contr. of جَلْمٌ. (IJ.) It is said in a trad., لَا تَكُونِي فَاحِشَةً, meaning *Be not thou a transgressor of the proper bounds or limits in reply*: which words were addressed to 'Aisheh: (K, TA:) but accord. to one relation, the words were لَا تَقُولِي فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] — A man evil in disposition. (IB.) — A man niggardly, tenacious, or avaricious: (A, TA:) or very niggardly: (K, TA:) or excessively, or inordinately, so. (S.)

فَاحِشَةٌ [An excess; an enormity; anything exceeding the bounds of rectitude:] a thing excessively, enormously, or beyond measure, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene:] (Mgh:) or anything not agreeable with truth: (Lth, Mgh:) or a sin, or crime, that is very foul, evil, bad, &c.: or anything forbidden by God: (K:) or any saying, or action, that is foul, evil, bad, &c.: (TA:) and فَاحِشَةٌ signifies the same as فَاحِشَةٌ; (S;) or an enormity, or excessive sin, beyond measure foul, evil, bad, &c.; or a thing that reason disapproves, and the law regards as foul, evil, bad, &c.: (Bd in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشٌ. (Mgh, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Mgh, K:) and so فَاحِشَةٌ: (Bd in xii. 24; &c. :) so in the Kur iv. 23 and lxx. 1 [as well as in numerous other instances]: or the فَاحِشَةُ [or excess] there mentioned is the women's going out without permission: (Mgh, Mgh:) or their using foul language against their husband's relations, by reason of the sharpness of their tongues. (Esh-Shāfi'ee.) And فَاحِشَةٌ particularly signifies Niggardliness, tenaciousness, or avarice, (A, K,) in the payment of the poor-rate: or the abstaining [altogether] from paying it. (TA.) So in the Kur ii. 271. (A, TA.)

أَفْحَشُ [More, and most, excessive, &c.].

مُتَفَحِّشٌ One who affects, or takes upon himself, the reviling of others. (TA.) — One who commits excess (فَاحِشَةٌ) which is forbidden. (TA.)

فحص

1. فَحَصَتْ الْقَطَاةُ, aor. ٢, inf. n. فَحَصَ, (Mgh,) and فَحَصَ is the same as فَحَصَ, being used transitively, and not only as a n. of place, (TA.) The قَطَاةُ [i. e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Mgh:) and فَحَصَتْ التُّرَابَ, aor. as above, she (a قَطَاةُ) made for herself an أَفْحُوصَ [q. v.] (A, K) in the earth, or dust. (K.) — Hence you say, (Mgh,) فَحَصَ عَنْهُ, (S, A, Mgh, K,) aor. ٢, (A, K,) inf. n. فَحَصَ; (S;) and فَحَصَ; (S, A, Mgh, K;) and فَحَصَ; (S, A, K;) He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined,

it: (S, A, K:) or did so to the utmost: (Mgh:) or فَحَصَ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ فَحَصٌ, [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — Hence also, the saying of Abou-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْبَاطِ رُؤُوسِهِمُ, الشَّعْرَ, (Az, TA,) or رُؤُوسِهِمُ [alone], (S,) Thou wilt find a people who have made their heads like the nests (أَفْحُوصَ) of [the birds called] قَطَاةُ: (Az, TA:) or, app., who have shaven the middle of their heads and left them like the أَفْحُوصَ of قَطَاةُ. (S, TA.) [See also أَفْحُوصٌ.] — فَحَصَ also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., فَحَصَتِ الْأَرْضُ أَفْحُوصًا The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ, بِالْخُبْزَةِ, aor. ٢, inf. n. فَحَصَ, He made, for the cake of bread, or lump of dough, a place in the fire; (TA;) or a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking, or toasting, it]. (L in art. فَاذ.) فَحَصَ is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so فَحَصَ. And sometimes they said, (S,) فَحَصَ فَحَصَ The rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the أَفْحُوصَ: (TA:) and in like manner, فَحَصَ the pebbles: (A:) this is when it falls vehemently. (TA.) — فَحَصَ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is مَحَصَ: (TA:) and he (a man) hastened, or went quickly. (K.) You say, سَارَ فُلَانٌ يَفْحَصُ Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحَصًا Nor did I hear the falling of a foot, or the sound of walking. (TA.) — You say also, فَحَصَ الصَّبِيُّ, meaning, † The child had his central incisors in a wabbling state: (K:) [nearly syn. with حَفَرَ, and still more so with أَحْفَرَ.] — And فَحَصَ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.)

3. مُفَاحَصَةٌ, (TK,) inf. n. فَاحَصَ, (K,) [and app. فَحَصَ also,] † [He did] as though he searched after, or into, my vice, or fault, and my secret, I doing the same with respect to his. (K, TA.) — [Hence, app., the saying,] بَيْنَهُمَا بَحَاصٌ † Between them two is enmity. (TA.)

5: see 1, in two places.

8: see 1, second sentence.

فَحَصَ Even ground; an expanded and open tract: pl. فَحُوصٌ. (TA.) — And hence, (TA,) Any inhabited place. (K, TA.) — In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَتَنَظَّلُ حَتَّى أَتَى الْفَحَصَ

[And he went away until he came to the فَحَصَ], فَحَصَ is said to signify What is before the عَرْشُ [of God]. (TA.)

فَحْصَةٌ The dimple (نُقْرَةٌ) of the chin (A, K) of a child; (A;) and of each cheek. (TA.)

مُفَاحِصِي, and مُفَاحِصِي, † He is a searcher after, or into, my vice, or fault, and secret, I being the same with respect to his: (K, *TK:) both mean the same, like أَكْبَلِي and مُؤَاكِبِي. (TA.)

فُلَانٌ فَحَاصٌ عَنِ الْأَسْرَارِ † Such a one is a great searcher for, or after, or into, secrets. (A, TA.)

أَعْلَمْ أَنَّ عِنْدَ اللَّهِ مَسْأَلَةً فَاحِشَةً † [Know thou that with God is a searching interrogation]. (A, TA.)

أَفْحُوصٌ (S, M, A, Mgh, K) and مَفْحَصٌ (the same, and Mgh) The [nest, or] place for laying eggs, (M, Mgh, Mgh,) or for lying in, (S, K,) of a قَطَاةُ [or sand-grouse], (S, M, A, Mgh, K,) and of the domestic hen, and sometimes of the ostrich, (M,) dug, or hollowed out, in the ground, (Mgh,) or made by clearing away and removing from it the dust or earth; (Mgh;) or because she digs it, or hollows it out: (S, M:) pl. (of the former, TA) أَفْحُوصٌ (S, A) and (of the latter, TA) مَفْحَصٌ (A, TA:) [see عَشَى:] you say, مَفْحَصٌ مَفْحَصًا and بُيُوتٌ كَأَفْحُوصِ الْقَطَاةِ. (A.) And it is said in a trad., مَن بَنَى لِلَّهِ مَسْجِدًا وَلَوْ مَفْحَصًا † Whoso buildeth for God a place of worship, be it comparatively like a nest of a قَطَاةُ, كَمَفْحَصِ قَطَاةٍ, accord. to another relation,) God buildeth for him a house in Paradise]. (TA.) And in another, in a charge given to the commanders of the army of Mu-teh, وَتَجِدُونَ آخَرِينَ لِلشَّيْطَانِ فِي رُؤُوسِهِمْ مَفْحَصًا † And ye shall find others in whose heads the devil hath taken up an abode, making them like nests for him: like as one says of a person greatly erring, and obstinately persevering in evil, فَرَّخَ. (TA.) — عَشَى فِي قَلْبِهِ, and الشَّيْطَانُ فِي رَأْسِهِ. (TA.) — Also, both words, Any place dug, or hollowed out. (Nh.) — And the former, A place made in hot ashes, or in a fire, in which a cake of bread, or lump of dough, is put [to bake or toast]: pl. as above. (L, in art. فَاذ; and TA.)

مَفْحَصٌ, and its pl.: see the next preceding paragraph, in three places.

فَحِصِي see مُفَاحِصِي.

مَفْحَصٌ [A place of, or ground for, inquiring, or investigating]. (A and TA voce تَعَقَّبَ.)

فحل

1. فَحَلَ الْإِبِلَ, aor. ٢, [inf. n. فَحَلَ], He sent a male [meaning a stallion-camel] among the [she-] camels. (S, O, K.) The inf. n. فَحَلَ [used alone]

means *The putting a he-camel among the she-camels.* (KL.) — And *فَحَلَّ إِلَيْهِ فَحْلًا كَرِيمًا* He chose for his [she-] camels a generous male [or stallion]; as also *فَحَلَ*. (K.) — See also the next paragraph.

4. *افحله*, (S,) or *افحله فحلًا*, (K, TA,) *He gave to him, (S,) or lent to him, (K, TA,) a male [camel] (S, K, TA) to cover among his [she-] camels: (S, TA:) and accord. to Lh, فَلَانًا فَحَلَّ فَعْلًا and فَحَلَ فَعْلًا signify he gave to such a one a he-camel; like افحله. (TA.)*

5. *تفحل* *He assumed, or affected, a likeness, or resemblance, to the فحل (S, O, K, TA) i. e. the male (TA) [or rather the manly]: and he affected the quality of the فحل [or manly] in clothing and in food, by making both to be coarse; (O, K, TA;) as did the chiefs of Syria to 'Omar, when he came thither; (O, TA;) i. e., they met him in their ordinary clothing, not having adorned themselves; [in consideration of his simple habits;] self-adornment being an affair of females and of effeminate men. (TA.) [See also its part. n., below.]*

8: see 1: — and see also 4.

10. *الاستفحال* signifies *The practice of persons' giving to a man of big make, (O, K, TA,) and comely appearance, (O,) free access to their women, in order that he may beget among them the like of himself; which the unbelievers (عُلُوج, O, or أُعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says اسْتَفْحَلْنَا فَحْلًا بِدَوَابِّنَا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — فَحَالُ الشَّجَرَةِ The palm-tree became a فحال [or tree of which the spadix might be used for the purpose of fecundation]. (K. [See also the part. n., below.]) — And استفحل الأمرُ The affair, or case, became great, or formidable, (S, O, K, TA,) and hard, or difficult. (TA.)*

فحل a word of well-known meaning, (S, O,) *A male of animals (Mgh, Mṣb, K) of any kind, (Mgh, K,) [including mankind: and particularly a stallion: generally,] a male [or stallion] camel: (MA:) pl. [of mult.] فُحُول (S, Mgh, O, Mṣb, K) and فَحَال (S, Mṣb, K) and فُحُونَ (Mgh, O, Mṣb, K) and فَحَالَةٌ (S, O, K) and [pl. of pauc.] أَفْحَال (K:) and فَحِلٌّ signifies the same as فحل; (K, TA;) and [particularly] a فحل of the camels. (S, O, TA.) — Hence الفحل is an appellation of † *Canopus* (سَيِّدُن); because it is aloof from the other stars, like the فحل which, when he has covered, goes aloof from the [she-] camels: (S, O, K, TA:) or, as some say, it is so called because of its greatness. (TA.) — رَجُلٌ فَحِلٌّ means the same as فحل [i. e. † *A masculine, as opposed to an effeminate, man*]. (K.) And فَحْلَةٌ أَمْرَةٌ means † *A clamorous [or, app., masculine] woman.* (S, O, K.) — نُحُولُ الشَّعْرَاءِ*

is an appellation applied to † *The poets (O, K) who have overcome, (O,) or who overcome, (K,) in satirizing, those who have vied with them therein; (O, K;) like Jereer and El-Farezdaq, (O, TA,) who used to be called مُضَرَّ فَحْلًا: (TA:) and in like manner † any one who, when he vies with a poet, is judged to have excelled him [is called a فحل]; (K, TA; [for فَضْل in the CK, I read فُضْل, as in other copies of the K;]) like 'Alkamēh Ibn-'Abadch; (TA;) who was surnamed الفحل because he took to wife Umm-Jundab when Imra-el-Keys divorced her on the occasion of her judging him [i. e. 'Alkamēh] to have overcome him [Imra-el-Keys] in poetry. (S, O, K, TA.) — فحل also means [app. † *A vigorous orator: see هَادِر. — And † A relater, reciter, or rehearser, by heart, [of poetry, and of traditions, or narratives learned, or heard, or received, from another or others;] syn. رَاو. pl. فُحُول (K, TA:) so in the M. (TA.) — See also فَحَال, in three places. And see مُتَفَحِّل. — And † A mat that is made of the woven leaves of the palm-tree thus called, (Sh, S, O, K, TA,) i. e., of the palm-tree called فَحَال: (S, O, K, TA:) pl. فُحُول (S, O, TA.) — And † Rain is thus called [in a verse of Et-Tirimmāh Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.)**

امْرَأَةٌ فَحْلَةٌ: see فحل, former half.

فَحْلَةٌ The quality, or state, of being a فحل [or male; and particularly, of being a stallion: and also † *masculineness, as a quality of a man, opposed to effeminacy: &c.]: (S, O, K:) and فُحُونَ and فَحَالَةٌ [both of which are also pls. of فحل] signify the same. (K.) [Hence,] بَعِيرٌ ذُو فَحْلَةٍ A camel fit, or meet, for being chosen as a stallion. (TA.) — Also, i. e. فَحْلَةٌ, with kesr, A man's choosing a فحل [i. e. stallion] for his beasts. (TA.)*

فَحِيلٌ: see فحل, first sentence. — One says also فَحْلٌ فَحِيلٌ, meaning *A generous stallion-camel, that begets generous offspring.* (S, K.) Er-Rá'ee says,

- كَانَتْ نَجَائِبٌ مُنْذِرٌ وَمُحَرِّقٌ
- أُمَاتِهِنَّ وَطَرَقَهُنَّ فَحِيلًا

[*Their mothers were of the generous camels of Mundhir and Muharrik, and their compressing stallion was a generous one, a begetter of generous offspring*]: (S [accord. to one of my copies], and TA:) [some copies of the S have نَجَائِبٌ and أُمَاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — And كَبِشَ فَحِيلٌ means *A ram that resembles the فحل of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — See also فحل again, third sentence.*

فَحَالَةٌ: } see فَحْلَةٌ.
فُحُونَ: }

فحل and *فَحْلٌ* The male palm-tree, (S, Mgh, O, Mṣb, K, TA,) by means of which the fruit-bearing palm-trees are fecundated, (S, Mgh, Mṣb, TA,) and which, when they are on the windward side of the latter trees, fecundate these: (TA:) [see what follows:] only the former word is mentioned [in this sense] by Lth; and ISd says, (TA,) the former word is used peculiarly as applied to the male palm-tree: (K, TA:) AHn cites AA as saying that فحل is not said except of that which has life, and Abou-Naṣr says the like; but AHn adds that people in general disagree from them as to this: (TA:) the pl. of فَحَال is فَحَالِيل (S, Mgh, Mṣb, K;) and the pl. of فَحْلٌ is فُحُول (S, Mgh, O, Mṣb) and فُحُونَ (Mgh, Mṣb) and فَحَال (Mṣb); of the first of which pls. of فحل, the following saying, (S, O, Mṣb, TA,) of Oḩeihāh Ibn-El-Julāh, (O, TA,) presents an ex.:

- تَأْتِرِي يَا خَيْرَةَ الْفَسِيلِ
- تَأْتِرِي مِنْ حَنْدٍ قُشُولِي
- إِذْ ضَنَّ أَقْلُ التَّحْلِ بِالْفُحُولِ

[*Receive thou fecundation, O best of young palm-trees: receive thou fecundation from Hanadh, and show that thou hast received it: (قُشُولِي being from فَحْلٌ said of a she-camel, meaning "she raised her tail, showing thereby that she was pregnant:" since the palm-owners have been niggardly of the spadixes of the male palm-trees): (S, O, Mṣb, TA:) the meaning is, that the people of Hanadh were niggardly of the spadixes of their [male] palm-trees, and the east wind blew at the time of the fecundation upon the male trees, bearing off [the pollen of] their spadixes and casting it upon the female trees, so that it served for fecundation: Hanadh is a place about four miles from El-Medeeneh: and it is said to be the town of Oḩeihāh: or to be a water belonging to Suleym and Muzeyneh. (Mṣb.)*

شَجَرٌ مُتَفَحِّلٌ Trees that do not bear fruit; like the فحل: (Ibn-'Abbād, A, O, TA:) that becomes barren. (A, TA.) [See also what follows.]

فَحْلَةٌ مُسْتَفْحَلَةٌ † *A palm-tree that does not bear fruit.* (Lh, TA.) [See also what next precedes: and see 10.]

فحمر

1. *فَحْمَرٌ*, aor. فَحَرَّ, inf. n. فُحُومٌ (K, TA) and فُحُومَةٌ (K, TA,) said of anything, (TA,) *It was, or became, black [app. like فَحْمَر i. e. charcoal]. (K, TA.) [See also فَحْمَر.] — See also فَحْمَر, last sentence. — فَحْمَرٌ, (Ks, S, Mṣb, K,) aor. فَحَرَّ, (Ks, S, Mṣb, TA,) accord. to the K 2, which is wrong; (TA;) and فَحِمَرٌ; and فَحِمَرٌ; (K;) *He (a boy, or child,) nept until his voice became stopped; (Ks, S, Mṣb;) or until his breath became stopped; as also فَحِمَر. (K.) — And, said of a ram, (K,) or thus فَحَمَر and فَحِمَر, like مَنَعَ and عَلِمَ, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, فَحَمَرٌ حَتَّى He bleated until**

فَحْمَرٌ and فَحْمَرٌ, (S, Mṣb, K,) the latter sometimes occurring, (S, Mṣb,) like فَهْرٌ and فَهْرٌ, (S,) [*Charcoal*; this is what is meant by its being said to signify] *extinct coal*; (M, K;) *a thing well known*; (S, Mṣb;) as also فَحِيمَرٌ; (S, K;) or, accord. to ISd, this may be a pl. of فَحْمَرٌ, [or a quasi-pl. n.,] like as عَيْدٌ is of عَيْدٌ, and مَعِيْزٌ of مَعِيْزٌ, &c.: (TA:) the n. un. [meaning *a piece of charcoal*] is فَحْمَةٌ, (S, K, TA,) but not فَحْمَةٌ. (TA.) — And فَحْمَرٌ signifies also *The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ* [q. v.]: (K, TA:) like the غُبُوْقٌ and صُبُوْحٌ and جَاشِرَةٌ and قَيْلٌ: but it is disapproved by Az. (TA.) — [Accord. to the TK,

1. يَفْعُو، (Mṣb, TA,) aor. فَعَا بَعْلَاهُ إِلَى كَذَا, [like يَغْلُو], the verb being of the class of عَلِمَ.

فَحْبَةٌ, like جَرِيَّةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be "with fet-ḥ;") or فَحْبَةٌ, like جَرِيَّةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is † فَحْبَةٌ, like جَرِيَّةٌ (accord. to those who hold this to be of the

measure *فَحِيلَة*, not *فَعِيلَة*; i. e., that it is originally *فَحِيلَة*, the *و* being necessarily changed into *ي* and incorporated into the preceding *ي*; and also *فَحِيَة*; (K, TA;) the former on the authority of AA, and the latter on that of IAqr; (TA;) *Thin soup*: (K, TA: [in some copies of the K, *حَسُو* is erroneously put for *حَسُو* or *حَسُو*, the readings in other copies:]) or *soup in general*. (K, TA.)

فَحَوَى and *فَحَوَا*, (T, S, Mgh, K, &c.,) the latter sometimes used, (Mgh,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and *فَحَوَا*, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The meaning of a saying, or speech; its intended sense or import; syn. *مَعْنَى*; (S, Mgh, K;) and *مَنْهَب*; (K;) and *لَحْن*. (S, Mgh.) One says, *عَرَفْتُهُ*, (S, A,) or *فَهِمْتُهُ*, (Mgh,) *فِي*, (S,) or *فَحَوَا* *كَلَامِهِ* and *فَحَوَى كَلَامِهِ*, (A, Mgh,) i. e. [I knew it, or I understood it, in, or from, the intended sense or import of his saying, or speech; or,] in [or from] what I elicited of his meaning, or intent, in what he said. (A.) [See also *عَرُوض*, near the middle of the paragraph.]

فَحَوَا: see the next preceding paragraph, in two places: — see also *فَحَا*.

فَحَوَى: see *فَحَوَا*.

فَحِيَة and *فَحِيَة*: see *فَحِيَة*, above.

أَفْحَى i. q. *أَفْحَى* [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.)

فَح

1. *فَح*, aor. -, inf. n. *فَحِيخ* (S, K) and *فَح*; and so *فَحِيخ*, (K, TA,) inf. n. *فَحِيخ*; (TA;) said of one sleeping, *He snored*; or *made a sound in breathing, audible by persons around him*; syn. *غَطَّ* (S, L, K:) or *فَح* in sleep is [the making a sound] less than what is termed *غَطَّ* [inf. n. of *غَطَّ*]; and it signifies also a man's sleeping, and blowing in sleep. (L.)

8: see the preceding paragraph.

فَح A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. *مُضَبَدَة*: (S, A, L, Mgh, K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. *فَح*:] AM says that the Arabs called it *طَرَق* [q. v.; and see also *طَرَق*]: (TA:) and *فَحَة* signifies the same: (L:) pl. of the former *فَحَا* (S, A, Mgh, K) and *فَحُوخ*. (S, A, K.) *وَلَبَّ فُلَانٌ مِنْ فَحِ إبْلِيسَ* [lit. Such a one leaped from the snare of Iblees] means such a one repented. (A.)

فَحَة A sleep in which the sleeper snores, or makes a sound in breathing audible by persons

around him: (S: [see 1:]) or a sleep in which the sleeper blows: (L:) or a sleep after coitus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAqr, L, K,) and blows by reason of satiety: (IAqr, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.) One says, *هُوَ يَنَامُ الْفَحَة* [He sleeps the sleep termed *فَحَة*]. (A.) — See also *فَح*.

فَحْت

1. *فَحْتَتْ*, said of a woman, *She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side*. (Mgh.) [See also 5.] — And, said of the bird called *فَحْتَة*, *It [cooed, or] uttered a cry or sound*. (K.) — And *فَحْتَتْ* *He lied, or uttered a falsehood*. (A, TA.) [See *فَحْتَة*.] — *فَحْتَتْ*, aor. -, *He cut it off* (K, TA) with a sword. (TA.) — *فَحْتَتْ* *He smote his head with a sword*. (O, K, TA,) and cut it off. (TA.) — *فَحْتَتْ* *He uncovered the vessel*. (K, TA.) — And *فَحْتَتْ* signifies also *The cook's taking out with the hand a piece of flesh-meat from the cooking-pot*: (K, TA:) *مِنْ الْقَدْرَةِ*, the reading found in copies of the K, [in the CK *الْقَدْرَةِ*,] is a mistake: it should be *مِنْ الْقَدْرِ*, as in the L [and O] &c. (TA.)

5. *فَحْتَتْ* *He walked in the manner of the bird called فَحْتَة*: thus in the K: but in most of the lexicons *تَفَحْتَتْ*: (TA:) i. e. *she* (a woman) *walked as walks the فَحْتَة*: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying *مَشَتْ* *مَجْنَحَه*: (TA: in the O, *مَشَتْ* *مَجْنَحَه*; and in the margin thereof, *مَجْنَحَه*: [the right reading is *مَجْنَحَه*; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called *فَحْتَة*: (O, TA:) he means, *she strode in her walking, and held out her arms apart from [her sides beneath] her armpits*. (TA.) — And *He wondered*, syn. *تَعَجَّبَ*, (O, K, TA,) and said, *How good, or goodly, is he, or it!* (O, TA.) And it is said of a man as signifying *عَجِبَ* [app. meaning *He showed self-admiration, &c., in his gait*: but I do not find this signification assigned to *تَعَجَّبَ*]. (TA.) — And *He affected lying; or lied purposely*; syn. *تَكْذَبَ*. (A, TA.)

7. *انْفَحَتْ*, said of a roof, *It became perforated*. (O, K.)

فَحْت The light of the moon; moonlight: (S, A, O, K:) or the light of the moon when it first appears: and hence [as some say] the derivation of *فَحْتَة* [as the name of a certain bird], because of its colour: (Mgh: [see, however, what follows:]) you say, *جَلَسْنَا فِي الْفَحْتِ* [as though meaning *We sat in the moonlight*]: (A'Obeyd, S, O:) but Sh says, I have not heard *الْفَحْتِ* except in this

instance; and Aboo-Is-hāk states that some one of the lexicologists says, I know not whether it be a name of the light of the moon or of its darkness: Abu-l-'Abbās says that the meaning [in the saying above mentioned] is, *in the shade of the moon* [i. e. in the shade of a moonlight-night; and to this the colour of the *فَحْتَة* may be likened]. (TA.) — Also The [snare, or trap, &c., called] *فَح*, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the *فَح*. (O.) — And *Holes, or perforations, of a round form, in a roof*. (O, K.)

فَحْتَة A certain well-known bird; (K;) of those having neck-rings [or collars]; (S, O;) a species of pigeon, marked with a neck-ring: (TA:) accord. to Ibn-El-Jawāleekī, (IB, TA,) the name is derived from *الْفَحْت*, (IB, Mgh, TA,) meaning “the light of the moon,” (IB, TA,) or “the light of the moon when it first appears;” because of its colour: (Mgh:) [hence, and from what will be found stated voce *فَحْرِي*, it seems to be a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:] or, as some say, the word is a part. n. from *فَحْتَتْ* signifying as expl. in the first sentence of this art.: (Mgh:) the pl. is *فَوَاحِت*. (S, O, Mgh.) *أَكْثَرُ مِنْ فَحْتَة* [More lying than a *fakhiteh*] is a prov.; because the cry of the *فَحْتَة* resembles *أَوَانُ الرُّطَبِ* [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palm-tree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.])

فَحْذ

1. *فَحْذَهُ*, (S, O, L, K,) aor. -, (TA, and so accord. to some copies of the K, in which the verb is said to be like *مَنَعَهُ*) or -, (so in other copies of the K,) inf. n. *فَحْذ*, (L,) *He hit, or hurt, his (another's) thigh*: (S, L, K:) or *he broke his thigh*: like as one says *رَأْسُهُ* and *رَجْلُهُ*. (O.) And *فَحْذَهُ* *He was hit, or hurt, in his thigh*: (M, L, K:) or *his thigh was broken*. (A.)

2: see 5, in two places. — *فَحْذَ عَشِيرَتَهُ* + *He called his عَشِيرَة* [or kinsfolk] *فَحْذَ* by *فَحْذَ* [i. e. one small body of families after another], (S, Mgh, O, L, K,) inf. n. *تَفْحِذ*: (TA:) from a trad. (S, O, L.) — And *فَحْذَهُمْ*, inf. n. as above; (K;) or *فَحْذَ بَيْنَهُمْ*; (L;) + *He dispersed them, and abstained from aiding them*; syn. *فَرَّقَهُمْ* and *وَحْذَهُمْ*: (L, K: [but see what follows:]) and (L) *فَحْذَهُمْ* (O, L, Mgh) *عَنْ فُلَانٍ* (O, L,) inf. n. as above, (O, L, Mgh,) signifies *فَحْذَهُمْ*, (L, Mgh, [in both written without any of the syll. signs,]) or *فَحْذَهُمْ عَنْهُ* [which is evidently the right reading (i. e. he induced them to abstain from aiding such a one), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and *فَحْذَ بَيْنَهُمْ* *he dispersed them*. (O, Mgh.)

3: see the next paragraph, in two places.

5. **تَفَخَّرَ الْمَرْأَةُ** *He (a man, Mgh) sat between the thighs of the woman (Mgh, Mgh) as she sits who performs [or is about to perform] the act of coitus; as also فَاخَذَهَا, [inf. n. مُفَاخَذَةٌ;] and فَعَضَهَا, inf. n. تَفْعِيزٌ: (Mgh:) or he sat above the thighs of the woman: (Mgh:) تَفْعِيزٌ signifies the same as مُفَاخَذَةٌ [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) = And تَفَخَّدَ *He retired, or held back, (O, K,) عَنِ الْأَمْرِ from the affair. (O.)**

10. **اسْتَخَذَى** i. q. **اسْتَخَذَى** (Fr, O, K, TA,) i. e. *He was, or became, lonely, humble, or submissive; and so اسْتَخَذَى. (TA in arts. خَذَى and خَذَا.)*

فَخَّرَ (S, O, L, Mgh, K) and **فَخَذَ** (S, O, L, K) and **فَخَذَ** (L, TA,) as Ez-Zarkashee says in his Expos. of El-Bukháree, (TA,) for in the case of every faucial medial radical of a word of the measure **فَعِلَ**, whether a noun like **فَخَذَ** or a verb like **فَخَذَ**, there are four dial. vars., namely, **فَعِلَ** and **فَعِلَ** and **فَعِلَ** and **فَعِلَ**; (Seer, O, TA;) thus it is said in the Tes-heel of Ibn-Málik; and MF says that the first three forms are common to every word of the measure of **كَتَفَ** though without a faucial letter; (TA;) The thigh; i. e. the limb (**وَصَلَ** [i. e. **وَصَلَ**, but in the O written **وَصَلَ**], between the **سَاقِ** and the **وَرِكِ**; (Mgh, O, L, K;*) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Mgh, K;) pl. **أَفْخَاذُ**, (Sb, L, Mgh, K,) the only pl. form. (Sb, L.) — Also: A small sub-tribe, or portion of the tribe, consisting of the nearest of the kinsfolk of a man; (Kh, A, O, L, K;*) less than a **بَطْنٍ**; the first [i. e. largest] body being the **شُعْبَة**, then the **قَبِيلَة**, then the **فَصِيلَة**, then the **عِمَارَة**, then the **بَطْن**, and then the **فَخَذَ**: (S, O, L:) or it is below the **قَبِيلَة** but above the **بَطْن**; and is pronounced with the **خ** quiescent: (IDrd, O:) or below the **فَصِيلَة** but above the **بَطْن**: (Mgh:) or below the **بَطْن** and above the **فَصِيلَة**: (Mgh, Mgh:) this last, accord. to IB and Aboo-Usámeh, is the true order; (TA voce **شُعْبَة**, q. v.;) and AM says that the **فَصِيلَة** is nearer than the **فَخَذَ**: (L:) in this sense, the second of the forms above mentioned is the most chaste: (MF:) and in this sense it is of the masc. gender; (A, Mgh, O, Mgh;) because meaning **نَقَرٌ**; (Mgh;) wherefore you say, **هَذَا فَخَذِي**: (A:) pl. as above. (A, O, L, K.) — **حَلَبَتِ النَّاقَةُ** is a phrase mentioned by Fr, meaning † [The she-camel was milked] in her half-month [app. at the period commencing half a month after her parturition]. (O.)

فَخَذَا A woman that holds a man firmly between her thighs, (Mgh, K, TA,) by reason of her strength. (TA.)

مَفْخُورٌ A man hit, or hurt, in his thigh: (M, L:) or whose thigh is broken. (A.)

Bk. I.

فخر

1. **فَخَّرَ** (S, O, Mgh, K,) aor. **فَخَّرَ**, (O, Mgh, K,) inf. n. **فَخْرٌ** (S, O, Mgh, K) and **فَخَرٌ** (S, O, K) and **فَخَارٌ** (K,) or this is a simple subst., (Mgh,) or it is a mistake for **فَخَارٌ**, accord. to some, and this may be an inf. n. either of **فَخَّرَ**, for there are many instances of the same kind, or of **فَخَرَّ**, (MF,) or **فَخَارَ**, with fet-h, is post-classical, and therefore not allowable, (Th, O,) and **فَخَارَةٌ** and **فَخَرِي** and **فَخِيرَةٌ**; (K;) and **فَخَرٌ**; (S, O, Mgh, K;) and **فَخَارٌ**; (L in art. فَتَحَ;) [He gloried, or boasted; i. e.] he gloried in, boasted of, boasted himself in, or praised or commended himself for, certain properties, or particular qualities: (K:) he enumerated, or recounted, the particulars of his ancestral nobility or eminence, or his own glorious or honourable deeds or qualities: (S, TA:) or he arrogated to himself greatness and nobility: (TA:) or he contended for superiority by reason of honours arising from memorable deeds or qualities, and from parentage or relationship, and other things relating to himself or to his ancestors: (Mgh:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say **فَخَرْتُ بِهِ** [I gloried in it, or by reason of it; &c.]. (Mgh.) And **فَخَارَ** **بِمَا عِنْدَهُ** He gloried in, boasted of, or boasted himself in, what he possessed. (L in art. فَتَحَ.) And **فَخَرُ بَعْضُهُمْ عَلَى بَعْضٍ** One party of them boasted against another [بِكَذَا in such a thing or quality &c.]. (K.) — Also **فَخَّرَ**, inf. n. **فَخْرٌ**, He magnified himself by boasting. (TA.) — **فَخَارَهُ فَخْرُهُ** (S, O, K,) aor. **فَخَّرَ**, (O, K,) [in two copies of the S written **فَخَّرَ**, contrary to analogy in a verb signifying surpassing in a contest, accord. to most of the grammarians,] inf. n. **فَخْرٌ**: (S:) see 3. — **فَخَرُ فَلَانٌ** **الْيَوْمَ عَلَى فَلَانٍ فِي الشَّرَفِ وَالْجَدِّ وَالْمُنَاطِقِ** Such a one excelled to-day such a one in nobleness and hardiness and speech. (ISk, TA.) — **فَخَرَّ**, aor. **فَخَرَّ**, (O, K,) inf. n. **فَخَرٌ**, (TA,) He disdained, or scorned. (IAqr, O, K, TA.) — **فَخَرَهُ عَلَيْهِ**: see 4.

2: see 4.

3. **فَخَارَهُ فَخْرُهُ** (ISk, S, O, Mgh, K,) inf. n. of the former **مُفَاخَرَةٌ** (Mgh, K) and **فَخَارَ** (K,) [and aor. of the latter **فَخَّرَ**, or, accord. to some, **فَخَرَّ**, (see 3 in art. خَصِمَ,)] He vied, or competed, with him, or contended with him for superiority, in **فَخْرٌ** [i. e. glorying, or boasting, &c., or in glory, or excellence, i. e. he emulated, or rivalled, him therein, and he surpassed him, or overcame him, therein; and, simply, he vied with him, and surpassed him]: (Mgh, K;) or he contended with him for superiority in generousness or nobleness of father and mother: (ISk, S;) and he surpassed him, or overcame him, therein. (ISk, S, Mgh, K.)

4. **فَخَرَهُ عَلَيْهِ**; (ISk, S, O, K;) and **فَخَرَهُ عَلَيْهِ**, inf. n. **تَفْخِيرٌ**; (ISk, S, O;) or **فَخَرَهُ عَلَيْهِ**, aor. **فَخَرَّ**, (AZ, O, K,) inf. n. **فَخَرٌ**; (AZ, O, TA;) He judged him, or made him, to excel, or to have

excelled, him in **فَخْرٌ** [or glorying, or boasting, or glory, or excellence]. (ISk, S, O, K.) — **أَفْخَرَتْ** She (a woman) brought forth none but such as was **فَاخِرٌ** [or goodly, &c.]. (Lth, O.)

5. **تَفَخَّرَ** (S, TA) and **تَفَاخَرَ** (TA) He magnified himself; he was, or became, proud, haughty, or disdainful; syn. of the inf. n. of the former **تَعَظَّمَ**, and **تَكَبَّرَ**; (S, TA;) and that of the latter **تَعَاظَّمَ**. (TA.)

6. **تَفَاخَرُوا** [They vied, or competed, or contended for superiority, one with another, in **فَخْرٌ**, i. e. glorying, or boasting, or in glory, or excellence, i. e. they emulated, or rivalled, one another therein; and, simply, they vied, one with another;] they boasted together, one party against another. (S, K.) **تَفَاخَرُوا فِيمَا بَيْنَهُمْ** They boasted among themselves of their several causes of boasting. (Mgh.) — See also 1, in two places; and 5.

8: see 1, first sentence. — [Hence,] **افْتَخَرَتْ زَوَاجِرُهُ** [Its herbs] became tall. (A, TA.)

10. **فَاخَرَا** He bought it **فَاخَرًا** [i. e. of a good, a goodly, or an excellent, quality], namely, a garment, or piece of cloth, (Lth, O,) or a thing. (K.) And in like manner the verb is used in relation to the giving [and app. the taking] in marriage. (O.)

فَخْرٌ [Glory: excellence: originally an inf. n.: as also **فُخْرَةٌ**.] You say **عَلَيْهِمْ فُخْرَةٌ** i. e. **فَخْرٌ** [Verily he possesses glory, or excellence, above them: or perhaps the meaning of this phrase may be verily he has a disposition to boast himself against them]: and **مَا لَكَ فُخْرَةٌ هَذَا** i. e. **فُخْرُهُ** [Thou hast not the glory, or excellence, of this]. (Lh, TA.)

فُخْرٌ and **فُخْرٌ** Thickness of an udder, with contractedness of the orifices of the teats, and with paucity of milk. (TA.)

فُخْرَةٌ: see **فُخْرٌ**, in two places.

فُخْرَةٌ [A manner of glorying, or boasting]. You say **فَخَرُ فُخْرَةً حَسَنَةً** [He gloried, or boasted, in a good manner]. (Lh, TA.)

فَخَارٌ [said in the Mgh to be a simple subst.: see 1].

فُخُورٌ: see **فَاخَرٌ**. — Also A she-camel great in the udder, contracted in the orifices of the teats: (Aq, S, O:) or great in the udder, having little milk; (K, TA;) and likewise applied to a ewe or she-goat: or that yields thee what she has of milk, and has nothing remaining thereof. (TA.) — And A thick udder, contracted in the orifices of the teats, and having little milk: (K, TA:) erroneously repeated in the K among words ending with **ز**. (TA.) — And A palm-tree great in the trunk, thick in the branches. (S, O, K.) — Also, and **فُخْرٌ**, (O, K,) which is likewise with **ز**, (TA,) both applied to a horse, (O, K,) and the latter to a man also, (O,) Great in the yard, (O, K,) and long therein: (K:) and the latter, applied

to a penis, *great*; mentioned by IDrd as with *j*: (TA:) and the pl. is *فَيَاخِرُ*. (K, TA.)

فَخِيرَ One who vies, or competes, or contends, with another in glorying, or boasting, &c., (O, K,) or for superiority in generosity or nobleness of father and mother; (S; i. q. *مُفَاخِرَ*; (K; like *خَصِيرَ* (S, TA) in the sense of *مُخَاصِرَ*. (TA.) You say *جَاءَ فَلَانٌ فَخِيرَ ثُمَّ رَجَعَ أَهْبَرًا* [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meanest]. (A.) — Also *Overcome* in *فَخِرَ* [i. e. glorying, or boasting, &c.]. (K.)

فَخَارَ Baked pottery; baked vessels of clay: (Mṣb, voce *خَزَفَ*: or baked clay: before it is baked, it is called *خَزَفٌ* and *صَلْصَالٌ*: (Mṣb in the present art.:) or i. q. *خَزَفَ*: (S, O, K:) or a kind of *خَزَفَ* of which earthen vessels, or jars, mugs, &c., are made: (TA:) or earthen vessels; vessels made of potters' clay: pl. of [or rather a coll. gen. n. of which the n. un. is] *فَخَارَةٌ*. (K.)

فَخِيرَ:
فَخِيرَةٌ:
فَخِيرَاءَ: } see the paragraph here following.

فَخِيرَ an epithet from *فَخَرَّ* in the first of the senses expl. above; as also *فَخُورٌ*: (K:) [the former signifies *Glorying*; *boasting*; &c.: and the latter, the same as] *فَخِيرَ* one who glories, or boasts, much; (S, O, TA;) as also *فَخِيرَاءَ*: (O, TA:) and *فَخِيرَةٌ* one who glories, or boasts, very much. (O, TA.) — A thing, (S, O, Mṣb,) or anything, (K,) [superb, grand; as though glorying, or boasting;] good; goodly; excellent; of excellent quality. (S, O, Mṣb, K.) — Also + Dates not yet ripe (*بُسْرٌ*) that grow large, and have no stones: (S, O, K:) as though they boasted against others. (TA.)

فَخِيرَ: see *فَخُورٌ*, last sentence.

فَاخُورٌ A species of sweet-smelling plants; (S, TA;) i. q. *رَبْحَانُ الشُّبُوحِ*; (K, TA;) thus called by the people of El-Baṣrah; accord. to AHn, the *مَرُورٌ* [or *marum*] having broad leaves; and said to be that of which there have come forth, in its midst, *جَمَامِيحٌ* [pl. of *جَمَاحٌ*, q. v.], like foxes' tails, with a red, sweet-smelling blossom in the middle thereof: the physicians assert that it cuts short the [sleep termed] *سُبَاتٌ*. (TA.) — [A meaning assigned by Golius to this word belongs to *فَنَاجِرَةٌ*.]

مَفْخَرَةٌ and *مَفْخَرَةٌ* A thing in which one glories, or boasts himself; (K;) a cause of glorying or boasting; a generous quality or action, or a generous quality that is inherited by generation from generation; syn. *مَأْتَرَةٌ*: (S, O:) pl. *مَفَاخِرُ*. (Mṣb.)

فخر

1. *فَخِيرَ*, aor. *فَخَرَّ*, (S, M, K, &c.) inf. n. *فَخَامَةٌ*,

(S, &c.) *He* (a man, S) *was*, or *became*, *large*, *big*, *bulky*, or *thick*. (S, M, K, &c.) — And *He was*, or *became*, *great* in respect of estimation, rank, or quality. (So accord. to an explanation of the inf. n. in the KL [agreeably with an explanation of the epithet *فَخِيرَ*].) See also *مُفَخَّرَ*, below. — And one says also *فَخَرَ الْأَمْرَ* [meaning *Great in estimation is the thing or affair or event or case!*]. (K in art. *بَخ*, in which see *بَخَّ*.)

2. *تَفَخَّرَ* is syn. with *تَعَظَّرَ* [as signifying *The magnifying a man, honouring him, or treating him with respect or reverence or veneration*]: (S, K, TA:) one says, *أَتَيْنَا فَلَانًا فَتَفَخَّرَ* meaning [We came to such a one] and *we magnified him, or honoured him, and paid him high respect*: and *تَفَخَّرَ* signifies [the same as *فَخِيرَ*, i. e.] *He magnified him, or honoured him, &c.*; syn. *أَجَلَّهُ*, and *عَظَّمَهُ*. (TA.) — *تَفَخِيرُ الْحَرْفِ* is the contr. of *إِمَاتَتُهُ* [i. e. it signifies *The pronouncing of the word with the broad sound of the lengthened fet-h (approaching to the sound of "a" in our word "ball")*]: (S:) [and also with a full sound of the letter *ل*:] or *التَّفَخِيرُ* is the abstaining from the *إِمَاتَةِ*; (K, and Kull p. 127;) and the contr. of *التَّرْقِي*; i. e. i. q. *التَّغْلِيظُ*; and signifies the inclining of *ل* towards the place of utterance of *و*, as in the word *الْصَّلَاةُ*; and the uttering of *ل* from the lower part of the tongue [i. e. with the tongue turned up], as in the word *اللَّهُ* [i. e. in the word *اللَّهُ* not immediately preceded by a *hesreh*]: (Kull ubi suprā:) it is [predominantly] peculiar to the people of El-Hijāz, like as *الإِمَالَةُ* is to the tribe of Temeem. (TA.) — See also what next follows.

5. *تَفَخَّرَ* signifies *He magnified, or aggrandized, himself*; as is shown by a verse cited in the first paragraph of art. *فِيل*; in which verse it is said in the M that *تَفَخَّوْا* means *فَخَّوْا*. — And it is also trans., like 2: see 2, first sentence.

فَخَرٌ [seems to signify primarily *Large, big, bulky, or thick*. And hence,] *A man having much flesh in the balls, or elevated parts, of the cheeks*. (TA.) — [And predominantly,] *Great in estimation, rank, or quality*; (S, K, TA;) applied to a man: (S, TA:) pl. *فَخَارٌ*: the fem. is *فَخِيمَةٌ*. (TA.) And it is likewise applied to *حَسَبٌ* [or grounds of pretension to respect or honour]. (TA.) — And to speech, or diction, (*مَنْطِقٌ*) meaning *Strong; sound, or correct; or chaste, clear, or eloquent, and comprehensive*; syn. *جَزْلٌ*. (S, K.)

فَخِيمَةٌ fem. of *فَخَرٌ* [q. v.]. (TA.) — And *A great army or military force*. (TA.)

فَخِيمَةٌ, like *جُهْنِيَّةٌ*, (so in the JK, K, and TA, [in the CK and my MS. copy of the K *فَخِيمَةٌ*, like *جُهْنِيَّةٌ*]) *Self-magnification, pride, or haughtiness, and assumption of superiority*. (JK, K, TA.)

فَيَخِيَانٌ A person of authority, (TA,) one held in honour, from whose judgment events are made to proceed, and without whom no affair is decided.

(K, TA. [In the explanation of this word in the CK, *يُضَدَّرُ* is a mistranscription for *يُضَدَّرُ*].)

أَفْخَرُ i. q. *أَعْظَرُ* [as meaning *Most, or very, great in estimation, rank, or quality*; applied to a man]. (TA.)

مُفَخَّرٌ, occurring in a trad., as an epithet applied to the Prophet, means *Magnified, honoured, or regarded with respect or reverence or veneration, in the minds and the eyes [of others: and so it means when applied in a general manner]: not largeness in his bodily make: or, as some say, it means [characterized by] فَخَامَةٌ in his face, [i. e.] its nobleness, and fulness, with beauty, or comeliness, and a quality inspiring reverence or veneration*. (TA.)

فد

1. *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* (Aṣ, T, S, M, L, K) and *فَدَّ*, (M, L,) *He* (a man, Aṣ, S) *uttered his voice, called out, cried out, or vociferated*: (Aṣ, S, M, A, L, K:) or *did so vehemently*: (T, M, L, K:) or *raised his voice*; (TA;) and so *فَدَّدَ*, said of a man, and of a camel: (L:) or *they* (a number of sheep or goats) *made a sound by running: or made a sound by running with their pastors and those driving them with singing*: (K:) or *he, or it, made a sound like that termed خَفِيفٌ*; (Lth, T, M, K;) as also *فَدَّدَ*, inf. n. *فَدْدَةٌ*: (M, L, K:*) and *he* (a man) *ran, making a sound by his running*. (L.) — *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ*, *It* (a bird) *moved, or flapped, (حَثَّ) its wings, expanding and contracting them*. (M.) — *He ran, (K, TA,) fleeing*. (TA.) [See also R. Q. 1.] — *فَدَّتِ الْإِبِلُ* *The camels crushed the ground with their feet, by the vehemence of their tread*. (M, L.) And *فَدَّ*, aor. *فَدَّ*, inf. n. *فَدِيدٌ* and *فَدِيدٌ*; (L;) and *فَدَّدَ*; (M, L;) *He* (a man) *trod vehemently upon the ground, by reason of exultation, and brishness, liveliness, or sprightliness*. (M, L.) [See also 2.] — *فَوَّ يَفْدُنِي وَيَعْدُنِي* means *He threatens me*. (K, TA.)

2. *فَدَّدَ*, inf. n. *فَدْدِيدٌ*, *He cried out, or vociferated, or did so vehemently, in buying or selling*. (IAṣr, T, L, K.) — And *He* (a man) *walked upon the ground proudly and exultingly*. (IAṣr, T, L, K:*)

R. Q. 1. *فَدَّدَ*, inf. n. *فَدْدَةٌ*: see 1, in three places. — Also *He* (a man, TA) *ran, fleeing from an enemy or a beast of prey*. (T, L, K.) [See also 1, latter half.]

فَدَادٌ: see *فَدَادٌ*, last sentence.

فَدِيدٌ an inf. n. of 1 [q. v.]. — Also *Abundance of camels*. (M, L.) — And *إِبِلٌ فَدِيدٌ* *Many camels*. (M, L.)

فَدَادَةٌ and *فَدَادَةٌ*: see the next paragraph, last two sentences, in three places.

فَدَادٌ *Having a strong, or loud, voice*, (S, M, A, L, K,) and *rude, coarse, or uncivil, in speech*; (L, K;) as also *فَدَّدَ* and *فَدَّدَ*. (Lth, M, L,

ق.) — *Having a vehement tread.* (M, L, K.) Hence, in a trad., *قَد كُنْتَ تَبْنِي قَوْبِي قَدَادًا* i.e. [Thou usedst to walk upon me] treading vehemently, as said by the earth, (M, L,) to a dead man buried in it. (L.) — *Proud, (K, TA,) and exulting.* (TA.) — And *Possessing camels in number from two hundred* (in some copies of the K [and in a copy of the T] *from hundreds, TA*) *to a thousand, (AO, T, Nh, L, K,) and therewithal rude, coarse, or uncivil, and proud.* (AO, T.) — Pl. *قَدَادُونَ*. (L, K, &c.) — The pl. occurs in a trad., in the saying, *إِنَّ الْجَفَاءَ وَالْقِسْوَةَ فِي الْغَدَادِينَ* (T, S, L,) meaning [Verily rudeness, or coarseness, and hardness, are in] the men whose voices are high, or loud, in their corn-fields and among their cattle: (El-Ahmar, A, T, S, L, K:) or (in the K “and”) the tenders of camels, and pastors, and tenders of oxen and of asses: (Th, T, K:) or (in the K “and”) the tillers of the ground; (M, A, Mgh, K, TA;) because they vociferate in their corn-fields: (A, Mgh:) or (in the K “and”) the people of the deserts; (M, K, TA;) the men who dwell in the *قَدَادِ* [pl. of *قَدَدٌ*, q. v.] (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M:) or (in the K “and”) the possessors of many camels. (M, K, TA.) [See also art. *قَدَن*.] — *قَدَادَةٌ* signifies *The frog*: (A, K:) so called because of its croaking. (A.) — Also, *قَدَادَةٌ*, (IAqr, Th, M, L, K,) and *قَدَادَةٌ*, (IAqr, L,) or *قَدَادَةٌ*, (M, K,) *A cowardly man.* (IAqr, Th, M, L, K.) — Also, *قَدَادَةٌ*, (L,) or *قَدَادَةٌ*, (M, K,) *A certain bird*: (M, L, K:) n. un. of *قَدَادٌ*, (L,) or *قَدَادٌ*. (M.)

قَدَادَةٌ: see the last three sentences of the next preceding paragraph.

قَدَرٌ *A desert, or waterless desert,* (T, M, L, K,) *wherein is nothing*: (T, M, L:) or *an even tract of land*: (S, L, K:) or *a spacious and pebbly tract of land*: (A:) or *a rugged and pebbly tract of land*: or *a hard place*: (M, L:) or *a hard and rugged place*: (K:) or *an elevated place* (A, T, L, K) *in which is hardness*: (A, T, L:) pl. *قَدَادِ*. (L.)

قَدَرٌ: see *قَدَادٌ*, first sentence.

قَدَرٌ: see *قَدَادٌ*, first sentence. — Also *Thick milk*: (IAqr, T:) or i. q. *قَدَرٌ*, (K,) which signifies *very thick milk*: (S and L and K in explanation of the latter:) or both signify *sour and thick milk*. (T and L in explanation of the latter.)

فدح

1. *فَدَحَهُ*, (S, A, K,) aor. ف, (K,) inf. n. *فَدَحَ*, (TA,) *It (a debt, S, A, K, and an affair, and a load, TA) burdened him, burdened him heavily, oppressed him, or overburdened him*: (S, A, K:) *فَدَحَهُ* [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.)

4: see the preceding paragraph: — and that here following.

10. *اسْتَفَدَحَهُ* *He deemed it* (i. e. an affair [&c.]) *burdensome, heavily burdening, oppressive, or overburdening*: (A, TA:) or *he found it to be so*; as also *فَدَحَهُ*. (K.)

فَادِحٌ *A debt, (A,) or an affair, (S, K,) [or a load, (see 1,)] burdening, burdening heavily, oppressing, or overburdening.* (S, A, K.)

فَادِحَةٌ *A misfortune, an affliction, or a calamity*: [pl. *فَوَادِحُ*:] *الدَّخْرِ* signifies the afflictions, or calamities, of fortune. (K, TA.)

مَفْدَحٌ: see the following paragraph.

مَفْدُوحٌ *A man burdened, heavily burdened, oppressed, or overburdened, by debt, or by an affair, or by a load*: (S, L, TA:) *مَفْدَحٌ* in this sense is not allowable. (L.)

فدخ

1. *فَدَخَ رَأْسَهُ*, aor. ف, (K, TA,) inf. n. *فَدَخَ*, (TA,) *He broke his head with a stone*: (K, TA:) and *فَدَخْتُ الشَّيْءَ* *I broke the thing*: (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.)

فدر

1. *فَدَرَ*, (Lth, IAqr, T, S, M, O, K,) aor. ف, (M,) or ف, (O, K,) inf. n. *فَدَرٌ* (Lth, T, S, M, O, K) and *فَدَرٌ*; (K;) and *فَدَرَ*, (IAqr, T, O, K,) inf. n. *فَدِيرٌ*; (O;) and *فَدِرٌ*; (IAqr, T, O, K;) said of a stallion, (IAqr, T, S, &c.,) primarily of a stallion-camel, (IAqr, T,) *He desisted from covering*; (IAqr, T, S, O;) or *he desisted from covering, being wearied by much indulging therein*: (S, O:) or *he flagged, or became remiss, or languid, in covering*, (Lth, T, M, K,) and *desisted therefrom*: (M, K:) the *د* in *فَدَرَ*, thus used, may be a substitute for the *ت* in *قَدَرَ*: (O:) accord. to I Ath, it signifies *he lacked power, or ability, to cover*. (TA.) — *فَدَرَ*, inf. n. *فَدَرٌ*, said of a mountain-goat, *He became such as protected himself in the mountain from the hunter*: or *he became large, or big, and advanced in age, or full-grown*; thus says IKt. (TA.) — And *فَدَرَ* said of cooked flesh-meat, (K, TA,) inf. n. *فَدَرٌ*, (TA,) *It became cold*. (K, TA.) — *فَدِرٌ*, aor. ف, inf. n. *فَدَرٌ*, *He was, or became, foolish, stupid, or unsound in intellect or understanding*. (TA.)

2: see 1, first sentence. — *هَذِهِ جِبَارَةٌ تُفَدَرُ* means *These are stones that break into small and large pieces*. (O, K.)

4: see 1, first sentence.

5. *تَفَدَّرَ*, said of a stone, *It, being struck, broke in pieces*. (TA.)

قَدَرٌ: see *فَادِرٌ*, in two places.

قَدِرٌ *Foolish, stupid, or unsound in intellect or understanding*. (S, M, O, K.) — And *Wood that quickly [or easily] breaks*. (O, K.)

فَدْرَةٌ *A piece of flesh-meat*: (M, K:) or *a compact piece thereof*: (A, T, S, O:) or *a piece of cold, cooked, flesh-meat*: (T: [mentioned in the TA as from the M:]) and *a piece of anything*: (TA:) pl. *فَدَرٌ*. (T, TA.) — *A lump of dates [compacted together]*: (M:) or *a large hump of dates compacted together*; as also *فَدِيرٌ* and *فَدِيرَةٌ*, (TA in art. *فَدِرٌ*.) — *A piece of a mountain*: (T, K:) or *an overtopping, or an overhanging, or a projecting, piece of a mountain*. (M.) See also *فَادِرَةٌ*. — And *A portion of the night*. (M, K.)

فَدْرَةٌ *A man who goes away by himself*; (Ibn-Abbád, O, K;) like *فَرْدَةٌ*; formed by transposition. (Ibn-Abbád, O.) [See also *فَادِرٌ*, last signification.]

فَدْرٌ *Silver*. (O, K.) — And also, (K,) or *غَلَامٌ*, *فَدْرٌ*, (O,) *A boy, or youth, that has nearly attained to puberty*: or *fat, or phump*. (O, K.)

فَدُورٌ: see the next paragraph.

فَادِرٌ, applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] *Desisting from covering*; or *desisting from covering, being wearied by much indulging therein*: (S, O:) or *flagging, or becoming remiss, or languid, in covering, and desisting therefrom*: (M, K:) [or *lacking power, or ability, to cover*: (see 1:)] pl. *فَوَادِرٌ*, (S, O,) or *فَدَرٌ*. (M, K.) — Also, and *فَدِيرٌ*, (S, M, O, K,) and *فَدِرٌ*, (M, K,) applied to a mountain-goat, *Advanced in age, or full-grown*: (S, M, O, K:) or *youthful, and complete in make*: (M, K:) or *large, or big*: (S, O:) or *that protects himself in the mountain from the hunter*: (M, K:) *فَادِرٌ* applied to a mountain-goat as meaning *advanced in age* is like *فَارِجٌ* applied to a horse, and *بَازِلٌ* to a camel, and *صَالِحٌ* to an animal of the bovine kind and to a sheep or goat: (A, T:) accord. to I Ath, it is from *فَدَرَ* said of a stallion as meaning “he lacked power, or ability, to cover:” (TA: [and the like is said in the O:]) the pl. (of *فَادِرٌ*, M) is *فَدَرٌ*, (M, and so in some copies of the K,) or *فَدِرٌ*, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter plural in a verse cited voce *تَدَدَّرَ*],) and *فَوَادِرٌ* and (of *فَدِرٌ*, M) *فَدُورٌ*, and (quasi-pl. n., M) *فَدِيرَةٌ*, (M, K,) like *مَنْبَحَةٌ*. (M.) — And *فَادِرٌ*, (O, K,) [thus] without *ة*, (O,) signifies also *A she-camel that goes away alone, apart from the others*; (O, K, TA;) like *فَارِدٌ*. (TA.) [See also *فَدْرَةٌ*.]

فَادِرَةٌ + *A great, (T, O, K,) hard and solid, (M, K,) mass of rock, (T, M, O, K,) which one sees, (T, O) upon the head of a mountain*; (T, M, O, K;) likened to the mountain-goat; (M, O;) as also *فَدِيرَةٌ*. (TA.) [See also what next follows.]

فَدِيرٌ (S, K) and *فَدِيرَةٌ* (S, M, K) *A great mass of rock that projects, or juts out, (تَدَدَّرُ) from the head of a mountain*: (S:) what is thus called is *short of (دُونَ) what is termed فَدِيرَةٌ* [in relation to a mountain]; (M, K;) by which may

be meant *دون* in respect of place and projection, not in respect of size. (TA.) [See also *فَدَرَة* and *فَادِرَة*: and see more in art. *فَدَر*.]

طَعَامٌ مُفَدَّرٌ, like *مُخَبَّنٌ* [in measure, app. in some one or more of the copies of the K like *مُخَصَّنٌ*, for, as is mentioned in the TA, El-Bedr El-Karāfee says that it is anomalous, like *مُسَبَّبٌ* from *أَسَبَبٌ*, and *مُخَصَّنٌ* from *أَخَصَّنَ*], Food that stops from copulation; (K;) as also *مُفَدَّرَة*. (Lh, K.)

مُفَدَّرَة: see what next precedes: — and see *فَادِرٌ*. — Also A place of the mountain-goats termed *فَدَر* pl. of *فَادِرٌ*: (S, O:) [or] *مَكَانٌ مُفَدَّرَةٌ* signifies a place in which are many of those mountain-goats. (M, K.)

فَدَع

1. *فَدَع*, with kesr, [aor. -, inf. n. *فَدَعُ*] He was, or became, such as is termed *أَفْدَعُ* [q. v.]. (O.) And *فَدَعَتْ فَدَمَهُ*, (O, K, TA, in the CK [erroneously] *فَدَعَتْ*), [aor. and inf. n. as above,] occurring in a trad., His foot had the affection termed *فَدَعُ* [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) — See also *فَدَعُ*.

2. *فَدَعَهُ*, (O, TA, from a trad.,) inf. n. *فَدَعِيعٌ*, (O, K,) He caused him (a man, O, TA) to be, or become, such as is termed *أَفْدَعُ*. (O, K, TA.)

فَدَعُ [app. an inf. n. of which the verb is *فَدَعُ*] A breaking, or crushing, syn. *شَدَحُ* [q. v.]: and a slight splitting or cleaving or slitting. (TA.)

فَدَعُ [mentioned above as an inf. n.] Deflection, and distortion: this is [said to be] the primary signification. (TA.) [Generally] A distortion of the wrist or of the ankle-joint, (S, Mgh, O, Mṣb, K,) so that the hand or the foot becomes turned towards the inner side: (S, O, Mṣb, K:) or the walking upon the back [i. e. the upper surface] of the foot [from an explanation of *أَفْدَعُ* by IḤar, mentioned in the Mgh and O and Mṣb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also *رَوْحُ*]) or height of the hollow part of the sole of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of *أَفْدَعُ* by Aḡ, mentioned in the O]: (K, TA:) or a distortion (*عَوَجٌ*, K, TA, [in the O *عَوَجٌ*], and *مَيْلٌ*, TA) in the joints, as though they were dislocated, (Lth, O, K,) mostly in the wrists and ankle-joints, (Lth, O, K, TA,) by nature (Lth, O, K, TA) or by disease, as though the person were unable to extend them: (Lth, O, TA:) or a deflection between the foot and the shank-bone, (O, K, TA,) and the like in the arm, being a state of dislocation of the joints: (TA:) or it is a colliding of the [inner] ankle-bones, and a wide separation of the feet, (Mgh, TA,) to the right and left. (TA.)

[See, again, *رَوْحُ*.] In the camel, (K,) or in the fore legs of the camel, (IṢh, O, TA,) it is The state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised; (IṢh, O, K, TA;) and it is nought but a rigidity in the pastern [that occasions this]. (IṢh, O, TA.)

فَدَعَة The place of what is termed *فَدَعُ*, (S, O, Mṣb,) in the wrist or ankle-joint. (S, Mṣb.)

أَفْدَعُ Having a deflection; and distorted. (TA [in which it is implied that this is the primary signification.]) [Generally] Having the affection termed *فَدَعُ* [q. v.]; applied to a man; (S, Mgh, O, Mṣb, K;) and to a lie-camel: (O, K:) fem. *فَدَعَاءُ*; (O, Mṣb, K;) applied to a woman; (Mṣb;) and to a she-camel; (O, K;) and to a female slave as meaning whose hand is distorted in consequence of work. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning Having a distortion of the extremities of the fore parts of his feet; in like manner as when it is applied to a lie-camel. (Lth, O, TA.) And hence, *الْأَفْدَعُ*, as an epithet in which the quality of a subst. predominates, signifies The male ostrich. (TA.) And *أَفْدَعُ* is applied by Ru-beh to fish (*سَمَكٌ*) as meaning Bending, crooked, or curving. (O.) And *الْفَدَعَاءُ* is a name of † The well-known asterism called *الدَّرَاعُ* [q. v., the Seventh Mansion of the Moon; also called *فَدَعَاءُ النُّشْرَةِ*, because the *النُّشْرَةُ* is the Eighth Mansion]: a poet says,

• يَوْمٌ مِنَ النُّشْرَةِ أَوْ فَدَعَائِهَا •
• يَخْرِجُ نَفْسَ الْعَزِيزِ مِنْ وَجَعَائِهَا •

[A day of the auroral setting of the *النُّشْرَةُ* or of its *فَدَعَاءُ* that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intenseness of the cold. (TA.) — The dim. of *أَفْدَعُ* is *أَفْدِيعُ*. (TA.)

أَفْدِيعُ: see what next precedes.

فَدَغ

1. *فَدَغَهُ*, aor. -, inf. n. *فَدَغُ*, He broke it, (S, O, Mṣb, K,) or crushed it; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Mṣb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and he bruised, brayed, or pounded, it coarsely: and he clave, split, or rent, it slightly. (TA.) — And *فَدَغَ الطَّعَامَ* He put much clarified butter into the food. (O, K, TA.) — And one says also, *فَدَغَ الْكَبَابَ فِي التَّمَنِ* [upp. meaning He preserved the truffles in clarified butter]. (O.)

7. *انْفَدَغَ* It (anything dry, or rigid,) became soft, or supple. (O, K.)

فَدَغُ Distortion in the foot: (Ibn-'Abbād, O, K:) like *فَدَعُ*, which is more common. (O.) [See *فَدَعُ*.]

مِفْدَغٌ An instrument for breaking, or crushing.

(K, TA.) And applied to a man; like *مِدْقُ* [q. v.]. (TA.)

فَدَم

1. *فَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*, [aor. -,] inf. n. *فَدَمٌ*, I covered his, or its, mouth with the *فِدَامِ* [q. v.]: (S:) or *فَدَمَ فَاهُ*, and *عَلَى فِيهِ*, aor. -, and *فَدَمَ*, (M, K, TA,) inf. n. *فَدَمِيرٌ*; (TA;) he put the *فِدَامِ* upon his, or its, mouth: (M, K:) [app. used in relation to a man and also to an *إِبْرِيْقُ* or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, *فَدَمُوا أَفْوَاهَهُمْ* They bound the *فِدَامِ* upon their mouths: (T:) and *فَدَمَ* *الْإِبْرِيْقُ*, (M, K,) inf. n. *فَدَمِيرٌ*, (K,) He put the *فِدَامِ* upon the mouth of the *إِبْرِيْقُ*. (M, K.) — *فَدَمَ*, (T, M, K,) inf. n. *فَدَامَةٌ* (T, S, M, Mṣb, K) and *فَدُومَةٌ*, (S, M, Mṣb, K,) He was, or became, such as is termed *فَدَمٌ* [q. v.]; or he was, or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course. (TA.)

2: see the preceding paragraph, in three places. One says also, *فَدَمَ الْبَعِيرَ*, meaning He bound upon the camel's mouth the *فَدَامَةُ*, (M,) which means the *غِمَامَةُ* [q. v.]. (TA.)

فَدَمٌ Impotent (T, S, M, K) in speech, (T, M, K,) and in adducing an argument; (T, M;) [as though his mouth were covered with a *فِدَامِ*, for it is said in the S to be from *عَلَى فِيهِ* *فَدَمْتُ عَلَى فِيهِ بِالْفِدَامِ*; heavy, sluggish, or dull; (S;) or with heaviness, sluggishness, or dullness, and softness, and paucity of understanding: (M, K:) or unintelligent: (Mṣb:) and thick; (M, K;) fat; (M;) foolish, or stupid; rough, rude, or uncivil: (M, K:) accord. to IḤar, the heavy, sluggish, or dull; as being likened to blood, which is thus called: (T:) and *فَدَمٌ* is a dial. var. thereof, or, accord. to Yaḡkoob, the *ث* is a substitute for the *ف*: (M:) the fem. is with *ة*: (M, Mṣb, K:) and the pl. is *فِدَامٌ* [agreeably with analogy]. (M, K: in a copy of the T *فَدَمٌ* [which I think a mistranscription.]) — Also Heavy [and app. thick] blood: and, accord. to IḤar, blood [itself]. (T.) — And A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or: saturated with red dye by its being put again into the safflower time after time. (TA.) And Red that is saturated (M, K) with redness: (K:) or of which the redness is not intense. (Thus also in some copies of the K.) [See also *مُفَدَّمٌ*.]

فَدَامٌ: see the next paragraph, in two places.

فَدَامٌ and *فَدَامٌ* and *فَدَامٌ* and *فَدَامٌ* (K,) or *فَدَامٌ* [only], (S, T, M,) A thing which the Persians or other foreigners, (T, K,) and the Magians, (K,) bind upon their mouths on the occasion of their giving to drink; (T, K;) or a

piece of cloth with which the Magian binds his mouth; (S;) or a sort of thing with which the Persians or other foreigners wipe [app. the mouth] when they give to drink; one of which is termed **فَدَامَةٌ**. (M. [In the S it seems to be implied that this last word is syn. with **فَدَامٌ** as expl. above.]) — Also, (K,) or the first, (T, S, M,) and also **فَدَامٌ**, (S,) or and also **فَدَامٌ**, (M,) *A strainer, or clarifier*, (T, S, M, K,) *for a mug* and *an إبريق* and the like; (T;) *a thing that is put in, or upon, the mouth of the إبريق, for the straining, or clarifying, of what is in it*: (S, M:*) also called **فَدَامٌ**. (M.) — And **فَدَامٌ** signifies also the same as **عِمَامَةٌ**: thus in copies of the K [and in a copy of the M]: but the former word is correctly **فَدَامَةٌ** [as is implied in one place in the M]; and the word by which it is explained is correctly **عِمَامَةٌ**, [as in some copies of the K,] meaning *A thing that is put upon the mouth of the camel*. (TA. [See 2: and see also the first paragraph of art. **غمر**.])

فَدَامَةٌ: see the next preceding paragraph.

فَدَامٌ: see **فَدَامٌ**, in three places.

فَدُومٌ: see **فَدَامٌ**.

فَدَامَةٌ n. un. of **فَدَامٌ**: see **فَدَامٌ**, former half.

مُفَدَّمٌ: see **مُفَدَّمٌ**. — Also *A garment, or piece of cloth, saturated with red dye*: (Sh, T, S, M, and some copies of the K:) or *of which the redness is not intense*. (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the **مُفَدَّم** for the **مُحَرَّم**, but saw no harm in the **مُضَرَّج** [q. v.]. (TA.) — Also *Dye thick and saturated*. (S.) — And **ذَلُّ مُفَدَّمٍ** † *Deeply-stained, intense, vileness or ignominy*. (TA.)

مُفَدَّمٌ (T, M, K) and **مُفَدُّومٌ** (T) and **مُفَدَّمٌ** (M, K) *An إبريق [a vessel for wine] having a strainer, called فَدَامٌ*, (T, M, K,) in, or upon, its mouth: (M, K:*) and so **مُفَدَّمٌ**. (M.) It is said in a trad., **إِنَّكُمْ مَدْعُودُونَ يَوْمَ الْقِيَامَةِ مُفَدَّمَةٌ أَفْوَاهُكُمْ**, [Verily ye will be summoned on the day of resurrection having your mouths closed with the فَدَام]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.)

مُفَدَّمَاتٌ [Vessels of the kinds called] **مُفَدَّمَاتٌ** and **دَنَانٌ** [pls. of **إِبْرِيقٌ** and **دَنَانٌ**]. (S.)

مُفَدُّومٌ: see **مُفَدَّمٌ**.

فدن

2. **فَدْنٌ** signifies *The making a building tall*. (K. [See **فَدَنٌ**.]) — And † *The fattening of camels*. (K, TA.) One says, **فَدَنَهُ**, meaning † *He (the pastor) fattened him* [i. e. a camel]; *made him like the فَدَن*, i. e. the **قَصْر**. (TA.)

فَدَنٌ *A [pavilion, or building of the kind termed]*

قَصْرٌ, (S, M, A, K,) *raised high, or made lofty*: (M, K:) pl. **أَفْدَانٌ**; (M, A;) to which fat camels are likened. (A. [See 2.]) — And *A certain red dye*. (M, K.)

فَدَانٌ: see the next paragraph, in five places.

فَدَانٌ The bull; (M, K;) and so **فَدَانٌ**: (K:) the bull with which one ploughs: (IAqr, TA:) or, (AA, AHn, S, M, Mgh, Msh, K,) as also **فَدَانٌ**, (Mgh, Msh, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Msh, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] **قِرَانٌ** (Mgh) [and] which plough, (S,) or with which one ploughs; (AHn, M, Mgh, Msh, K:*) and one thereof is not called **فَدَانٌ**: (AHn, M, K:) or **فَدَانٌ** signifies, (Mgh, K,) and so **فَدَانٌ**, (Mgh,) or the former, (S,) or each, (M, Msh,) signifies also, (S, M, Msh,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Msh, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Msh;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] **قِرَانٌ**: (M:) but accord. to Abu-l-Hasan Es-Sikillee, **فَدَانٌ**, without teshdeed, signifies the implement, or apparatus, with which one ploughs: and **فَدَانٌ**, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAqr says the like: (TA:) [see also **عِيَانٌ**:] the pl. of **فَدَانٌ** is **فَدَادِينٌ**, (S, M, Mgh, Msh, K,) meaning *oxen with which one ploughs*: (M, TA:) the pl. of **فَدَانٌ** is **أَفْدَنَةٌ** [a pl. of pauc.] and **فَدْنٌ**, (M, Mgh, Msh, TA,) and the vulgar say **فَدْنٌ**, with kesr. (TA.) — **فَدَانٌ**, with teshdeed, also signifies *A certain commonly-known quantity [of land]*; (IAqr, TA;) said by Abu-l-Hasan Es-Sikillee to signify *a limited portion of land, subdivided into four and twenty keeráts*; (TA;) [loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term *jugerum*, and our *acre*; and commonly defined as consisting of 333 *kaṣabehs* (or *rods*) and one third; (the *kaṣabeh* being 24 *kabḍahs*; and the *kabḍah* being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying *a place of seed-produce*. (M, TA.)

أَصْحَابُ الْفَدَادِينِ is said to signify **الْفَدَادِينِ** [The possessors of ploughing oxen]; like as **جَمَالُونَ** signifies “possessors of camels:” but it has been otherwise expl. in [its proper place, as pl. of **فَدَادٌ**, in] art. **فد**. (K.)

بَنَاءٌ مُفَدَّنٌ *A building that is [made] tall, or lofty*. (M.) — And **ثَوْبٌ مُفَدَّنٌ** *A garment, or piece of cloth, dyed with فَدْنٌ*. (TA.)

فدى

1. **فَدَاهُ**, (T, S, M, &c.,) aor. **يَفْدِيهِ**, (Msh, K,) inf. n. **فَدَاءٌ**, (T, S, M, Mgh, K, [omitted in my

copy of the Msh, probably by inadvertence,]) and **فَدَى**, (Mgh,) or **فَدَى**, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msh, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like **فَدْيَةٌ**,] but 'Alee Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Aghhar] is related to have said that this is not allowable except by poetic license, and El-Kálee says that **الْفَدَى** was used by the Arabs in conjunction with **الْجَمَى**, [see **جَمَاءٌ**, in art. **رحمى**,] but other forms were used in other cases [among which he seems to mention **فَدَاءٌ**, with fet-h and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA:) and **اِفْتَدَاهُ**, (M,) [whence an ex. in a verse which will be found in what follows,] or **اِفْتَدَى بِهِ** (K, TA) and **مِنَهُ**, (TA,) [but I do not know **اِفْتَدَى** in either of these phrases as having any other than the well-known meaning of **فَدَى نَفْسَهُ**, which is strangely omitted in the K;] and **فَادَاهُ**, (S, Mgh, Msh, K, TA,) inf. n. **مُفَادَاةٌ** and **فَدَاءٌ**; (Msh, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msh, TA;) *He gave his ransom*; (S;) *he gave a thing*, (K, TA, [أَعْطَاهُ in the CK being a mistake for **أَعْطَى**, without the affixed pronoun,]) or *a captive, for him*, (TA,) and so *liberated him*; (K, TA;) [i. e. *he ransomed him*;] or *he liberated him, or ransomed him, مِنَ الْأَسْرِ* [from captivity]: (Mgh, Msh:) or **فَادَاهُ** signifies *he loosed him, or set him free, and took his ransom*: (Mgh, Msh, TA:) or **مُفَادَاةٌ** signifies *the giving a man and taking a man [in exchange]*: and **فَدَاءٌ**, [as inf. n. of **فَدَاهُ**,] the *purchasing him [from captivity or the like]*: (Mbr, T, Mgh, Msh, TA:) or the *preserving a man from misfortune by what one gives by way of compensation for him*; as also **فَدَى**: (Er-Rághib, TA:) you say, **فَدَيْتُهُ بِمَالِي** *I purchased* [i. e. *ransomed*] *him with my property*, and **بِنَفْسِي** *with myself*: (T:) or, accord. to Nuṣeyr Er-Rázee, the Arabs say, **فَادَيْتُ الْأَسِيرَ** [I ransomed the captive], and **فَدَيْتُهُ بِأَبِي وَأُمِّي** [I ransomed him in a tropical sense with my father and my mother], and **بِمَالٍ** [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, **فَدَيْتُ الْأَسِيرَ** meaning *I freed the captive from the state in which he was*, though **فَادَيْتُ** is better in this sense: as to the reading **تَفَادَوْهُمْ** [in the Kur ii. 79], Abou-Mo'adh says, it means *Ye purchase them from the enemy and liberate them*; but the reading **تَفَادَوْهُمْ**, he says, means *ye contend with them who are in your hands respecting the price and they so contend with you*: (T, TA:) [that **اِفْتَدَاهُ** is syn. with **فَدَاهُ** is shown by what here follows:] a poet says,

• فَلَوْ كَانَ مِثَّ يَفْدِي لَفَدَيْتُهُ •
• بِمَا لَرْتَكُنْ عَنْهُ النَّفْسُ تَطِيبُ •

[And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish]. (M, TA.) — [The inf. ns. of the first of these verbs are much used in precative phrases:] they said, **فَدَى لَكَ** [for **فَدَاكَ**, and therefore virtually meaning **فَدَيْتَ** *Mayest thou be ransomed*; the **ل** being لِلشَّيْءِ i. e. “for the purpose of notifying” the person addressed]: (TA.) and **فَدَى لَكَ أَبِي** [for **فَدَاكَ أَبِي** *May my father ransom thee with himself*; so that it may be well rendered *may my father be a ransom for thee*]: (S:) and **فَدَا**, with tenween, some of the Arabs pronounce with **kesr** [to the **ا**, i. e. they pronounce **فَدَا** with the tenween of **kesr**], peculiarly when it is next to [meaning immediately followed by] the preposition **ل**, saying **فَدَا لَكَ**, because it is indeterminate; they intending thereby the meaning of a prayer; and **As** has cited [as an ex. thereof] the saying of En-Nábigah [Edh-Dhubyanee],

• مَهْلًا فَدَا لَكَ الْأَقْوَامَ كَثِيرًا •
• وَمَا أَتَبَّرَ مِنْ مَالٍ وَمِنْ وَلَدٍ •

[Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom, or be a ransom, for thee: **فَدَا** being app. assimilated to an indeterminate imperative verbal noun such as **صَه** in the phrase **صَه يَا رَجُلٌ**, which is as though one said **سُتَوَاتُ يَا رَجُلٌ**; thus meaning here **لِيَفْدِكَ**: but De Sacy mentions, in his “Chrest. Arabe,” sec. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, **فَدَا** and **فَدَا** and **فَدَا**; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فدا بمعنى ليفدك والقول الآخر كما بنى الامر وكذلك تراك وتراك لانه ليفدك فبناه كما بنى الامر وكذلك تراك وتراك ودارك بمعنى اترك ودارك: this, it will be observed, is similar to the explanation which I have offered of **فَدَا لَكَ**; for **لِيَفْدِكَ** is app. a typographical mistake for **لِيَفْدِكَ**: and I incline to think that **فَدَا**, though supposed to be correct and therefore likened to **تَرَاكَ** and **دَرَاكَ**, is a mistake of a copyist for **فَدَا**; and the more so because I find in Ahlwardt's “Divans of the Six Ancient Arabic Poets” the three readings **فَدَا** and **فَدَا** and **فَدَا**, but not **فَدَا**. (S, TA.) — **وَقَدَّيْنَاهُ بِذَنْبٍ** [in the **Kur xxxvii. 107**] means *And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter*. (T, TA.) — **فَدَتْ** **فَدَتْ** **فَدَتْ** [alone] mean *She gave property to her husband so that she became free from him by divorce*. (Mgh, TA.) — See also what next follows.

2. **فَدَا**, (S, TA.) or **فَدَا** **بِنَفْسِهِ**, (S, TA.) [or both, for both are correct,] inf. n. **فَدَيْتَ**; (S, K;)

and **فَدَا**, (S, TA,*) aor. **يَفْدِيهِ**, inf. n. **فَدَا**; (TA;) *He said to him جَعَلْتُ فِدَاكَ [May I be made thy ransom, i. e., a ransom for thee]. (S, K, TA.)*

3: see 1, former half, in five places. — In the saying respecting bloodwits, **وَإِنْ أَحْبَبُوا فَادُوا**, the meaning is, [And if they like,] they free the slayer, or his next of kin who is answerable for him, and accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mgh.)

4. **اِغْدَاهُ الْأَسِيرُ** [in the CK (erroneously) **الاسير**] *He accepted from him the ransom of the captive*. (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmán Ibn-'Abd-Allah and El-Hakam Ibn-Keysán had been made captives, **لَا نَقْبَلُكُمْ هُنَا حَتَّى يَقْدِمَ صَاحِبَانَا** [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Sa'd Ibn-Abi-Wakkás and 'Otbeh Ibn-Ghazwán. (M.) — **اِدَى فُلَانٌ** *Such a one danced, or dandled, his child*: (K, TA:) because of his [often] saying, **فَدَى لَكَ أَبِي وَأُمِّي** [May my father and my mother be ransoms for thee]. (TA.) — **اِدَى** also signifies *He made for his dried dates a store-chamber*. (K.) — And † *He became large in his body*: (IAar, T, K, TA;) as though it became like the **فَدَا** [q. v.]. (TA.) — And *He sold dates*. (IAar, T, K.)

6. **تَفَادَوْا** *They ransomed one another*. (S, TA.) — And † *They guarded themselves, one by another*; as though every one of them made his fellow to be his ransom. (Mgh, TA.) — And **تَفَادَى مِنْهُ** *He guarded against it, or was cautious of it, and kept aloof from it*. (S, K, TA.)

8: see 1, first quarter, in two places; and again, near the middle of the paragraph. — As intrans., **فَدَى** signifies [He ransomed himself;] he gave a ransom for himself. (Er-Rághib, TA.) You say, **اِفْدَى مِنْهُ بِكَذَا** [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the **Kur ii. 229**. (TA.) See 1, last sentence but one.

فَدَى and **فَدَى** and **فَدَا** and **فَدَا** all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say **فَدَى لَكَ أَبِي** and **فَدَى لَكَ أَبِي**, the words **فَدَى** and **فَدَى** may be either inf. ns. or substs.: as substs., the second and third are more common than the first:] **فَدَى** [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or property given as a substitute [or a ransom] for a captive: (Mgh, Mgh, TA:) and property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast; and thus it is used in

the **Kur ii. 180** and **192**: (Er-Rághib, TA:) and its pl. is **فَدَايَاتُ** and **فَدَايَاتُ**. (Mgh, Mgh, TA.)

فَدَى: see the next preceding paragraph. [Hence the phrase] **جَعَلْتُ فِدَاكَ**: see 2. It is also a pl. of its syn. **فَدَايَةُ**. (Mgh, Mgh, TA.)

فَدَى: see **فَدَى**. — **فَدَى** **فَدَى** **فَدَى**, accord. to the K, but in the S, **فَدَى** **فَدَى** **فَدَى**, mentioned in art. **فَدَى**, is a saying meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.) **فَدَى** and **فَدَى** are dial. vars. (TA in art. **فَدَى**.)

فَدَا **فَدَا**, (K, TA,) i. e. (TA) a collection, of wheat: (M, K, TA:) or it signifies, (K,) or signifies also, (M,) a collection of food, consisting of barley and dates and the like: (M, K:) or an **أَنْبَار**, i. e. a collection, of food, consisting of wheat and dates and barley: (S:) and it is said to signify a place in which dates are spread and dried, in the dial. of 'Abd-El-Kays. (M.) — And The **فَدَا** [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.)

فَدَا: see **فَدَى**.

فَدَاوِيَّةُ is the appellation of A class, or sect, of the **خَوَارِجُ** of the **دَرْزِيَّةُ** [or **دَرْزُ**, whom we call the **Druses**; it is a coll. gen. n., of which the n. un. is **فَدَاوِيٌّ**; the **و** being a substitute for **ا**: it is used to signify those who undertake perilous adventures, more particularly for the destruction of enemies of their party; as though they offered themselves as ransoms or victims; and hence it is applied to the sect called in our histories of the Crusades “The Assassins”]. (TA.)

بِنَفْسِي **فَدَى**, originally **مَفْدُوِيٌّ**. In the saying **فَدَى فُلَانٌ مَفْدِيٌّ** *With my soul, or myself, may such a one be ransomed*, **مَفْدِيٌّ** is often snppressed; being meant to be understood.]

فَدَى

1. **فَدَى** **فَدَى** **فَدَى**, [aor. -, inf. n. **فَدَى**,] *He was, or became, apart from his companions, and remained alone*. (L.) — And **فَدَى**, (TA,) [aor. -,] inf. n. **فَدَى**, (K, TA,) *He drove away (طَرَدَ) vehemently*. (K, TA.)

4. **اِفْدَى** *He made him, or it, to be single; sole; or one, and no more*; syn. **أَوْتَرَهُ**; (S in art. **وَتَر**;) and **جَعَلَهُ فَدَا**, i. e. **وَفَرَا**. (TA in that art.) — And **أَفْدَتْ** *She (a ewe or goat) brought forth one only*, (El-Ahmar, T, S, M, O, L, Mgh,) at a breeding; (Mgh;) inf. n. **اِفْدَا**. (El-Ahmar, T, M, L.) [See **مَفْدِيٌّ**.]

5: see the next following paragraph.

10. **اِسْتَفْدَى بِهِ** *He was, or became, alone; inde-*

pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, *استغذ على الأمر* *He was, or became, alone, or independent, exclusively of me, in the affair:* (O:) and *تغذ به* also has the former meaning: (K, TA:) or this latter signifies *He was, or became, alone with him.* (O.)

R. Q. 1. *تَغَذَّ* *He contracted himself* (تَغَاَصَرَ), to leap, deceiving, or circumventing, (IAqr, T, O, K,) or in order to deceive, or circumvent, when leaping; (IAqr, T in art. ذف) said of a man. (IAqr, T, O.) — [And accord. to the K, in art. ذف, i. q. تَبَخَّرَ: like ذَغَذَفَ: but] accord. to IAqr, ذَغَذَفَ has this latter meaning, and تَغَذَّ signifies as expl. above on his authority. (T in art. ذف.)

فَذْ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فَرْدٌ; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Mgh:) pl. [of mult.] فُذُودٌ (M, L, Mgh, K) and [of pause.] أَفْذَادٌ. (M, L, K.) One says, ذَهَبَا فُذَيْنِ, *They two went away singly.* (S, O, L.) And جَاءَ الْقَوْمُ فُذًا: see فُذَاذَى. — And قَتَرَ فُذٌ *Dates that are separate, each one from others;* (IAqr, S, M, O, L, K;) *not sticking together;* (IAqr, M, L;) as also فُضٌّ; (M;) and فُثٌّ. (T in art. فث.) — And الفُذُّ is [a name of] *The first of the arrows used in the game called النِّسْرُ:* (S, M, O, L, K:) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful: (Lh, M, O, L:) the arrows are ten: the 2nd is called التَّوَامُ; the 3rd, الرَّقِيبُ; the 4th, الحُلْسُ; the 5th, النَّافِيسُ; the 6th, المَسِيلُ; the 7th, البَعْلَى; and there are three for which there is no share, namely, الوَغْدُ and المَنْبِخُ and السَّيْحُ. (S, O, L.) [See الرَّقِيبُ.] — كَلِمَةٌ فُذَّةٌ: see فَاذَّةٌ.

فُذَاذَى: see the next paragraph, in two places.

جَاءَ الْقَوْمُ فُذَاذَى (O,) or فُذَاذَا (Mgh,) and فُذَاذَى, and أَفْذَاذَا, *The people, or party, came one by one; singly.* (O, Mgh.) And أَكَلْنَا فُذَاذَى (K, TA,) and فُذَاذَى (CK,) and فُذَاذَا, and فُذَاذَا, *We ate separately.* (K.)

فُذَاذَى: see the next preceding paragraph, in two places.

فَاذَّةٌ, and فُذَّةٌ, i. q. شَاذَّةٌ [i. e. *A word, phrase, proposition, or sentence, extraordinary, or exceptional, in respect of rule, or of usage.*] (M, L.) And آيَةٌ فَاذَّةٌ *A verse of the Kur-án that is alone in meaning.* (L.)

أَفْذٌ An arrow having no feathers upon it; (T, O, K;) opposed to مَرِيضٌ: so says Abou-Málik: others say أَفْذٌ [q. v.], with ق: but he allowed only the former. (T, O.)

مُفْذٌ A ewe or she-goat bringing forth one only,

(El-Aḥmar, T, S, M, O, L, Mgh, K,) at a breeding: (Mgh:) [like مَفْرَدٌ and مَوْجِدٌ:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Mgh.)

مُفْذَاذٌ A ewe or she-goat that usually brings forth one only. (T, S, O, L, K.)

فر

1. فَرٌّ, aor. -, inf. n. فِرَارٌ (T, S, M, K, &c.) and فَرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفَرٌّ (K,) or the last is a n. of place [and of time], (S, M,) *He (a man, T) fled:* (T, S:) or *he turned away or aside, to elude, and fled,* (M, K, TA,) from a thing that he feared. (TA.) [in the Kur lxxv. 10] means *Whither is the [fleeing or] turning away &c.?* (M, TA:) or it may mean *when is the time thereof?* (TA:) and ابن المَعْرِفِ, another reading, *where is the place of fleeing &c.?* (IAb, Zj, S, M, TA,) as also المَعْرِفِ (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — فَرٌّ, aor. as above, inf. n. فَرٌّ, *He wheeled about widely from his enemy, to turn again.* (Mgh.) — And فَرَّ إِلَى الشَّيْءِ *He went, or betook himself, to the thing.* (Mgh.) — And [hence] طَرَتْ يَدُهُ *His arm, or hand, fell off; like قَرَّتْ يَدُهُ and تَرَّتْ. (O.)* — فَرَّ الْغَرَسُ (S, O,) or الدَّابَّةُ (M, K,) aor. -, (S, M, O,) i. e. with damm, (O,) [in copies of the K -, but afterwards in those copies -, which is the regular and correct form,] inf. n. فَرٌّ (S, M, O, K) and فِرَارٌ and فِرَارٌ (K,) or فِرَارٌ is a simple subst., and فِرَارٌ is an inf. n., (Meyd, in explanation of the prov. which here follows,) *He looked at, or examined, the teeth of the horse, (S, O,) or he exposed to view the teeth of the beast that he might see what was its age.* (M, K.) Hence, (TA,)

إِنَّ الْجَوَادَ عَيْنَهُ فِرَارَةٌ

(S, M, Meyd, K,) and فِرَارَةٌ (M, Meyd, K,) and فِرَارَةٌ (S, K,) sometimes thus pronounced with fet-h, (S,) [Verily the fleet and excellent horse, his aspect (see عَيْنٌ) is (equivalent to) the examination of his teeth, i. e. he is known by his aspect], is a prov., applied to him whose external state indicates his internal qualities; (Meyd, O, K;) meaning that one knows his excellence from his عَيْن [i. e. aspect] like as one knows the age of a beast by examining his teeth; (TA;) his external appearance rendering it needless for thee to test him, (S, Meyd, O, K,) and to examine (فَرَّ) his teeth: (S, O, K:) and [with the same meaning] one says, فَرَّ الْجَوَادَ عَيْنَهُ (A, TA:) and [in like manner] الخَبِيثُ عَيْنَهُ فِرَارَةٌ [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن when thou seest him. (TA.) And one says also, فَرَرْتُ فَمَ الْغَرَسِ *I opened the mouth of the horse that I might know*

his age. (Har p. 28.) And فَرَعَ أَسْنَانَ الدَّابَّةِ, aor. -, *He examined the teeth of the beast.* (Har p. 233.) — [Hence the saying of El-Hajjáz, فَرَرْتُ عَنْ ذِكَاٍ, expl. in art. ذكو.] And [hence also] one says, فَرَّ عَنْ أَشْيَاءَ: *He examined him respecting things.* (O, TA.) And فَرَّ الْأَمْرَ (M, TA,) and فَرَّ عَنْ الْأَمْرِ (S, M, O, K, TA,) † *He examined, looked into, scrutinized, or investigated, the affair; searched into it; inquired, or sought information, respecting it.* (S, M, O, K, TA.) And فَرَّ لَوْلَانِ عَمَّا فِي نَفْسِي † *Such a one interrogated me in order that he might know, from what I should say, what was in my mind.* (TA.) — And فَرَّ الْأَمْرَ † *The thing returned to its first state; it recommenced.* (M, O, K.) And فَرَّ الْأَمْرَ جَذَعًا † *Commence thou the affair from the first thereof.* (M, in the TT. [But the MS. has in this case, as in that here immediately preceding, الأمر: the right reading is evidently الأمر; as in a similar phrase voce جَذَعٌ, q. v.]) — فَرَّ, aor. يَغْفِرُ or يَغْفِرُ, (accord. to different copies of the T,) *He became intelligent after being weak [in mind].* (IAqr, T, TA.)

3. فَرَّاهُ, inf. n. مَفَارَةٌ, † *I investigated his state, or condition, he investigating mine.* (TA.)

4. افَرَّهُ *He, or it, made him to flee;* (S, O;) or *made him to turn away or aside, for the purpose of eluding, and to flee:* (M, K:) or (O) *he did to him a deed that made him to flee;* (Fr, AO, T, M, O, K;) as also افَرَّاهُ. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, *إِلَّا إِلَهَ إِلَّا أَن يَقَالَ لَا إِلَهَ إِلَّا اللَّهُ* (T, M, O, TA) i. e. *Nothing induces thee to flee from El-Islám except the saying "There is no deity but God:"* many of the relaters say يَغْفِرُ; but Az says that the former is the right. (TA.) — Hence the saying, افَرَّ اللَّهُ يَدَهُ *God made, or may God make, his arm, or hand, to fall off; like أَطَرَهَا and أَتَرَهَا. (O.)* — And افَرَرْتُ رَأْسَهُ *I split, or clave, his head, with a sword; like افَرَّيْتُهُ. (Yz, T, O, K.)* — افَرَّتْ لِبَلِّئِنَاءَ, said of camels, (S, M, O, K,) and of horses, (M, K,) *They shed their milk-teeth and had others come forth.* (S, M, O, K.)

5. تَفَرَّرَ بِي ضَحَكٌ i. q. تَفَرَّرَ بِي *He laughed at me, derided me, or ridiculed me;* (K, TA;) mentioned by Sgh. (TA.)

6. تَفَارَوْا *They fled, one from another.* (S, O, K.)

8. افْتَرَّ *He laughed in a beautiful manner,* (M, K,) beyond what is termed اِتِّكَلَالٌ [inf. n. of اِتَّكَلَّ, q. v.]. (M.) One says, افْتَرَّ ضَاحِكًا *He showed his teeth laughing;* (S;) as also افْتَرَّ عَنْ غَمْرِهِ. (T.) It is said of the Prophet, الغَمَامُ حَبٌّ مِثْلَ حَبِّ الْغَمَامِ, meaning *And he used to smile so as to show teeth the like of hail-stones, without a reiterated, or a loud, laughing.* (T.) — Hence, (TA,) افْتَرَّ الْبَرْقُ

† *The lightning glistened.* (M, K.) And hence the saying, الصَّرْفَةُ نَابُ الدَّهْرِ الَّذِي يَقْتَرُّ عَنْهُ [Eṣ-Ṣarfeh is the dog-tooth of time, or fortune, which it shows smiling]: for when Eṣ-Ṣarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O. S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. صرف.]) — See also فَرَّ. — Also *He snuffed up a thing into his nose.* (M, K.)

R. Q. 1. فَرَّوْرَ, (S, M, K, &c.,) inf. n. فَرَّارٌ, (M,) or فَرَّارٌ, (TA,) *He put in a state of motion, commotion, or agitation; shook; or shook about;* (S, M, K;) *it,* (S, K,) or *him.* (M.) One says of a horse, يَفْرِقُورُ اللَّجَامَ فِي فِيهِ *He puts in a state of motion, &c., the bit in his mouth.* (M. [See also an explanation of the verb as intrans., in what follows.]) — *He broke it, i. e. a thing.* (M, K.) — *He cut it.* (K.) — *He clave, split, slit, rent, or tore, it.* (TA.) [Thus] فَرَّقَرٌ signifies *He rent, or tore, [skins such as are termed] رِقَاق [pl. of رِقٌّ], and other things; (O, K, TA;) and slit, or rent, them much.* (TA. [In two copies of the T, instead of الرِّقَاقُ وَغَيْرَهَا, the reading in the O and K and TA, I find الرِّقَاقُ وَغَيْرَهُ.]) — [He mauled it.] One says, الذِّئْبُ يَفْرِقُرُ الشَّاةَ *The wolf manyles the sheep, or goat.* (O, TA.) — And, (O, K, TA,) hence, (O,) inf. n. فَرَّقَرَةٌ, (TA,) + *He defamed him, and mauled his reputation.* (O, K, TA.) — And + *He discommended it, [as though] manuling it with discommendation: the verb occurs in this sense in a trad., having for its object الدُّنْيَا [meaning the enjoyments, or good, of the present world].* (TA.) — Also, (inf. n. فَرَّقَرَةٌ, TA,) *He called or cried, or called out or cried out, to him.* (M, K.) — فَرَّقَرٌ as intrans., *He (a camel) put his body in a state of commotion, or agitation.* (M, K.) — *He (a horse) struck his teeth with the قَاسِ [q. v.] of his bit, and moved about his head.* (S, O, K.) — *He hastened, or sped, and went with short steps.* (M, O, K.) — *He was light, and unsteady,* (S, M, O, K, TA,) in mind; (TA;) inf. n. فَرَّقَرَةٌ. (S, M, O, TA.) — *He hastened, or was hasty, with foolishness, or stupidity.* (IAṣr, T, TA.) — And *He confounded, or confused, and was profuse, في كَلَامِهِ [in his speaking, or talking, or his speech, or talk].* (M, K.) — And [app. *He talked; for*] فَرَّقَرَةُ signifies الْكَلَامُ [which is often used as a quasi-inf. n. of كَلَّمَ]. (M.) — فَرَّقَرٌ also signifies *He made the kind of vehicle called فَرَّقَار.* (T, K.) — And *He kindled [a fire] with [wood of] the species of tree called فَرَّقَار.* (T, K.)

فَرَّ: see فَرَّ, in two places.

فَرَّ [The best, or choice, of men &c.]. One says, هُوَ فَرُّ قَوْمِهِ, (O,) or فَرُّ الْقَوْمِ, (K,) and فَرَّتَهُمْ, (O, K,) *He is of the best, or choice, of his people, or of the people, (O, K,) and of the chief persons*

thereof, (O, K,*) *who show him smiling* (الَّذِينَ) عَنْهُ يَقْتَرُونَ, perhaps better rendered *who withdrawn from him so as to render him conspicuous*: (O, K:) or هُوَ فَرُّ قَوْمِهِ *he is the best, or choice, of his people*: (T:) and هَذَا فَرُّ مَالِي, (T,) or مَالِهِ, (O,) *this is the best, or choice, of my, or his, property, or camels &c.* (T, O.)

أَفَرَّةٌ and أَفَرَّةٌ and أَفَرَّةٌ The beginning, or first part, of the heat: (T, S, M, O, K:) or they signify, (T, S, M,) or signify also, (O, K,) the vehemence thereof: (S, M, O, K:) but [Az says,] the second and third are in my opinion from أَفَر, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عَفَرَةٌ and عَفَرَةٌ. (T.) مَا زَالَ فُلَانٌ فِي أَفَرَةٍ شَرِّمِنْ فُلَانٍ is a saying mentioned by Lth, (T, TA,) meaning [Such a one ceased not to be] in a vehement state of evil or mischief [proceeding from such a one]. (TA.) — Also *Confusion and difficulty.* (M, K.) One says, وَقَعَ الْقَوْمُ فِي فَرَّةٍ and أَفَرَةٍ and أَفَرَةٍ *The people, or party, fell into confusion and difficulty.* (M.) — See also the next preceding paragraph, in three places.

فَرَّةٌ A smiling: [or rather a manner of smiling:] one says, إِنِّهَا لَحَسَنَةُ الْفَرَّةِ [Verily she is beautiful in respect of the manner of smiling]. (TA.)

فَرَّارٌ: see فَرَّارٌ.

فَرَّارَةٌ: see فَرَّارَةٌ.

فَرَّارٌ and فَرَّارٌ The young one of the ewe, and of the she-goat, (M, K,) and of the cow, (M,) or of the wild cow, (A'Obeyd, T, S, M, O, K,) as also, in this last sense, (O, K,) and in the first and second senses, (K,) فَرَّقَرٌ and فَرَّقَرٌ (O, K) and فَرَّقَرٌ and فَرَّقَرٌ: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:]) the female is termed فَرَّارَةٌ: (M:) and فَرَّارٌ is pl. also; (T, M, K;) i. e. it is applied to a pl. number as well as to one; (TA;) it is said to be pl. of فَرَّارٌ; (T, S, M, O;) and is of a rare form of pl.; (A'Obeyd, S, O, K;*) and it signifies the small in body of the young ones of the goat-kind; (M;) or فَرَّارٌ, as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAṣr to signify the young one of the wild animal, of the gazelle and of the bovine kind and the like; and in one instance he says that it signifies lambs: (M:) and, (T, A,) as Abou-l-Abbás [i. e. Th] states on the authority of IAṣr, (T,) فَرَّارٌ (T, M) and فَرَّارَةٌ (T) and فَرَّارٌ (M) and فَرَّقَرٌ and فَرَّقَرٌ (T, M) signify the lamb when it is weaned, (T, M,) and has become what is termed جَفَر [q. v.], and obtained plenty of herbage, (M,) and has become fat: (T, M:) accord. to Ibn-Abbād, (O,) the last two signify a lamb (حَمَل, O, TA, in the K, جَمَل, a mistranscription, TA) when it eats, and chews the cud: (O, K: [see also فَرَّقَرٌ below:]) and [it is also said that] فَرَّارٌ signifies great

[app. as meaning lambs or kids], and one thereof is termed فَرَّقَرٌ. (TA.) It is said in a prov.

نَزَّوُ الْفَرَّارِ اسْتَجَبَلَ الْفَرَّارَا

[The leaping of the wild calf, or with equal propriety الْفَرَّارِ may be here rendered the kid, excited to lightness the other wild calf, or kid]: (T, S, O, K:) A'Obeyd says, on the authority of El-Mu'arriz, [and so says Meyd, and the same is implied in the S and O,] that الْفَرَّارِ here means the young one of the wild cow: (T:) i. e., when the فَرَّارِ attains to youthful vigour it takes to leaping, and when another sees it [do so] it leaps in like manner: (T, S, K:) the prov. is used in relation to him of whose companionship one should be cautious; meaning, if thou become his companion thou wilt do as he does: (T, O, K:) some relate it otherwise, saying نَزَّوُ, meaning الْفَرَّارِ. (O.) [See also a similar prov. in art. سَفِه, conj. 5.]

فَرَّارٌ: see فَرَّارٌ. It is applied to a woman as meaning *Wout to flee from that which induces doubt, or suspicion, or evil opinion.* (S.) — See also the next preceding paragraph.

فَرَّارٌ: see فَرَّارٌ, in four places. — Also The place of the مَحَّة [thus in a copy of the M (app. مَحَّة i. e. currycomb, as though meaning the part that is curried), in the K of the مَحَّة (i. e. مَحَّة, q. v.), and in the O of the مَحَّة, which last I think to be a mistranscription,] of the مَعْرَقَةِ [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْل) of the مَعْرَقَةِ of the horse. (T; and accord. to the TA, mentioned by Sgh, and there said to be tropical.) — And The month: (O, K, TA:) mentioned by Z in a manner indicating that it is of the horse or the like. (TA.)

فَرَّارَةٌ: see فَرَّارَةٌ.

كَتَيْبَةُ قَرَى [A military force, or troop, &c.,] defeated: (T, O, K:) as also قَتْلَى. (T.)

قَرَا, applied to a woman, i. q. عَرَا, (O, K, TA,) meaning *Beautiful in the front teeth.* (TA.)

قَرَّارٌ: see قَرَّارٌ. — [Hence,] Quicksilver: so called because flowing quickly, and not remaining in a place: thus says Esh-Sherceeshee. (Har p. 139.)

قَرَّارَةٌ, in the dim. form, with teshdeed, [A spinning-top;] a thing with which children play. (TA.)

قَرَّارٌ (S, M) and قَرَّارٌ (T, S, O, K) and قَرَّارٌ (M, O, K) and قَرَّارَةٌ (M, K) and قَرَّارٌ (M, O, K) and قَرَّارَةٌ (K) are epithets from قَرَّ signifying as expl. in the first sentence of this art.: (S, T, M, O, K:) [the first and second meaning *Fleeing; or turning away or aside, to elude, and fleeing*: the third, fifth, and sixth, *fleeing, &c., much*: and the fourth, *fleeing, &c., very much*:] but قَرَّ is applied to one and to two and to more, and to a female; (S, O;) it has no dual nor pl. [nor fem. form]; (T;) the sing. [and dual] and pl. [and masc. and fem.] are alike; (M;) as it is an inf. n. used as an epithet; (M, O;) and it may be a

pl. [or rather a quasi-pl. n.] of فَرَّ (S, M, O,) like as وَكَبَّ is of رَاكَبٌ (S, O,) and صَحَبٌ of صَاحِبٌ (S, O, K,*) or شَرَبٌ of شَارِبٌ (M:); it is related in the trad. respecting the Flight that Surāḡah Ibn-Mālik, when he saw the Prophet and Abou-Bekr fleeing to El-Medeenah, and they passed by him, said, هَذَانِ فَرَّ قُرَيْشٌ أَفَلَا أَرَدُ عَلَى فَرَّيْشٍ قَرَمًا (T, S, O, TA,) meaning [These two are] the two fugitives [of Kureysh: shall I not turn back to Kureysh their fugitives?]. (A'Obeyd, T, TA.)

فَرَّوْرٌ: see فَرَّارٌ: — and فَرَّارٌ: — and فَرَّوْرٌ, in three places.

فَرَّوْرٌ: see فَرَّوْرٌ, in two places.

فَرَّوْرٌ: see the next paragraph.

فَرَّارٌ *A breaker [or mangler] of everything; as also فَرَّافِرٌ. (M, K.)* — And The lion; because he mangles his antagonist: (Z, TA:) or the lion that mangles his antagonist (O, K*) and everything; (O:); as also فَرَّارٌ and فَرَّوْرٌ (K,) or فَرَّوْرٌ (O,) and فَرَّافِرٌ and فَرَّافِرَةٌ (O, K.) — And Light and unsteady in mind: (Lth, T, M, O, K:) fem. with ة. (Lth, T, M, O.) — And Loquacious; talkative; a great talker; (M, K;) like فَرَّارٌ (M:) fem. with ة. (K.) = Also *A species of tree, (T, M, O, K,) hard, having much endurance of fire, (T, O,) of which are made [bowls such as are termed] قِصَاع (M, O, K) and عِصَاس (M, O:)* AHn says, it is a great kind of tree; (O:); it becomes tall like the دَنْب [q. v.]; its leaves are like those of the almond-tree; it has blossoms like the red rose; (O, TA:); and it becomes thick so that great [bowls such as are termed] عِصَاس, and أَقْبَاح, are turned from it: (O:); when its tree becomes old, its wood becomes black like ebony: (O, TA:); it is a hard wood, that blunts iron; and the bowls thereof are thin and light, and of pleasant odour: small saddles, called مَخَاصِر, pl. of مَخَصْرَةٌ, for excellent she-camels, were also made of it, and the curved pieces of wood (أُحْنَام) thereof amounted [in price] to two hundred dirhems. (O.) — And A sort of vehicle, or saddle, for women (T, O, K) and for pastors, resembling the حَوَيْثَة and سَوَيْثَة [described in arts. حَوَى and سَوَى]. (T.)

فَرَّارٌ: see the next preceding paragraph.

فَرَّوْرٌ: see فَرَّارٌ, in three places. [It is said that] it signifies *A fat جَمَل (Thus in copies of the K [an evident mistranscription for حَمَل, i. e. lamb, as is indicated in the TA by the addition such as has become what is termed جَمَلٌ].) — And † A youth, or young man; (O, K, TA:); as being likened to the lamb (جَمَل) that has obtained plenty of herbage and has become fat; (TA:; [see فَرَّارٌ];) and so فَرَّافِرٌ. (O, K, TA.) — And A certain bird; (S, O, K;) as also فَرَّوْرٌ (O, K) and فَرَّوْرٌ (K:) a small عَصْفُور [i. e. sparrow, or passerine bird]: (Ish, T, M:) so it is said: (M:)*

and عَصْفُورٌ signifies the عَصْفُور [in an absolute sense]; (M, K;) as also فَرَّوْرٌ (K:) accord. to AHat, Et-Tāifee says that الفَرَّوْر, of which the pl. is الْفَرَّارِ, signifies the نَقَّار; thus he says, [using the pl.,] not the نَقَّار [or نَقَّار? (see عَصْفُور)]; and he adds that sometimes it is said that the فَرَّوْر is the صَر [q. v.]; and some say الفَرَّوْر, with kesr, but he says, I am not confident of its chasteness: (O:); [accord. to Ed-Demeeree, as stated by Freytag, فَرَّوْر is the name of a small aquatic bird like the dove or pigeon: SM says, app. relying upon the correctness of a modern application of the word,] I have seen the فَرَّوْر in Egypt, and it is smaller than the اَوْز [which is applied to the goose and sometimes to the duck]. (TA.) = Also, and فَرَّافِرٌ, Parched meal (سَوِيْق) prepared from the يَنْبُوت [a tree described in art. نَبْت, which see, and see also غَاف], (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the يَنْبُوت of 'Oman. (TA.)

فَرَّافِرٌ [Purple;] a certain sort of colour. (K.) — And The violet: or violet-colour: syn. in Pers. بَنْغَشَه [i. e. بَنْغَشَه, which is said to have both of these significations]. (KL.) — [And Purslane, or purslain. (Golijs, on the authority of Ibn-Beytār.)]

فَرَّافِرِيٌّ [Of a purple colour]. (TA: there applied as an epithet to the flower of the فَاوَانِيَا [or peony].)

فَرَّافِرٌ *A horse that moves about, or agitates, the bit in his mouth, (M, O, K, TA,) to which Z adds, in order that he may disengage it [therefrom, or] from his head. (TA.) — And i. q. أَخْرَقَ [Rough, ungentle, &c.]; (M, O, K;) applied to a man. (O, K.) — See also فَرَّارٌ, in two places: — and فَرَّارٌ, likewise in two places: — and فَرَّوْرٌ, also in two places.*

فَرَّافِرَةٌ: see فَرَّارٌ, second sentence.

فَرَّافِرَةٌ and فَرَّافِرَةٌ: see فَرَّة, in five places.

فَرَّافِرٌ an inf. n. of فَرَّ. (S, M, K. [See the first and second sentences of this art.]) — Also A time [and a place] of fleeing: (TA:) and فَرَّافِرٌ signifies a place of fleeing: (I'Ab, Zj, S, M, TA:) and so does فَرَّافِرٌ, (Zj, K, TA,) an instrumental noun used as a noun of place. (K, TA.) [See 1, second sentence.]

فَرَّافِرٌ: see the next preceding paragraph.

فَرَّافِرٌ [Making to flee: &c. See its verb, 4]. — [Hence, app.] الْاَيَّامُ الْفَرَّافِرَاتُ † The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.)

فَرَّافِرٌ [originally an instrumental noun: and hence,] A horse fit for one's fleeing upon him: (S, O, K:) or excellent in fleeing. (K.) One says فَرَّافِرٌ فَرَّافِرٌ A horse well trained, willing, and

active, ready to return to the fight and to flee. (TA in art. كَر.) — See also مَفَرٌ.

مَفَرٌ: see what follows.

مَفَرٌ and مَفَرٌ Examined, looked into, searched into, inquired respecting, or interrogated. (TA. [See 1.])

فَرَا

فَرَا (T, S, M, O, K) and فَرَا (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) فَرَاة (T, S, M, O, K) and (of pauc., TA) أَفْرَاة (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِي جَوْفِ الْفَرَا [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third, who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And أَنْكَحْنَا الْفَرَا فَسَرَى [We have married our daughter to the wild ass, and we shall see,] (T, S, M, O) is another prov.; (T, Meyd:) in which alif is substituted for the hemzeh, (S, M, O,) for the purpose of the agreement [of الْفَرَا in rhyme] with سَرَى: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (Aḡ, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.)

فَرَا: see above, first sentence.

فَرَى q. v. [q. v.] (O, K,*) See art. فَرَى.)

فَرَج

Q. 3. فَرَجٌ, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of

the latter of which have الجَمَل in the place of الحَمَل, and of the skin of a kid, (O.) It was roasted so that the upper parts of it became dried up. (Lth, S, O, K.)

مَفْرُتِج [part. n. of the verb above]. A man said, describing a roasted female kid,

فَأَكَلْتُ مِنْ مَفْرُتِجٍ مِنْ جِلْدِهَا

[And I ate of such as was roasted so that the upper parts were dried up, of its skin]. (O.)

فَرِيُون

فَرِيُون (K, TA, [in several copies of the K also called أَفَرِيُون, (TA,)] [*Euphorbium; an inspissated sap of a certain African plant; i. q. مَغْرِبِيَّة*; the best of which is that which dissolves quickly in water; (TA;) an attenuant medicine, beneficial as a remedy for sciatica, and for cold of the kidneys, and for colic, and for the sting, or bite, of venomous or noxious reptiles or the like, and for the bite of the mad dog, and it causes abortion, and attenuates viscous phlegm. (K.)

أَفَرِيُون: see the preceding paragraph.

فَرْت

1. فَرْت, aor. ʔ, inf. n. فَرُوتَة [said in the M to be a subst.], It (water, T, Mṣb) was, or became, sweet [or very sweet or most sweet (see فَرَات)]. (T, O, Mṣb, K.) = فَرْت, (M, K.) aor. ʔ, (M,) or ʔ, (K,) inf. n. فَرُت, (M,) He acted vitiously, or unrighteously; or committed adultery, or fornication; syn. فَجَر. (M, K.) = فَرْت, [aor. ʔ,] He became weak in his intellect, after having possessed ample intelligence. (IAḡr, T, O, K.)

فَرْت i. q. فَرْت [The space measured by the extension of the thumb and fore finger]; (IJ, M, K;) a dial. var. of the latter word; as though formed by transposition. (M.)

فَرَات, applied to water, (T, S, M, &c.,) and فَرَاه, both elaste forms, and well known, like تَابُوت and تَابُوت, (Towsheeh, MF, TA,) Sweet: (S, O:) or very sweet: (K:) or of the sweetest kind: (T, M, L:) or that subdues thirst by its excessive sweetness: (Bḡ in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَت, and formed by transposition: (TA:) you say مَا فَرَات (S, M, O, K,) and in a copy of the K فَرَات also, (TA,) and مِيَاهُ فَرَات (S, M, O, K,) and فَرَاتَان (M, Mṣb, in copies of the K فَرَاتَان, and in the CK فَرَاتَان, like غُرَابَان [pl. of غُرَاب], when فَرَات is pluralized, but this is rarely the case. (Mṣb.) — الفَرَات signifies also [The Euphrates:] the river of El-Kuofch; (S, Mṣh, O, K;) a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea [or Gulf] of Persia.

(Mṣb, TA.) And الفَرَاتَان is an appellation applied to [The Euphrates and Tigris; i. e.] الفَرَات and الفَرَات: or, accord. to the S [and O] الفَرَات and دَجَيْل [The Euphrates and Dujeyl, which latter is a branch of the Tigris]. (TA.) — Also The sea: (M, K:) so in a verse of Abou-Dhu-eyh describing pearls as found therein. (M.)

فَرْت (M, K,) accord. to Ibn-Habeeb from فَرْت [q. v.], but accord. to Sb the ن is radical, (M,) or الفَرْت accord. to IB, (TA in art. فَرْت,) The fornicatress, or adulteress. (M and K in this art.* and in art. فَرْت.) And The female slave: (Th, and S and K in art. فَرْت:) or so الفَرْت: and ابْنُ الفَرْت The son of the female slave that is a fornicatress. (IAḡr, TA in that art.) And ابْنُ فَرْت The low, ignoble, mean, or sordid. (El-Aḥwal, IB, TA.) — Also, فَرْت, the name of A certain woman. (M and K in art. فَرْت.) — And الفَرْت The young one of the hyena. (K in art. فَرْت.)

فَرْتَن

Q. 1. فَرْتَن (T, K, TA,) inf. n. فَرْتَنَة (T, TA,) signifies شَقَقَ كَلَامَهُ وَأَهْتَمَشَ فِيهِ [app. meaning He uttered, or endeavoured with repeated efforts to utter, his speech in the best manner, and proceeded slowly therein]: (T, K, TA:) in the copies of the K, اهْتَمَش, with the unpointed س, is put for اهْتَمَش, which is the right reading. (TA.) — And He went along with short steps. (K.) = And He (a man) became angry, and in a state of excitement: from what here follows [and therefore, app., post-classical]. (TA.)

فَرْتَنَة, with damm, [meaning with two dammels.] A state of commotion of the sea arising from the violence of the winds: app. post-classical. (TA.)

فَرْتَن, in which the ن is held by some to be radical, and by others to be augmentative, see in art. فَرْت.

فَرْت

1. فَرْت الجَلَّة: see 4. — فَرْت الجَلَّة (ISk, T, S, M, O, K,) aor. ʔ, (T, O,) or ʔ, (M,) or both, (ISk, S, K,) inf. n. فَرُت, (T, M,) He scattered, or dispersed, [the contents of] the جَلَّة [or receptacle made of palm-leaves, for dates]: (T, K:) or ripped the جَلَّة, and then scattered, or dispersed, its contents, (ISk, S, M, O,) entirely, (M,) لِلْقَوْمِ [for the people, or party]. (ISk, S, O.) — And in like manner, (M,) فَرُت كَبِدَهُ (ISk, T, S, M, O, K,) aor. ʔ, (ISk, S, and so in some copies of the K,) or ʔ, (O, and so in other copies of the K,) inf. n. فَرُت; (S, O;) and فَرُتَهَا (ISk, S, M, O, K,) inf. n. تَفَرِث; (ISk, S, O, K;) He struck, or smote, him, (ISk, T, S, O,) or his liver, (K,) he being alive, (ISk, S, O, K,) so that his liver became scattered. (ISk, T, S, O, K.) And [hence] one says, فَرُتَ الْحَبَّ كَبِدَهُ, and فَرُتَهَا, and فَرُتَهَا, meaning † Love crumbled [or crushed] his liver: [like as we say “it broke his heart:”] (M, TA:) and فَرُت is used in like manner of men, as mean-

ing the crumbling of the liver by grief and molestation. (TA.) = See also 7. — فَرُت, aor. ʔ, (K,) inf. n. فَرُت, (M, O,) He was, or became, satiated. (M, O, K.) You say, شَرِبَ عَلَى فَرُت He drank on an occasion, or in a state, of satiety. (M, TA.) — فَرُت الْقَوْمُ The people, or party, became scattered, or dispersed. (O, K.)

2: see the next following paragraph: — and see also the preceding paragraph, in two places.

4. افَرث الكَرَش He scattered the contents of the كَرَش [or stomach of a ruminant animal]: (T:) or he ripped the كَرَش, and threw away what was in it: (ISk, S, O:) or افَرث الكَرَش عَيْن فَرُتْ + افَرث الكَرَش عَيْن فَرُتْ; and افَرثَهَا, and فَرُتَهَا; I ripped the كَرَش, and scattered what was in it. (M, TA.) Accord. to the K, one says, افَرث الكَبِد, meaning He ripped the كَبِد [or liver], and threw away the فَرَاثَة, i. e., what was in it: but this is taken from two passages in the M and T, which the author of the K has confounded. (TA.) — And [hence, app.,] افَرث أَصْحَابَهُ + He exposed his companions (T, S, M, O, K) to the ruling power, (T,) or to the censure of men: (T, S, M, O, K:) or he pronounced them to be liars, in the presence of a people, or party, in order to lessen them in their estimation: or he exposed to reproach their secret: (M:) or he calumniated, or slandered, them. (IF, O.) And افَرث الرَّجُل + He reviled, vilified, or vituperated, the man; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (M, O.) — See also 1.

5: see the paragraph here following.

7. انْفَرثت كَرَشُهُ His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) — And انْفَرثت كَبِدُهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) — انْفَرُثَتْ said of a pregnant woman; as also تَفَرُثَتْ; (O, K, but only the inf. ns. are mentioned in the K;) and فَرُثَتْ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرُث; in the K, فَرُث, and so in a copy of the A; [accord. to the TK, the pret. is فَرُثَتْ, and the aor. تَفَرُثَتْ; but is probably only inferred from the form of the inf. n. in the K;]) She had a heaving of the soul [or stomach], or a tendency to vomit. (T, A, O, K.) [And] انْفَرُثَ بِهَا She (a woman, in the beginning of her pregnancy,) was affected with a spitting, and with a heaving of the soul [or stomach], or a tendency to vomit. (M.) [See also the last of the following paragraphs.]

فَرُث The سِرْجِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرَش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كَرَش: (Jel in xvi. 68:) or i. q. سَرِقِين [a dial. var. of سِرْجِين]: and the الفَرَاثَة [i. e.] فَرَاثَة (M,) [i. e.] signifies what is extracted from the كَرَش [like

الْفَرْجُ: it is erroneously expl. in the K: see 4]: (O:) the pl. of فَرْجٌ is فُرُوجٌ. (S, O.) — And Anything that is scattered from a bag or other receptacle for travelling-provisions &c. (M.) = Also A small [leathern vessel for water, of the kind called] رَحْوَةٌ [q. v.]; (T, K;) a dial. var. of فَرْجٌ: (K:) or the small رَحْوَةٌ is called الْقَرْجُ [only], with ق. (O.) = See also the last of the following paragraphs.

فُرُوجَةٌ: see the next preceding paragraph.

مَفَرَجٌ [a pl. of which the sing. is app. مَفْرَجٌ or مَفْرُجٌ] The places in which [slaughtered] sheep and other animals are ripped [and eviscerated] and skinned. (O.)

مُنْفَرِئَةٌ: see the following paragraph, in two places.

إِنِّهَا لَمُنْفَرِئَةٌ بِهَا, said of a pregnant woman, Verily she is affected with a heaving of the soul [or stomach], or a tendency to vomit, (O, K, TA,*) by reason of the heaviness of pregnancy: (O:) [or] one says of a woman in the beginning of her pregnancy, إِنِّهَا لَمُنْفَرِئَةٌ, meaning [Verily] she is affected with a heaving of the soul [or stomach], or a tendency to vomit, and the phlegm at the head of her stomach is much in quantity: so says ISk, on the authority of AA: but [Az, after citing this, adds,] I know not whether it be مُنْفَرِئَةٌ or مُنْفَرِئَةٌ: (T, TA:*) and امْرَأَةٌ فَرْجٌ, (M, TA, [in the former, as given in the TT, the latter word is written فَرْجٌ, without any vowel-sign to the ف,]) it is said, (TA,) means A woman who spits, [or expectorates phlegm,] and has a heaving of the soul [or stomach], or a tendency to vomit, in the beginning of her pregnancy. (M, TA.)

فَرَج

1. فَرَجَ بَيْنَ الشَّيْئَيْنِ, aor. -, inf. n. فَرَجٌ, He made an opening, or intervening space, [or a gap, or breach,] between the two things; or he opened the interstice, or interval, between the two things: (Msb:) [and فَرَجَ الشَّيْءَ He opened the thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach; he unclosed it: and in like manner فَرَجَ, inf. n. تَفْرِيجٌ; for ex.,] you say, فَرَجَ مَا بَيْنَ رِجْلَيْ حَلْوَبَتِهِ [He made an opening, or intervening space, between the hind legs of his milch camel; i. e. he parted her hind legs]; (S and O and K in art. فَجَجَ, &c.;) and فَرَجَ بَيْنَ أَصَابِعِهِ He made openings, or intervening spaces, between his fingers. (MA.) — The saying in the Kur lxxvii. 9 وَإِذَا السَّمَاءُ فُرِجَتْ means [And when the sky] shall be opened so that it shall become portals: (Ksh:) or shall become cloven, or split, or rent. (Bd and Jel.) — And you say, فَرَجَ الْبَابَ He opened the door. (A, TA.) And فَرَجَ فَاهُ He opened his mouth to die. (TA.) — And فَرَجَ الْقَوْمَ لِلرَّجُلِ, aor. -, inf. n. فَرَجٌ, [and فَرَجَةٌ, aor. -, inf. n. فَرَجٌ and فَرَجَةٌ, seems from

the context to be mentioned in this sense in the L.] The people, or party, made room, or ample space, for the man, in the place of standing or of sitting. (Msb.) — And فَرَجَ, aor. -, (O, Msb, K,) inf. n. تَفْرِيجٌ; (O, Msb;) and فَرَجَ, (O, Msb, K,) inf. n. تَفْرِيجٌ; (S, O;) signify also He (God) removed, cleared away, or dispelled, grief, or sorrow; syn. كَشَفَهُ. (Msb, K.) You say, فَرَجَ اللَّهُ عَنْكَ غَمَّكَ and فَرَجَ اللَّهُ عَنْكَ غَمَّكَ [May God remove, or clear away, from thee thy grief, or sorrow; and in like manner, suppressing the objective complement but meaning it to be understood, عَنْكَ فَرَجٌ and عَنْكَ فَرَجٌ]. (S.) = See also 7, in two places. = فَرَجَ, [aor. -,] inf. n. فَرَجٌ, He had his pudendum (فَرْجٌ) constantly uncovered (S, TA) when he sat. (TA.) — [And, app., He had buttocks which did not meet, or which scarcely met, by reason of their bigness. (See فَرَجٌ and أَفْرَجَ.)] — أَفْرَجَتْ said of a she-camel: see 4. — [Freytag adds, as from the S, another signification of فَرَجَ, “Liberatus fuit curis, tristitia, laetatus fuit:” but for this I do not find any authority.]

2. فَرَجَ: see the preceding paragraph, first sentence: — and again, in the latter half, in three places. = Also, (O, K,) inf. n. تَفْرِيجٌ, (K,) He was, or became, extremely aged, or old and neah. (O, K.) [From فَرَجَ نَحْيَتِهِ, which see expl. voce فَك.]

4. أَفْرَجَ النَّاسُ عَنْ طَرِيقِهِ The people cleared themselves away from his road, or path; removed out of his way. (S, O, K,*) And أَفْرَجُوا عَنْ الْقَتِيلِ [as also أَفْرَجُوا (occurring thus in the S and Msb and TA in art. جَلَوْ)] They cleared themselves away, or removed, from the slain person: (Mgh, O, Msb, K:) implying that it was not known who had killed him. (Msb.) And أَفْرَجُوا عَنْ الْمَكَانِ They left, abandoned, or quitted, the place. (O, K.) — أَفْرَجَ الْغُبَارُ The dust became dispersed. (TA.) — And أَفْرَجَ signifies also His shooting, or casting, became altered [for the worse], having been good. (TA.) = أَفْرَجَ الْوَلَدُ النَّاقَةَ The young one caused the she-camel to be in the state in which one says of her فَرَجَتْ, i. e. فَرَجَتْ أَنْفَرَجَتْ [app. meaning She became unknot, or loosened, in the joints of the hips in parturition (see explanations of فَرَجَ as applied to a ewe and to a woman)], when bringing forth for the first time; whereby she was caused to suffer extreme distress: whence فَرَجٌ signifies Distressed. (Mgh.)

5. تَفْرِجَ: see 7, in two places. — [It also signifies He diverted, amused, or cheered, himself; or became diverted, &c.; often followed by عَلَى, meaning by viewing a thing, i. e., some rare, or pleasing, object: but thus used, it is app. post-classical. (See also the next paragraph.)]

7. أَفْرَجَ It opened; [and particularly by diduc-

tion, or so as to form an intervening space, or a gap, or breach; it gaped; it became unclosed; and so فَرَجَ; (see exs. in art. لَبِصَ, voce أَفَاصَ, in three places;) and it became unknot, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرِجَ, in two places; and see also فَكْتُكَ, and أَنْفَكَ in three places, and فَكْتُكَ;) syn. أَنْفَجَ. (Msb in art. فَتَحَ, &c. [See also فَرَجَةٌ.]) — أَنْفَرَجَتْ سَيْتَاهَا is said of a bow such as is termed فُرُوجٌ, (O, K, TA,) as also أَنْفَجَتْ [i. e. أَنْفَجَتْ, which shows that the meaning is, Its two curved extremities were such as to have an open space between them and between the intermediate portion and the string]. (TA.) — See also 4, second sentence: — and the same, last sentence; and فَرِجَ, in two places; and فَرَجَ.

— أَنْفَرَجَتْ عَنِ الْكَلَامِ occurs in the L, in art. فَص, app. meaning I broke off from, or intermitted, speaking. — أَفْرَجَ said of grief, or sorrow, or anxiety, [and the like,] signifies It was, or became, removed, cleared away, or dispelled; (A, O, TA;) as also تَفْرِجَ; (S, O, TA;) and so فَرَجَ, aor. -, inf. n. فَرُوجٌ. (TA.) Abou-Dhu-cyb says,

وَلَشَرٌّ بَعْدَ الْفَارِجَاتِ فُرُوجٌ

meaning [And to evil, after striking and agitating calamities, there is, or shall be,] a removing, clearing away, or dispelling: (S, O, TA:) the last word being the inf. n. of the last of the verbs above mentioned; or it may be a pl. of فَرَجَةٌ, like as صُخُورٌ is of صَخْرَةٌ. (TA.) — Also He was, or became, happy, or cheerful. (KL. [See also 5.])

فَرَجَ: see فَرَجَةٌ. — The space between the hind legs of a horse or mare: (S, O, K:) so in the saying of Imra-el-Keys,

لَهَا ذَنْبٌ مِثْلُ ذَيْلِ الْعَرُوسِ

تَسُدُّ بِهِ فَرْجَهَا مِنْ دُبُرٍ

[She has a tail like the skirt of the bride, with which she fills up the space between her hind legs, from behind]. (S, O.) And The space between the fore and hind legs of a horse or the like. (L.) [Hence, app.,] one says, مَلَأَ فَرْجَهُ and فَرُوجَهُ, and سَدَّ فَرْجَهُ [in which phrase مَدَّ is erroneously put for سَدَّ in one place in the TA], and جَرَى مِلًّا, meaning † He (a horse) ran swiftly. (TA.) And مَلَأَ فُرُوجَ قَرَسِهِ † He made his horse to run at the utmost rate of the pace termed حُضْر. (TA in art. مَلَأَ.) — The pudendum, or pudenda; the part, or parts, of the person, which it is indecent to expose; (S, O, Msb, K, &c.;) applied to the pudenda of men and of women and of youths, with what is around them; and so of horses and the like: (TA:) or the anterior pudendum [i. e. the external portion of the organs of generation] of a man and of a woman, by common consent of the lexicologists; and applied to this and the posterior pudendum [in the conventional language of the

law] because both belong to the same [legal] predicament [in certain cases]; (Mgh, Mṣb;) or because each of them is a place of opening; (Mṣb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the *anterior pudendum*: (Mṣb;) or peculiarly, accord. to some, the *anterior pudendum of a woman* [i. e. the *vulva*, or *external portion of the organs of generation of a woman*: and the *vagina*]: (MF, TA:) pl. فُرُوج. (Mṣb.) فُلَانُ ابْنِ فَرْجِهِ means † Such a one is solicitous for his فَرْج. (Er-Rāghib, TA in art. بَنَى.) — And i. q. فَتَحَ [app. as meaning *An open, wide, place*]: pl. فُرُوج. (Mṣb;) which latter also signifies *The sides, or lateral parts, quarters, or tracts, of a land*. (TA.) And *The part between the two sides, i. e. the بَطْن, of a valley*: and hence used in relation to a road, as meaning its *entrance*: and a فَج [or *wide, or depressed, road*], of a mountain. (ISH, TA.) And *A frontier-way of access to a country*; and [particularly such as is] a *place of fear*; (S, O, K, TA;) so called because not obstructed; (TA;) and so فَرْجَةٌ, (Mṣb,) [pl. فُرُوج, whence] one says, فُلَانٌ تَسُدُّ بِهِ الْفَرْجَ, (A,) or الْفُرُوجَ, which is the pl. of فَرْج, (TA,) meaning [Such a one, by him are obstructed] the *frontier-ways of access [to the enemy's country]*. (A, TA.)

فَرْجٌ: see فَرْجٌ; the latter in two places.

فَرْجٌ inf. n. of فَرْجَ [q. v.]. (S, TA.) — And [app. as such also, or] as a simple subst., *The having the pudendum (الفَرْج) constantly uncovered*, (K, TA,) when sitting. (TA.) — Also a subst. [or quasi-inf. n.] from فَرْجَ الْغَمِّ; (Mṣb;) [as such signifying] *The removal, or clearing away, of grief, or sorrow: or freedom from grief, or sorrow*: (S, O, KL:) or i. q. رَاحَةٌ [i. e. *rest, repose, or ease; or cessation of trouble, or inconvenience, and of toil, or fatigue; or freedom therefrom*]: (MA:) and فَرْجَةٌ and فَرْجَةٌ accord. to ISk, and فَرْجَةٌ also accord. to Az, signify the same as فَرْج: (Mṣb:) one says, مَا لِهَذَا الْغَمِّ مِنْ فَرْجٍ: (Mṣb;) and فَرْجَةٌ and فَرْجَةٌ [There is not for this grief any removal, or clearing away]: (T, TA:) and لِكُلِّ غَمٍّ فَرْجَةٌ i. e. كَشْفَةٌ [For every grief there is a removal, clearing away, or dispelling]: (A:) or فَرْجَةٌ, of which فُرُوجٌ may be a pl., (see 7, in two places,) signifies *rest from grief, or mourning, or from disease*: (TA:) or *freedom from difficulty, distress, or straitness*; as also فَرْجَةٌ: (Mṣb:) or *freedom from anxiety*; (S, O, K;) as also فَرْجَةٌ and فَرْجَةٌ: (O, K;) or فَرْجَةٌ, with fet-h, is an inf. n. [app. of unity]; and فَرْجَةٌ, with damm, is a simple subst.: (IAḥ, Mṣb:) or فَرْجَةٌ relates to an affair or event; and فَرْجَةٌ, [which see expl. below,] to a wall, and a door; but the two [primary] significations are nearly the same: the authority for the three [syn.] forms of the word is taken by the author

of the K from the statement in the T, cited above, that one says, مَا لِهَذَا الْغَمِّ مِنْ فَرْجَةٍ and فَرْجَةٍ and فَرْجَةٍ. (TA.) — [Hence,] أُمُّ الْفَرْجِ is a name of *The جَوْدَابَة* [n. un. of جَوْدَاب: see art. جَدَب]. (Har p. 227.)

فَرْجٌ (S, O, TA) and أَفْرَجٌ (K, TA) A man whose pudendum (فَرْج) is constantly uncovered (S, O, K, TA) when he sits. (TA.) — مَكَانٌ فَرْجٌ A place in which is تَفَرُّجٌ [app. as meaning *diversion, amusement, or cheering pastime; such a place as is termed in Pers. كَاه*]. (A, TA.)

فَرْجٌ (S, O, K) and فَرْجٌ, with kesr, (O,) or فَرْجٌ, (K,) and فَارِجٌ and فَرِيجٌ, (S, O, K,) [like فُرُوج (see 7) and فَجَاءَ,] A bow wide apart from the string; (S, O, K;) or of which the string is distant from its كَبِد [q. v.]. (TA.) — And the first, A woman wearing a single garment; (O, L, K;) of the dial. of El-Yemen; (O, L;) like فَضْلٌ in the dial. of Nejd; (L;) as also فَرْجٌ. (K.) — And, as also فَرْجٌ, One who will not conceal a secret: (O, K;) and فَرْجَةٌ a man wont to reveal his secrets. (Ham p. 49.)

فَرْجَةٌ: see فَرْجٌ, in five places. — It is said in the T, that أَذْرَكُوا الْقَوْمَ عَلَى فَرْجَتِهِمْ or فَرْجَتِهِمْ occurs in a trad. as meaning عَلَى فَرْجَتِهِمْ [i. e. *They overtook the people, or party, in their state of defeat*]: but it is also related as with قَاف and حَاءَ [app. فَرْجَتِهِمْ]. (TA.)

فَرْجَةٌ An opening, or intervening space, [or a gap, or breach,] between two things; (Mṣb, TA;) as also فَرْجٌ, (A,) of which the pl. is فُرُوجٌ only; (TA;) [and so مَفْرَجٌ, lit. a place of opening, occurring in the K in art. وَدَى, &c.]; and مَفْرَجٌ: (JK and K voce خَلَلَ, &c.): the pl. of the first is فَرْجٌ (Mṣb, TA) and فُرُجَاتٌ: (TA:) and it is also in a wall, (S, Mṣb, K,) and the like: (S, Mṣb:) and signifies also an opening, or a space, or room, made by persons for a man entering among them, in a place of standing or of sitting. (Mṣb.) One says, بَيْنَهُمَا فَرْجَةٌ, meaning انْفِرَاجٌ [i. e. *Between them two is an opening, or intervening space, &c.*]. (S.) فَرْجُ الشَّيْطَانِ [The Devil's gaps], occurring in a trad., means the gaps, or unoccupied spaces, in the ranks of men praying [in the mosque]. (L.) — See also فَرْجٌ, last sentence: — and see فَرْجٌ, in seven places: — and فَرْجَةٌ.

فَرْجَةٌ: see فَرْجٌ, in three places.

فَرْجَةٌ: see فَرْجٌ, last sentence.

فُرُوجٌ, applied to a bow [like فَرْجٌ &c.]: see 7.

فَرِيجٌ: see فَرْجٌ. — Also A ewe whose hips are unknot, or loosened, [in the joints], (وَرَكَاهَا) انْفَرَجَ.

[see 4,] when she brings forth. (TA.) And A woman whose bones are unknot, or loosened, (انْفَرَجَتْ عِظَامُهَا) in consequence of parturition: and hence, as likened thereto, † a camel that is fatigued, and drags his feet, or stands still: (Skr, O:) or a woman fatigued in consequence of parturition: and hence, as being likened thereto, † a she-camel that is fatigued. (Kr, TA.) And A she-camel that has brought forth her first offspring. (O, K.) [See also فَارِجٌ.] — Also, accord. to the K, [and the O as on the authority of Ibn-Abbād,] i. q. بَارِزٌ: but [SM says that] this is a mistake for بَارِزٌ, meaning *Uncovered, appearing, or apparent*; in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Abou-Dhu-eyb, to a pearl (دُرَّة), as meaning *uncovered, and exposed to view, for sale*. (O, TA.)

فَرَاَجٌ One who often removes, clears away, or dispels, grief, or anxiety, from those affected therewith; or who does so much. (O.)

فَرْجٌ The young of the domestic hen; [the chicken, and chickens;] (S, Mgh, O, K; [but the explanation is omitted in one of my copies of the S;]) as also فُرُوجٌ, (S, O, K,) like سُجُوحٌ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ة: (S:) pl. فَرَارِيجٌ. (S, Mgh, O.) — And hence, app., by a metaphorical application, (Mgh,) it signifies also A [garment of the kind called] قَبَاءَ, (S, Mgh, O, K, [but omitted in one of my copies of the S,]) having a slit in its hinder part: (Mgh, O, K;) or the shirt of a child: (O, K;) [but] the Prophet is related to have prayed in a فَرْج (Mgh, TA) of خَزَرٍ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.)

فَارِجٌ: see فَرْجٌ. — Also A she-camel that has become unknot, or loosened, [app. in the joints of the hips,] (انْفَرَجَتْ [see 4,] in consequence of parturition, and therefore hates the stallion, (O, K,) and dislikes his being near. (O.) [See also فَرِيجٌ.] And see 4, last sentence.

أَفْرَجٌ, in the phrase أَفْرَجُ الشَّيْبَا i. q. أَفْلَجٌ [q. v.]. — And A man whose buttocks do not meet, (S, O, K,) or scarcely meet, (TA,) by reason of their bigness: (S, O, K:) fem. فَرْجَاءُ: it is mostly the case among the Abyssinians. (S, O.) — See also فَرْجٌ.

تَفْرِجٌ, accord. to Akh, A beater and washer and whitener of clothes; syn. قَسَّارٌ. (O.) — See also the next paragraph.

تَفَارِيجٌ and تَفْرِجٌ are sing. of تَفَارِيجَ, (O,) which signifies, (IAḥ, O, K,) as pl. of the first, (K,) or of the second, (IAḥ, O,) The openings [or interstices] of the fingers: (IAḥ, O, K:) and the apertures, (IAḥ, O,) or clefts, (K,) of a railing: (IAḥ, O, K:) and also, (O, K,) accord. to IDrd, as pl. of تَفْرِجَةٍ, (O,) the slits of the [kind of garment called] قَبَاءَ [and فُرُوج]. (O, K.) —

تَفْرِجَةٌ as an epithet, applied to a man, signifies *Cowardly and weak*; as also تَفْرِجَةٌ (O, K;) and تَفْرِجَاءَ, with ن, (O, K,) mentioned by I Amb, as imperfectly decl., and as signifying *cowardly*; (O;) or so, accord. to the T and L, تَفْرِجٌ and تَفْرِجَةٌ, and تَفْرِجٌ and تَفْرِجَةٌ: and the last two, and تَفْرِجَاءَ and تَفْرِجَاءَ, all with ن, signify one *who becomes defeated, or put to flight, (يُنْكَشَفُ), on the occasion of war, or battle.* (TA.)

تَفْرِجَةٌ and تَفْرِجَاءَ: see the next preceding paragraph.

مَفْرَجٌ: see فَرْجَةٌ. [Hence] مَفْرَجُ الْفَمِ [The place of opening of the mouth]. (TA in art. شجر.) مَفَارِجٌ [is its pl.; and] signifies *Places of exit, or egress.* (TA.)

مَفْرَجٌ, occurring in the saying, in a trad., لَا مَفْرَجَ فِي الْإِسْلَامِ مَفْرَجٌ, [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: As used to say that it is with ح; and disapproved of the saying مَفْرَجٌ, with ج: A'Obeid says, I heard Moḥammad Ibn-El-Ḥasan say, it is related with ح and with ج; and he who says مَفْرَجٌ, with ج, means *A slain person found in a desert tract, not by a town or village, [which signification is mentioned in the K,] the fine for whose blood is to be paid from the government-treasury: AO says that it means one who becomes a Muslim and has no alliance of friendship with any one [among the Muslims]; wherefore, if he commits a crime, [such as maiming another, &c.,] the government-treasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jābir El-Joṣṣec, it means *a man who is among a people to whom he does not belong; wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means one who has no kinsfolk, or near relations: so accord. to I Aqr: (Mgh, TA:) or one who has no offspring: or one who has no wealth, or property: and it is also said to mean one burdened by the obligation to pay a bloodwit, or a ransom, or a debt that must be discharged: and [in like manner] مَفْرُوجٌ is said to mean one who is burdened with a debt: but it is correctly with ح [unpointed]; (TA;) [i.e.] such is termed مَفْرَجٌ, with ح: (As, Mgh:) and مَفْرَجٌ means one burdened by his family, although he be not in debt. (Az, TA voce مَفْرَجٌ [q. v.].)**

مَفْرُوجٌ One whose shooting, or casting, has become altered [for the worse], having been good. (AA, O, K.) — And thus, without ة, A hen having chickens. (S, O, K.)

مَفْرُوحٌ A camel (O) whose elbow is distant from his armpit: (O, K:) or wide in step: (O:) or, with ة, a she-camel whose elbows are far from her chest, and whose armpits are [therefore] wide. (Ham p. 783.) — And A comb. (O, K.)

مَفْرُوحٌ An opened door. (TA.) — See also مَفْرُوحٌ, near the end.

مَفْرُوحٌ: see فَرْجَةٌ.

فرجن

Q. 1. فَرْجَنَ الدَّابَّةَ He curried the beast; removed the dust from it with the فَرْجُونُ. (S, K.) But the etymologists assert that the ن is augmentative. (TA.)

فَرْجُونٌ A currycomb; syn. مَحْشَةٌ [q. v.]. (S, K.)

فرح

1. فَرِحَ (S, A, L, Mṣb, K, &c.,) [aor. فَرَحَ,] inf. n. فَرْحٌ (S, L, Mṣb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Mṣb, K, &c.,) syn. سُرَّ: (S, A, Mṣb, &c.,) or he experienced a sensation of lightness in his heart: (Th, TA:) or his bosom became dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; فَرْحٌ differing from سُرُورٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rāghib, TA.) You say, فَرِحَ بِهِ He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. سُرَّ. (S, A, Mṣb, K.) — And He was, or became, well pleased, or content. — And He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully. (S, Mṣb, K.) The verb is used in this sense in the Kur xxviii. 76. (TA.)

2: see the paragraph here following.

4. إِفْرَاحٌ (S, A, Mṣb, K,) inf. n. إِفْرَاحٌ (S, A, Mṣb, K,) and تَفْرِيحٌ (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Mṣb, K:) [or occasioned him a sensation of lightness of heart: or made his bosom to become dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرْحٌ.] — And He, or it, made him to be well pleased, or content. (Mṣb.) — And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and unthankfully, or ungratefully. (Mṣb, K.) — Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as أَشْكَاهُ signifies “he made his complaint to cease.” (L.) [Thus it has two contr. meanings.] — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.)

فَرْحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] Joy, mirth, or gladness; or happiness; (S, L, Mṣb, K;) syn. سُرُورٌ; (Mṣb, K;) contr. of حُزْنٌ, (L,) and of تَرْحٌ: (S and A in art. تَرْح.) or a sensation of lightness of the heart: (Th, TA:) or dila-

tation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rāghib, TA.) — And A state of being well pleased, or content, with a thing. (Mṣb.) — And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Mṣb, K.) — [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. — Pl. أَفْرَاحٌ.] — In the saying of Muṭeṣṣib Ibn-Iyās,

قَدْ ظَلِمَ الْحُزْنَ بِالسُّرُورِ وَقَدْ
أَدْبَلَ مَكْرُوهَنَا مِنَ الْفَرْحِ

[Sorrow, or sadness, has overcome happiness, and the object of our dislike, or hatred, has been given a turn to prevail over the object of our love], by مِنْ الْفَرْحِ he means مِنْ الْمَفْرُوحِ بِهِ, i. e. الْمَحْبُوبِ. (Ham p. 391.)

فَرْحٌ: see the paragraph here following.

فَرْحٌ and فَرْحَانٌ (Mṣb, K) and فَرْحٌ, as in some copies of the K and in the L and other lexicons, or فَرْوَحٌ, as in other copies and mentioned by IJ, (TA,) and فَارِجٌ and مَفْرُوحٌ (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرْحَةٌ and [of the second] فَرْحَى (Mṣb, K) and فَرْحَانَةٌ (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرْحُونَ (S, Mṣb) and [of the second] فَرْحَى and فَرْحَى: (K, TA:) Rejoicing, joyful, or glad; or happy: (Mṣb, K:) [or experiencing a sensation of lightness in the heart: or having the bosom dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرْحٌ.] Hence, in the Kur [iii. 164] فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ [Rejoicing by reason of that which God has given them of his bounty]. (Mṣb.) — And Well pleased, or content: whence, in the Kur [xxiii. 55 and xxx. 31] كُلُّ جَزْبٍ بِمَا نَدْبَاهُمْ فَرِحُونَ, [Every sect is well pleased, or content, with that religion which it has]. (Mṣb.) — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Mṣb, K:) whence, in the Kur [xxviii. 76] إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ, [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Mṣb.)

فَرْحَةٌ [A joy, or gladness; or a happiness]: see an ex. voce فَرْحَةٌ. — See also the next paragraph, in two places.

فَرْحَةٌ A cause of joy or gladness, or of happiness; a thing whereby one is made joyful or glad, or happy; as also فَرْحَةٌ; syn. مَسْرَةٌ. (K.) —

And *A thing that thou givest to him that rejoices thee*; (L, K;) *a recompense that thou givest him*; (L;) [as also **فَرَحَةٌ**; for] *you say, لَكَ عِنْدِي فَرَحَةٌ*, (S, A, [in one of my copies of the S **بَشَرْتَنِي** as though this were an explanation, but the former is the right reading,]) and **فَرَحَةٌ**, (S,) meaning **بَشَرَى** [i. e. *There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event*]. (A.)

فَرَحَانٌ; fem. **فَرَحَى**, and accord. to the **فَرَحَانَةُ** **فَرَحٌ**; also: see **فَرَحٌ**.

فَرَحَانَةٌ **كَمَاءٌ** [or *truffles*]: (K:) from Kr: but ISd states the word transmitted to him to be with **ق** [i. e. **فَرَحَانٌ**, of which **فَرَحَانَةٌ** is mentioned as a n. un.]. (L, TA.)

فَرُوحٌ } **فَرَحٌ**.
فَارِخٌ }

مُفَرَّخٌ A man burdened, or burdened heavily, or overburdened, by debt, (A'Obeyd, S, TA,) or by a fine, or the like, and unable to pay it: (A'Obeyd, TA:) or needy, or in want; overcomes; and poor: (K:) or poor, possessing no property: (TA:) one who is not known to have any kinsfolk or near relations; (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with **ج**; and so in the sense next following: (TA:) and a slain person found between two towns or villages. (K.) In the trad. in which it is said **لَا يَتْرُكُ فِي الْإِسْلَامِ مُفَرَّخٌ** it has the first of the significations mentioned above accord. to A'Obeyd [i. e. the saying means *One who is burdened, or burdened heavily, or overburdened, by debt, &c., shall not be left unbefriended among the Muslims*]. (TA.) And in the writing that the Apostle of God wrote [as a covenant] between the Muhájirs and the Anṣár were the words, **لَا يَتْرُكُوا مُفَرَّخًا حَتَّى يُعِينُوهُ عَلَى مَا كَانَ**, **مِنْ عَقْلٍ أَوْ فِدَاٍ**, in which **مُفَرَّخًا** means **مَفْدُومًا**, (Ez-Zuhree, Aṣ, S,) i. e. [They shall not leave] one who is burdened, or burdened heavily, or overburdened, by debt, [until they aid him to acquit himself of what has become incumbent on him, of a bloodvot or a ransom,] meaning that his debt shall be paid for him from the treasury of the state: so says Aṣ; and he disallowed the saying [in this case] **مُفَرَّخٌ**, [q. v.,] with **ج**. (S.)

مُفَرِّخٌ A thing that makes joyful or glad, or that makes happy: (T, L:) [and **مُفَرَّخٌ** a thing by which one is made joyful or glad, or by which one is made happy:] one says, **مَا يَسُرُّنِي** **بِهِ مُفَرِّخٌ**, (Aṣ, T, S, L,) and **بِهِ مُفَرَّخٌ**, for which one should not say **مُفَرَّخٌ** [alone], (Aṣ, S,) [i. e. *Nothing that makes joyful &c., and by which one is made joyful &c., renders me happy by means of it*,] relating to an affair, or event. (S.) [See also **فَرَحَةٌ**.]

مُفَرِّخٌ A certain well-known [exhilarating] medicine; (S, K;) a certain medicine which is given

to drink to him who is in grief, and in consequence of which he becomes happy; thus called by the physicians, and by others called **سَلَوَانٌ**. (S in art. **سَلَو**.)

مُفَرَّخٌ One who rejoices much, or often: (K:) or one who rejoices [app. much] whenever fortune renders him happy. (S.)

مُفَرَّخٌ: see **مُفَرِّخٌ**, in two places: = and see **فَرَحٌ**.

فرخ

1. **فَرَخَ**, aor. **فَرَخَ**, (K,) inf. n. **فَرُخٌ**, (TK,) *He (a man, TA) became free from fright, or fear, and at ease, or calm.* (K.) [See also 4.] — And **فَرَخَ إِلَى الْأَرْضِ** *He clate to the ground*; (K, TA;) as also **فَرَخَ**. (TA.)

2. **فَرَخَتْ**, and **أَفَرَخَتْ**, said of a bird, (S, A, Mṣb, K, but in the S and Mṣb the verbs are in the masc. forms,) [inf. n. of the former **تَفَرُّخٌ**,] *She had [or she produced by hatching] a young one, (Mṣb, K,) or young ones.* (A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for **صَارَ** in the explanatory phrase **صَارَ لَهَا فَرَخٌ**, is put **طَارَ**; as though the verbs signified *She had a young one that flew.*] — And both verbs, said of an egg (**بَيْضَةٌ**), *It had [or produced] a young one*: (L, K:) or **أَفَرَخَتْ** said of an egg, *it had in it a young bird*: (ISH, TA in art. **بَيْضٌ**;) or it broke open from over the young bird, which thereupon came forth from it. (AHeyth, TA in art. **رُوع**; and Mṣb.) — See also the next paragraph, in two places. — **فَرَخَ الزَّرْعُ**, (S, A, L, K,) inf. n. **تَفَرُّخٌ**, (S, L,) *† The seed-produce, or corn, was ready to cleave open, when it had come up*: (S:) or *produced many shoots*: (A:) or *put forth its shoots*: (K:) or *shot forth into leaf from the grain, when the latter had cloven asunder*; as also **فَرَخَ شَجَرُهُمْ**. (L.) [See also **قَصَبٌ**.] And **فَرَاخًا كَثِيرَةً** *† Their trees produced many offsets, or shoots from their roots or stems.* (A.) — See also 1. — [Hence,] **بَاضَ فِيهِمُ الشَّيْطَانُ وَفَرَخَ**, occurring in a trad., means *† The devil made his fixed abode among them*; like as a bird keeps to the place of its eggs and young ones. (L.) And [in like manner] one says, **فَرَخَ الشَّيْطَانُ فِي رَأْسِهِ**, *† The devil took up an abode in his head.* (TA in art. **فَحَصٌ**.) — **فَرَخَ الْقَوْمُ** means *† The people, or party, became weak*; i. e., *became like young birds.* (K.) And **فَرَخَ** said of a man, *† He was, or became, base, vile, or abject.* (T, TA.) And *† He (a man) was frightened; or he feared, or was afraid.* (K.) And **فَرَخَ**, in the pass. form, said of a coward, and of a weak old man, inf. n. **تَفَرُّخٌ**, *† He was frightened, and made to tremble.* (L.)

4. **أَفَرَخَتْ** said of a bird: — and of an egg: see 2. — [Hence,] one says, **أَفَرَخَ بَيْضَةُ الْقَوْمِ**, *† Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven*

meaning *† What was hidden, of the affair, or case, of the people, or company of men, became apparent.* (ISH, TA in art. **بَيْضٌ**. [See also a similar phrase in what follows.]) And **فَرَخَ قُورَاهُ** *† His heart became free from fear: fear in the heart being likened to a young bird in the egg.* (L.) And **أَفَرَخَ الرُّوعُ** *† Fright, or fear, departed*; (S, K, TA;) as also **فَرَخَ**, inf. n. **تَفَرُّخٌ**. (K, TA:) and one says, **لِيَفَرِّخَ رُوعَكَ** *† Let thy fright, or fear, depart*; like as the young bird goes forth from the egg. (S, TA. [But see **رُوعٌ**: and see also a phrase similar to this in what follows.]) And **أَفَرَخَ الْأَمْرُ** *The affair, or case, became manifest, or plain,* (S, A, L, K,) *as to its issue, or result,* (L,) *after having been confused, or dubious*; (S, A, L, K;) as also **فَرَخَ**. (L.) — **أَفَرَخَ الْقَوْمُ** (S, L, K,) or **بَيَضَهُمُ**, (as in some copies of the K,) meaning *† The people, or party, disclosed their secret,* (S, L, K, TA,) *is said of those whose case has become apparent.* (L.) [Hence it seems that **أَفَرَخَ الْبَيْضَةَ** properly signifies *It (a bird) hatched the egg, and produced the young bird.*] **أَفَرَخَ رُوعَكَ** *† Calm thy mind,* (S, L, K, TA,) *is a prov., mentioned by Az, from A'Obeyd, as said, on occasions of fear, to him who is cowardly.* (L, TA.) And **أَفَرَخَ رُوعَهُ** means *† He prayed for him that his fright, or fear, might become calmed, and depart.* (AO, TA.) — See also 2, latter half.

10. **اسْتَغَرَّخَ الْحَمَامَ** *He took for himself the pigeons (S, K) for their young ones, (S,) or for [the purpose of their producing] young ones.* (K.)

فَرُخٌ The young one of a bird: (S, A, Mgh, L, K:) this is the primary signification: (L:) or, of any creature that lays eggs: (Mṣb:) fem. with **ة**: (S, A:) and, (L, K,) sometimes, (L,) the young one of any animal: (L, K:) pl. (of pauc., S, L) **أَفَرَاخٌ** and **أَفَرَاخٌ** (S, Mgh, L, Mṣb, K) and **أَفَرَاخَةٌ**, (L, K,) the last of which is extr. [with respect to rule], (IAṣ,) and (of mult., S, L) **فَرَاخٌ** (S, L, Mṣb, K) and **فَرَاخَانٌ** (L, Mṣb, K) and **فَرُوحٌ** (Mṣb, K) and **فَرُخٌ**. (L.) [See an ex. (from a poet) in which **فَرَاخٌ** is treated grammatically as a sing. in the first paragraph of art. **خَلَفٌ**.] — [Hence,] *† A base, a vile, or an abject, man, who is driven away.* (K.) And one says, **فَرَاخٌ مَنْ**, (so in two copies of the A,) meaning *† Such a one is a bastard*: (A, TA:) said by El-Khaffjé to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijáz. (TA.) — And *† A sucker, an offset, or a sprout, of any plant (L, K) or tree &c.*: (L:) or a branch of a tree: or, as some say, a branch that is in the middle of a tree: (Ham p. 347:) or [its pl.] **فَرَاخٌ** signifies *offsets, or shoots, from the roots or stems of trees*: (A:) and this is also said to signify *worms that are in herbs.* (Ham p. 491.) And *† Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven*

asunder: (Lth, TA:) or, *ready to cleave open*, (S, K,) *when it has come up*: (S:) or, *when it has shoots*. (L.) — And **فَرَخُ** signifies † *The fore part of the brain*; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called **العَصْفُورُ**; (TA;) or the **عصفور** is beneath the **فَرَخُ**: (TA in art. **عصفور**;) the pl. is **فِرَاخُ**: and **فَرَخُ** signifies [also, particularly,] *the fore part of the brain of the horse*. (TA in the present art.) In the saying of El-Farezdaq,

• وَيَوْمَ جَعَلْنَا الْبَيْضَ فِيهِ لِعَامِرٍ •
• مُصَيِّمَةً تَقَاىَ فِرَاخُ الْجَمَاجِمِ •

he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (الدِّمَاغُ) of the tribe of 'Amir]. (S, TA.)

فَرَخُ, like **كَتِفُ**, † A man whose grounds of pretension to respect, or honour, are suspected. (TA.)

فَرَخَةٌ fem. of **فَرَخُ** [q. v.]. (S, A.) — Also † A broad **سِنَانُ** [or spear-head]. (K.) — **فَرَخَةٌ** **الدَّيْلَمِ**: see **ذَرَاخُ**.

فَرَانُ a dim. [of **فَرَخُ**]: hence the saying, **فَرَانُ فَرِيخٍ** † [Such a one is the honoured and cherished of Kureysh]: **فَرِيخُ** being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and **فَرَانُ فَرِيخُ قَوْمِهِ** † Such a one is the honoured [and cherished] of his people; like a little young bird in the house of a people who rear it and treat it with kindness. (A.)

فَرِيخِيَّةٌ [or, probably, **فَرِيخِيَّةٌ**, agreeably with analogy,] an epithet applied to **نِصَالُ** [meaning "arrow-heads," &c., but app. a mistranscription for **نِبال** i. e. "arrows"], which were so called in relation to **الفَرِيخُ**, a certain blacksmith in the Time of Ignorance: (TA:) or **الفَرِيخُ** was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying,

• وَمَقْدُودَيْنِ مِنْ بَرِيِ الْفَرِيخِ •

[And two feathered arrows of the paring, or shaping, of El-Fureykh]. (S, TA.) [Freytag mentions **فَرِيخِي**, as applied to an arrow, meaning "ad virum **فَرِيخِ** appellatum referendus:" but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.]

فَرُوحُ Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact: occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.)

مَفَارِخُ: see **مَفَارِخُ**.

مَفْرِخُ A hen-bird having [or producing by

hatching] a young one [or young ones (see 2)]; (L, K;) as also **مَفْرِخُ**. (L.)

مَفْرِخُ: see **مَفَارِخُ**.

مَفْرِخُ: see **مَفْرِخُ**.

مَفَارِخُ, a pl. of which the sing. is not mentioned, (TA,) Places where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, **مَفْرِخُ** (which may be the sing. of **مَفَارِخُ** and **مَفْرِخُ**.)]

فرد

1. **فَرَدَ**, aor. **فَرَدَ**, [inf. n. **فَرُودٌ**], He, or it, was, or became, single; sole; or one, and no more. (Msb.) — See also 7, (with which two other forms of the unaugmented verb, namely, **فَرَدَ** and **فَرَدَ**, are also mentioned,) in four places.

2. **فَرَدَ**, inf. n. **تَفَرَّدَ**, He applied himself to the study of practical religion, or the law, and withdrew from [the rest of] mankind, and attended only to the observance of the commands and prohibitions [of religion]. (IAth, T, L, K.) [See also the part. n., below.]

4. **أَفَرَدَتْ** as intrans.: see 7. — **أَفَرَدَتْ** She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to **أَتَأَمَّتْ**: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — **أَفَرَدَ** He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, L, Msb.) — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, **أَفَرَدَ مِنْهُ** [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mgh in art. **وَتَر**.) [See an ex. in a verse cited voce **عَادِبُ**.] — [Hence,] **أَفَرَدَ فَرَانًا بَشِي** He made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A in art. **فَرَز**.) — And **أَفَرَدَ الْحَجَّ عَنِ الْعُمْرَةِ** He performed the rites and ceremonies of the pilgrimage separately from those of the **عُمْرَةُ** [q. v.]. (Msb.) — And **أَفَرَدَ إِلَيْهِ رَسُولًا** (S, K) He sent [away] a messenger to him. (K.)

5: see the next paragraph, in two places.

7. **أَفَرَدَ** and **فَرَدَ** signify the same: (S:) the latter, aor. **فَرَدَ**, [inf. n. **فَرُودٌ**], is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus **أَفَرَدَ بِنَفْسِهِ** signifies. (Msb.) And **أَفَرَدَ عَنْهُ** He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And **أَفَرَدَ بَفَرَانٍ** and **فَرَدَ** are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And **أَفَرَدَ** **بِأَمْرٍ** (AZ, T, M, L, K,) and **بِكَذِّ** (S,) and **بِبَرِيَةٍ** (L;) and **فَرَدَ** (AZ, T, M, L, K,) aor. **فَرَدَ**, (AZ, T, M, L,) inf. n. **فَرُودٌ**; (AZ, L;) and **فَرَدَ** and **فَرَدَ** (M, L, K,) mentioned by Lh; (M, L;)

and **أَفَرَدَ** (L, K,) and **تَفَرَّدَ**, and **أَفَرَدَ** (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion: (the lexicons passim: [see **أَسْتَبَدَّ**]) and [in like manner] **تَفَرَّدَ بِأَمْرٍ** [he was without any to share, or participate, with him in the property]. (Msb.) — **لَا قَاتِلَنَّهُمْ حَتَّى تَفَرَّدَ سَالِفَتِي** occurring in a trad., means † I will assuredly fight with them until I die; lit., until the side of my neck shall become separate from my body; because its separation can be only by death. (L.)

10. **أَفَرَدَ** as intrans.: see 7. — **أَفَرَدَ** as intrans.: see 7. — Also He found him alone, having no second person with him. (A.) [Hence, one says,] **أَفَرَدَ** **لَهُمْ فَلَمَّا أَتَفَرَّدَ مِنْهُمْ رَجُلًا كَرَّ عَلَيْهِ فَجَدَلَهُ** [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.)

And **أَفَرَدَ الدَّرَّةَ** He (the diver) found the pearl alone, having no other with it. (A.) — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.)

فَرْدٌ Single; sole; only; one, and no more; syn. **وَاحِدٌ** (S, A, L, Msb;) i. e. **وَاحِدٌ**: (Msb:) [and, used as a subst., a single, or an individual, person or thing:] fem. **فَرْدَةٌ** and **فَرْدِي** [which latter is anomalous, as though fem. of **فَرْدَانُ**]: (Msb:) pl. **أَفَرَادٌ** and **فَرَادِي** which latter is anomalous, as though pl. of **فَرْدَانُ** (S, L, Msb) and of **فَرْدِي**, like as **سَكَارَى** is pl. of **سَكَارَانُ** and of **سَكَارِي**. (Msb. See also **فَرَادُ**, below.) You say, **عَدَدْتُ الدَّرَاهِمَ**, **أَفَرَادًا** I counted the dirhems one by one. (T, A.) — And **Such as has no equal, or like**: (Lth, M, L, K:) pl. **أَفَرَادٌ** (M, K) and **فَرَادِي** [respecting which latter see above]. (K.) **الْفَرْدُ** as an epithet applied to God means *The Single; the Sole; the One*; (T;) *He who has no equal, or like; the Unequalled*: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says **فَرْدٌ**, **فَرْدٌ** (K,) and **فَرْدٌ** (T, L, K,) and **فَرْدٌ** (L, K,) and **فَرْدٌ** (K,) and **فَرْدٌ** (T, K,) and **فَرْدٌ** and **فَرْدٌ** (K, but the third and fifth not in the text of the K as given in the TA,) A sword having diversified wavy marks, streaks, or grain; **فَرْدٌ** (K, [in the TA **فَرْدٌ**, as though one said **فَرْدٌ**, which is evidently a mistake,]) also **فَرْدٌ** (T, L, K) in excellence. (T, L.) — And The half [meaning one] of a pair or couple. (M, L, K.) — And **Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate**; syn. **مُتَّحِدٌ** (M, L, K,) or **وَحْدَةٌ**; (Lth, L;) **unmixed with others**; [in which sense it is] a word of more common application than

وَتَر, and more special than وَاحِد (Kull p. 278:) pl. فِرَاد (M, L, K) [and أَقْرَاد and فُرُود also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by I Aar, L.)

تَخَطَّفَ السَّقَرُ فِرَادَ السَّوْبِ

[As the hawk's seizing, or carrying off by force, those that are apart from the others of the flock of birds]. (M, L. See, again, فِرَاد.) [Hence,] one says ثَوْرٌ فَرْدٌ (S,) and شَيْءٌ فَرْدٌ (M, K,) and فَرْدٌ (S, M, K,) and فَرْدٌ, and فَرْدٌ (M, K,) and فَرْدٌ (K,) and فَرْدٌ (S, M, K,) and فَرْدٌ (S, K,) and فَرْدٌ (M, K,) and فَرْدَانٌ (K,) [and مَقْرَدٌ (see an ex. voce شاة, in art. شوه),] A bull, (S,) and a thing, (M, K,) that is alone, by itself, or apart from others; solitary, or separate from others. (S, M, K.) And بَدْرَةٌ فَرْدَةٌ A

lot-tree apart from others. (S.) And شَجَرَةٌ فَرْدٌ (M, K,) and فَرْدَةٌ (M, TA.) A tree apart from others. (M, K, TA.) And ظَبْيَةٌ فَرْدٌ A gazelle apart, or separate, from the herd. (S, M, K.) And نَاقَةٌ فَرْدٌ, and مَقْرَدٌ, and فُرُودٌ, A she-camel that goes away alone, apart from others, in the pasture, (M, L, K,) and at the water; (M in explanation of the last, and L;) the epithet applied to the male being فَرْدٌ, only. (M, L.)

And هُوَ فَرْدٌ هَذَا الأَمْرِ He is alone in this affair. (A.) And it is said in a trad., لَا تَعُدُّ فَرْدَتَكُمْ, meaning Your ewe, or she-goat, that ye have set apart from the flock, or herd, that ye may milk her in the tent, or house, shall not be reckoned [among those for which ye are to pay the poor-rate]: (A:) or the meaning is, what is over and above the فَرِيضَةُ [or fixed number of camels, &c., to be given in payment of the poor-rate] shall not be added to the latter and reckoned therewith.

(L.) And in another it is said, لَا يَغْلُ فَرْدَتَكُمْ, expl. by Th as meaning Such of you as shall segregate himself, as, for instance, one or two, and gain spoil, shall resign it to the collective body, and not act unfaithfully by taking it for himself. (M, L.) And in another, فَمَنْكُمُ الْمَزْدَلِفُ And of you is El-Muzdelif, he of the solitary turban: this was said of him because, when he rode, no one with him wore a turban, to show honour to him. (L.) — لَقِيْتُهُ فَرْدَيْنِ means I met him, we two being alone. (S, L, K.) — أَفْرَادُ النُّجُومِ (S, M, L, K,) as also فُرُودُهُ (K,) signifies The brightly-shining stars (الدَّرَارِي) in the horizon [when other stars, there, are invisible]: so called because they are apart from the other [visible] stars. (M, L.) And الفُرُودُ (T, M, L, and so in some copies of the K,) in some copies of the K, [and thus in the CK,] but the former is the right, (TA,) Certain stars, disposed in a row, behind the Pleiades; (K;) in some copies of the K, around the Pleiades: (TA:) certain bright stars around the Pleiades. (T, L.) And (L) Certain stars around حَضَارٍ [q. v.], which is one of the two

stars called الْمَحْلِفَانِ (M, L, TA,) the other whereof is called الْوَزْنُ; (TA;) certain small stars with حَضَارٍ; so called because situate apart from the latter, by its side. (Kitāb Anwā el-'Arab, TA.) And الْفَرْدُ is a name of The star (α) in the hinder part of the neck of الشَّجَاع [the constellation Hydra; which star is also called عُنُقُ الشَّجَاع]. (Kzw in his description of الشَّجَاع.) — الْفَرْدُ signifies also One side of a jaw: (M, L, K:) pl. أَفْرَاد. (M, L.) — And A sandal such as is termed سِمَطٌ, not patched, nor having a second sole added to it; (K;) a sandal having a single sole; not having a sole composed of two pieces of leather sewed together, one beneath the other; thus in the saying,

يَا خَيْرَ مَنْ يَمْسِي بِنَعْلٍ فَرْدٍ

[O best of such as walk with a single-soled sandal], meaning O best of the great men of the Arabs; for sandals were worn by the Arabs, exclusively of the foreigners; and thin sandals, only by the kings and chief persons of the former. (L.) — Also, and فَرْدٌ, A bull [app. a wild bull]. (Lth, T, L. [See also مَقْرَدٌ.]) — [The pl.] الْأَفْرَادُ as a conventional term in lexicology signifies What have been transmitted by only one of the lexicologists; what is thus transmitted, if the transmitter is a person of exactness (as Abou-Zeyd and El-Khaleel and others), is admitted. (Mz, 5th نوع.) [See also الْإِتْحَادُ, voce أَحَدٌ; a similar, but less restricted, term: and see الْمَقَارِيدُ.])

فَرْدٌ and فَرْدٌ and فَرْدٌ and فَرْدٌ: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also فَرَادٌ.

فَرْدَةٌ fem. of فَرْدٌ [used as an epithet] in the first of the senses assigned to the latter above. (Msb.)

فَرْدَةٌ One who goes away alone, (K, TA,) having left his companions. (TA.)

فَرْدَاتٌ [Hills, or the like, such as are termed] أَكَامَ [pl. of أَكَمَةٌ, q. v.]. (K.)

فَرْدِي: see فَرْدٌ, first sentence: — and see فَرَادٌ.

فَرْدَانٌ: see فَرْدٌ, second quarter: — and see فَرَادٌ.

فَرَادٌ; see the paragraph here following.

فَرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فَرْدٌ; and فَرَادٌ is similar to it in meaning]. One says, جَاءُوا فَرَادًا, and فَرَادِي, (S, M, K,) with tenween and without it, (S,) and فَرَادٌ (K,) like ثَلَاثٌ and رِبَاعٌ (TA,) and فَرَادٌ, and فَرَادًا [a pl. of فَرْدٌ,] and فَرْدِي, (K,) [and فَرَادًا, perhaps thus by poetic license, see an ex. in a verse cited voce مَرْسِمٌ,] They came one by one; one at a time; (S;) one after another: (M, K:) AZ relates that the Kilābees said, جِئْتُمُونَا فَرَادًا [Ye came to us one by one; or one after another]: and هُمْ فَرَادٌ وَأَزْوَاجٌ [They are separate

persons and pairs], with tenween: and the Arabs said قَوْمٌ فَرَادٌ, imperfectly decl., likened to ثَلَاثٌ and رِبَاعٌ, [A party composed of separate persons, disposed by ones, or one after another,] and فَرَادِي, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is فَرْدٌ and فَرْدٌ and فَرِيدٌ and فَرْدَانٌ (T, K:) but فَرْدٌ, (so accord. to a copy of the T,) or فَرْدٌ, (so in the K accord. to the TA, [in the CK فَرْدٌ,]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.)

فَرُودٌ: see فَرْدٌ, second quarter, in two places.

فَرِيدٌ: see فَرْدٌ, former half, in two places: and see فَرَادٌ. — Also i. q. شَذَرٌ [app. as meaning The beads that divide the other beads of a string]; (T, A;) in the language of the Ajam [app. meaning Persians] called جَاوَرَتْقُ [a word I do not find in any dictionary]: accord. to Ibrāheem El-Harbee, شَذَرٌ of silver, like pearls: (T:) or شَذَرٌ that divide the pearls and gold: (M, L, K:) and pearls that are strung, and divided by other things interposed: (S, L, K:) or pearls that divide the pieces of gold in a necklace: (A:) one thereof is termed فَرِيدَةٌ: (T, M, A, L:) pl. فَرَائِدُ. (T, M, K.) And A precious, or highly-esteemed, gem; (M, L, K;) as also فَرِيدَةٌ; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pearl] found alone in its shell: (MF:) and as some say, (S,) فَرَائِدُ الدَّرِّ signifies the large pearls. (S, L.) — Also The intermediate vertebrae between the last of the six vertebrae that are next to the دَائِي [q. v.] of the neck and the six that are between these فَرِيدٌ and the [rump-bone called the] عَجَبٌ; as also فَرَائِدُ: (M, L, K:) or فَرِيدَةٌ [the sing.] signifies the vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebrae; intervening between the dorsal vertebrae and the lumbar: it projects in some horses. (M, L.)

فَرِيدَةٌ, and the pl. فَرَائِدُ: see the next preceding paragraph, in five places.

فَرَادِي: see فَرْدٌ, first sentence: and see also فَرَادٌ, in two places.

فَرَادٌ One who sells, (T, A, L, K,) and one who makes, (M, L, K,) what are termed فَرِيدٌ (A, L, K,) i. e. (A) شَذَرٌ. (T, A.)

فَرَادًا: see فَرَادٌ.

فَرْدَدٌ: see فَرْدٌ, first quarter.

فَرْدُودٌ: see فَرْدٌ, latter half.

فَارْدٌ, and its fem. (with ة): see فَرْدٌ, near the middle, in nine places: — and again, near the end. — سَكَّرَ فَارْدٌ Sugar of the best kind, and white. (K.) — And إِبِلٌ فَوَارِدٌ [She-camels] which stallions do not resemble (لَا تُشَبِّهُهَا). (So in the O and K. [But the right reading is evidently I think, لَا تُشَبِّهُهَا, which the Turkish translator

of the **K** appears to have found in a copy of that work; and the meaning, therefore, *which stallions do not desire*. **فَوَارِدُ** is pl. of **فَوَارِدَةٌ**.)

مُفَرَّدٌ: see **فَرْدٌ**, second quarter. — [Hence, as a conventional term, *A single, simple, word or vocable*;] *an expression of which a portion does not denote a portion of its meaning*: (KT:) [pl. **مُفَرَّدَاتٌ**. — And Singular, as distinguished from dual and plural. — And **مُفَرَّدَاتُ الطِّبِّ** *The simples of medicine; medicinal simples*.] — And **مُفَرَّدٌ** signifies also *A wild bull*. (L. [See, again, **فَرْدٌ**, near the end.])

مُفَرِّدٌ *A female*, (S, L,) *a pregnant female*, (A,) or *a ewe or she-goat*, (M,) or *a woman*, (K,) *bringing forth one only*: (S, M, A, L, K:) like **مُتَّبِعٌ** and **مُفَضِّلٌ**: (S, L:) opposed to **مُتَّبِعٌ**. (A.) [See its verb, 4.]

مُفَرَّدٌ *Pieces of gold (in a necklace, A) divided, one from another, by قَرِيدٌ* [q. v.], (M, A, L, K,) i. e., by pearls. (A.)

مُفَرِّدٌ *A rider having no other with him*: (A:) or *a rider having only his camel with him*. (K.) — **طَوْبَى لِلْمُفَرِّدِينَ**, occurring in a trad., (L,) means *Good betide those who apply themselves to the study of practical religion, or the law, and withdraw from [the rest of] mankind, and attend only to the observance of the commands and prohibitions [of religion]*: (IAqr, T,* L, K, TA:) and (K, TA) it is also said to mean (TA) *those who are devoted to the commemoration of the praises of God*: (K, TA:) or, as expl. by the Prophet himself, *those men and women who commemorate the praises of God much, or frequently*: (TA:) also, (K,) or, as Kt says in explaining the trad., (TA,) [and as his words are cited in the T,] *those whose contemporaries in birth, (K, TA,) and the generation among which they were, (TA,) have perished, or died, while they themselves have remained, (K, TA,) commemorating the praises of God*: but Az holds the explanation of IAqr to be more correct than this of Kt. (TA.)

مُفَرِّدٌ: see **فَرْدٌ**, near the middle of the paragraph.

المُفَارِدُ as a conventional term in lexicology signifies *What have been uttered by only one of the Arabs*: differing from **الْأَقْرَادُ**, which signifies *what have been transmitted from the Arabs by only one of the leading lexicologists*. (Mz, 15th نوع.)

فردس

Q. 1 **فَرْدَسَةٌ**, (O, K,) inf. n. **فَرْدَسَ**, (Kr, M, O,) *He threw him down, prostrate, on the ground*, (Kr, M, O, K,) *in an evil, or abominable, manner*: (Kr, M, O:) and *flung him upon the ground*; lit., *smote with him the ground*. (O, K.) — And **فَرْدَسَ** *He filled, or stuffed, compactly, the [receptacle for dates, termed] جَلَّةٌ*. (AA, O,* K.)

فَرْدَسَةٌ *Width; amplitude*: (M, O, Mṣb, K:) Bk. I.

whence is derived the word **فَرْدَوْسٌ**, (Mṣb, K,) accord. to Fr. (Mṣb.)

فَرْدَوْسٌ *A garden*: (S, Mṣb:) so in the Greek language [**παράδεισος**]: (M:) or *a garden comprising everything that is in gardens*: (Zj, M, A, O, K:) such is the proper signification; (Zj, M, O;) and so with the people of every language: (Zj, M:) and *containing grape-vines*: (Fr, O, K:) or *a garden in which are grape-vines*: (IAmb, M, Mṣb:) or *a place in which are grape-vines*: (TA:) or *an ample, beautiful garden*: (A:) or *a garden comprising grape-vines and palm-trees*: (Bd in xviii. 107:) or with the Arabs it signifies *a valley abounding with herbage, like a garden*: (M:) or *a valley*, (Zj, Mṣb,) or *valleys*, (O, K,) *producing various sorts of plants or herbage*: (Zj, O, Mṣb, K:) in the K, for **الْأَوْدِيَةُ الَّتِي تُنْبِتُ**, we should read **مِنَ الْأَوْدِيَةِ الَّتِي تُنْبِتُ**; (TK;) [or rather, **مِنَ الْأَوْدِيَةِ مَا يُنْبِتُ**, as in the Mṣb:] or *a meadow*; syn. **رَوْضَةٌ**: (Seer, M:) and the *greenness of grapes* (**أَغْنَابٌ**), (so in a copy of the M,) or *of herbs* (**أَغْشَابٌ**): (so in the TA:) masc. and fem.: (Mṣb:) sometimes the latter; (K;) as in the Kur xxiii. 11, because, by **الْفَرْدَوْسُ** is there meant **الْجَنَّةُ**: (O, TA:) it is an Arabic word, (S, O, Mṣb, K,) accord. to Fr, (S, O, Mṣb,) occurring in a verse cited voce **قُتَابٌ**, which is by Ḥassān Ibn-Thābit, (O,) derived from **فَرْدَسَةٌ**, meaning “width” or “amplitude,” (Mṣb, K,*) accord. to Fr: (Mṣb:) or it is Greek, (Zj, O, Mṣb, K,) transferred to the Arabic language; (Zj, O, Mṣb;) [i. e., arabicised: but as it occurs in the Kur (xviii. 107 and xxiii. 11), this is contr. to the opinion of Esh-Shāfi‘ee and others, who deny that any arabicized word occurs therein: (see **سُنْدُسٌ**)] or it is Syriac: (Zj, O, K:) the pl. is **فَرَادِيسٌ**; (A, TA;) which is applied by the people of Syria to *gardens and grape-vines*. (TA.) — Hence, (Bd in xviii. 107,) **الْفَرْدَوْسُ** [*Paradise*: or] *a garden of trees, or walled garden, (حَدِيقَةٌ) in the جَنَّةُ [or Paradise]: (S:) or the highest of the stages of the جَنَّةُ*: (Bd, ubi suprā:) or *the middle and highest part of the جَنَّةُ*. (Jel, ibid.)

فَرْدَوْسٌ *Increase* (**نَزَلَ**, in the CK **نَزَلَ**) *that is in طَعَامٌ* [i. e. *wheat*]: (O, K:) mentioned by IDrd, as heard from some persons of El-Bahreyn. (O.)

فَرَادِيسٌ *A man big in the bones*. (Ibn-‘Abbād, O, K.)

مُفَرَّدَسٌ *A trellised grape-vine*; syn. **مُعَرَّشٌ**. (Lth, S, M.) — *A wide breast*. (O, K.) — *Wide-breasted; having a wide breast*. (M.) — And [A thing] *filled, or stuffed, compactly*. (O.)

فرز

1 **فَرَزَهُ**, (S, A, O, Mṣb, K,) aor. -, inf. n. **فَرَزَ**, (S, O, Mṣb, K,) *He put it, or set it, apart, away, or aside; removed it; or separated it; from another thing, or from other things*; (S, A, O,

Mṣb, K;) as also **افْرَزَهُ**, (S, O, K,) inf. n. **افْرَازٌ**: (K:) *he divided it therefrom*; (A, TA;) [and so **افْرَزَهُ**:] *he divided it into parts, or shares*; as also **افْرَزَهُ**: (Az, Mṣb, TA:) *he distributed it, or dispersed it*. (AO, AZ, TA.) You say, **فَرَزَ** **لَهُ** نصيباً, aor. and inf. n. as above; and **افْرَزَهُ**; *He set apart, or separated, for him his portion, or share*. (Mgh.) And **فَرَزَ لَهُ مِنْ مَالِهِ نصيباً** [He set apart, or divided, for him a portion, or share, of his property]; as also **افْرَزَهُ**. (A.) And **افْرَزَ** **لَهُ** نصيباً **مِنَ الدَّارِ** [He divided for him a share of the house]. (A.) — See also 2. — [Also, app., *He made fringes, or similar decorations, to it*; namely, a garment, or piece of cloth, or the like: see the pass. part. n.] Abou-Firās [El-Farezdaq] says,

• بَسَطَ مِنَ الدِّيْبَاجِ قَدْ فَرَزْتُ •
• أَطْرَافَهَا بِفَرَاوِزٍ خَضِرِ •

[app. meaning, *Carpets of silk brocade, the extremities of which had been fringed with green fringes*.] (TA.)

2 **فَرَزَ**, (K,) or **فَرَزَ**, (thus, without teshdced, in the O,) inf. n. **تَفَرَزَ**, [which may be of either of the verbs,] (K,) *He decided (قَطَعَ) against me by his opinion*. (Ibn-‘Abbād, O, K. [See also 8.])

3 **فَارَزَ شَرِيكَهُ** *He separated himself from his partner, with the latter's concurrence*; syn. **فَاصَلَهُ**, (S, O, K,) and **فَاطَعَهُ**, (S, A, O, K,) and **فَارَقَهُ**. (A.)

4 **افْرَزْتُ فَلَانًا**: see 1, in six places. — **افْرَزْتُ** **بِشَيْءٍ** *I made such a one to have a thing to himself alone, with none to share, or participate, with him in it*. (A.) — Also *It (an object of the chase) offered him an opportunity (S, O, K) so that he shot it, or shot at it, (S, O,) from within a short distance*. (S, O, K.)

6 **تَفَارَزَ الشُّرَكَاءُ** *The partners separated themselves, one from another*. (A.)

7 **انْفَرَزَ بَعْضُهُمْ عَنْ بَعْضٍ** *They went apart, away, or aside; removed; or separated; one from another, or one party from another*. (TA in art. **عَزَلَ**.)

8 **افْتَرَزَ أَمْرَهُ دُونَ أَهْلِ بَيْتِهِ** means **قَطَعَهُ** [i. e. *He decided his affair exclusively of the people of his house or tent, or of his wife and family*]. (O, K. [See also 2.])

Q. Q. 1 **فَرَوَزٌ** *He died*; (IDrd, O, K;) said of a man: (IDrd, O:) like **هَرَوَزٌ**. (TA.)

فَرَزٌ *A depressed tract of land* (S, O, K, TA) *between two hills*: (TA:) or *an intervening space between two mountains*: (TA:) [or] **فَرَزَةٌ** has the latter meaning; mentioned by Ibn-‘Abbād. (O.)

فَرَزٌ: see **فَرَزَةٌ**, in two places: — and see also **فَرَزَةٌ**. — Accord. to Lth, **الْفَرَزُ** is syn. with **الْفَرْدُ**; but this is disallowed by Az. (TA.)

فَرَزَةٌ *A cleft in rugged ground*. (TA.)

فَرْزَة *A road in, or upon, an [eminence such as is termed] أَكْمَة*; as also **فَرْز**. (Ibn-Abbād, O, K.) — See also **فَرْز**. = Also i. q. **فَرْصَة**, i. e. **نَوْبَة** [meaning *A turn*; or *time at which, or during which, a thing is, or is to be, done, or had, in succession*]. (O, K.)

فَرْزَة *A piece, or detached portion*, (S, O, Mgh, K,) *of a thing that is put, or set, apart, away, or aside, or that is removed, or separated*; (S, O, K;) as also **فَرْز**: pl. [of pauc.] **أَفْرَاز** and [of mult.] **فُرُوز**: and **فَرْز** signifies also *a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two*. (TA.)

فَرْز *A slave sound, or healthy, or without defect or blemish: or a free man sound, or healthy, or without defect or blemish, and plump*. (Ibn-Abbād, O, K.)

فَرْوَز [an arabicized word, from the Pers. **فرّواز**, app. as meaning *A fringe, or the like*; as the latter word does in Turkish, and probably, sometimes, in Persian]: accord. to some, it is of the measure **فَعْلَال** from **فَرَز** in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is **فَرَاوِز**. (TA.) See 1, last sentence.

فَارِز *A tongue distinct [in utterance]*: (O, K, TA:) and *discriminating language*. (A, O, K, TA.) = Also *A species of ant, round and black, found in dates*: so says Ibrāheem El-Harbee: (O and TA in art. **عَفَف**;) or the *progenitor* (**جَدِّ**) *of the black ants*: that of the red is termed **عُقْقَان**: (K:) but it has been before said by the author of the K, in art. **فَزَر**, that **فَارِز** signifies “black ants in which is a redness:” and it may be a mistranscription. (TA.)

فَارِزَة *A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft*, (O, K,) *appearing like an extended natural cleft in the ground*: but this is mentioned in the book of Lth in art. **فَزَر** [as written **فَارِزَة**]. (O.)

أَفْرَاصُ *Humpbacked*; as also **أَفْرَاصُ** and **أَفْرَاصُ**: so says Fr. (TA voce **أَعَجَر**.) [The same meaning is also assigned to **أَفْرَاصُ**, q. v.]

أَفْرِيزُ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word “frieze,” and the French “frise,” &c., said in the TA to be from the Pers. **فرّواز**, mentioned above, voce **فَرْوَز**,] *A projecting appertenance or roof or covering* (**جَنَاحُ نَادِرٍ**) thereof; (Mgh;) the **طَنْفُ** [q. v., app. meaning *a projecting coping, or ledge, or cornice*,] thereof; (O and K in the present art., and the same and S in art. **طَنْفُ**;) *surrounding the upper part*: (Kr, TA voce **زَيْفُ**;) [it is also expl. as meaning] *a hole, or an aperture, in a wall*. (KL. [But this is app. a mistake, caused by a misunderstanding of the word **طَنْفُ**, which is expl. as having this meaning and also as syn. with **أَفْرِيزُ**; and the author of the KL evidently doubted

its correctness, for he adds, “so we have heard.”])

مَفْرُوزُ: see what next follows.

مَفْرُوزُ and **مَفْرُوزُ** *Put, or set, apart, away, or aside; removed; or separated*: (Mgh:) *divided into parts, or shares*. (Mgh.) = And the former, *Having the back broken; like مَفْرُوسُ*. (TA in art. **فَرْس**.) = **مَفْرُوزُ**, (S, O, K,) by some written **مَفْرُوزُ**, (TA,) is from **أَفْرِيزُ**, the **أَفْرِيزُ** of a wall, (S, TA,) and signifies *[A garment, or piece of cloth,] having تَطَارِيفُ* [app. meaning *a fringe, or fringes*; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.]

فرزن

Q. 2. **تَفَرَّزَنَ**, said of a **بَيْتَقُ** [or pawn] in the game of **شَطْرَنْج** [or chess], *It became a فِرْزَان*. (TA.) [See an ex. voce **دَسْتُ**.]

فِرْزَانُ الشَّطْرَنْجِ (K, TA) [*The queen of the game of chess*; or, as some say,] *what occupies the place of the wezeer to the sultān [in that game]*: (TA:) the former of these words is arabicized, from [the Pers.] **فَرُزَيْن**. (O and K in art. **فَرْز**, and K in the present art.)

فرس

1. **فَرَسَة**, aor. **فَرَسَ**, inf. n. **فَرَسَ**, (S, M, O, Mgh, K, &c.) *He (a lion) broke, or crushed so as to break, its neck*; (S, A, O, Mgh, O, K;) i. e., the neck of his **فَرَسَة**; (S, O, K;) as also **أَفْتَرَسَ**: (S:) this is the primary signification: (S, Mgh, TA:) or *he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck*; as also **أَفْتَرَسَ**: (M:) or *he (a lion) broke it*; i. e., his **فَرَسَة**: (Mgh:) and *he bruised, or crushed, and broke, it*; namely, a thing. (M.) Accord. to ISk, (S,) you say, **فَرَسَ الذِّئْبُ الشَّاةَ**, (S, TA,) meaning *The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck*: (TA:) accord. to En-Nadr (i. e. ISh), you say, **أَكَلَ الذِّئْبُ الشَّاةَ** [The wolf ate, or devoured, the shecp, or goat], but not **أَفْتَرَسَهَا**. (S, O, TA.) — Hence, (S, Mgh, O, Mgh, K;) as also **أَفْتَرَسَ**: (TA:) or **أَفْتَرَسَ** the latter, *he (a lion, O, or a wolf, TA) captured it*; or *made it his prey*. (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.]) You say, **فَرَسَ الْأَسَدُ** *The lion killed him or it*. (Mgh.) — **فَرَسَ الذِّبْحَةَ**, (M, Mgh,) aor. **فَرَسَ**, (M,) inf. n. as above, (S, M, Mgh,) *He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold*: (S, Mgh, O:) or *broke its neck before its death*: (Mgh:) or *cut, or severed, its نَخَاعُ* [or spinal cord]: or *divided its neck*: (M, TA:) or *slaughtered it so as to reach to the نَخَاعُ*: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Mgh, TA.) — **فَرَسَ فَرَسَةً قَبِيحَةً** *He struck him [in an abominable manner, app. in the back,]*

so that the part between his hips became depressed and his navel protruded. (M.) = **فَرَسَ**, aor. **فَرَسَ**, (S, A, O, K,) inf. n. **فَرُوسَة** (S, A, O, K) and **فَرَاة** (S, K, * in the O **فَرَاة**) and **فُرُوسِيَّة**, (S, A, O, * K, *) all of which ns. are mentioned as syn. by Ag, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAgr, (TA,) [but the first is expressly said to be an inf. n. of **فَرَسَ** in the S and A only, and the second in the S only, and the third (which seems to be rather a simple subst.) in the A only,] *He was, or became, skilled in horsemanship, or in the management of horses*, (S, A, O, K, TA,) *and in riding them*, (O, * K, TA,) *and in urging them to run, and in remaining firm upon them*: (TA:) or **فَرَاة** and **فُرُوسَة** are inf. ns. having no verb: Lh only [says ISd] mentions **فَرَسَ** and **فَرَسَ** as signifying *he became a horseman*; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKt also says that **فَرَسَ السَّيْلَ**, inf. n. **فُرُوسَة** and **فُرُوسِيَّة**, signifies *he rode horses well*; and in like manner **فَرَسَ** [but not followed by **السَّيْلَ**]. (TA.) — Hence, † *He was, or became, skilled in anything that he endeavoured to do*. (TA.) = **فَرَسَ بِالنَّظَرِ**, (and **فَرَسَ فِي النَّاسِ**, and **بِعَيْنِهِ**, and **بِنَظَرِهِ**, see [q. v.],) aor. **فَرَسَ**, (Mgh,) inf. n. **فَرَاة** and **فَرَاة**, (Ag, IAgr, Mgh, TA,) accord. to the citation of the words of Ag and IAgr in the L, but this is at variance with the opinion generally held, [which is, that **فَرَاة** is an inf. n. only of **فَرَسَ**, signifying as expl. above, and that **فَرَاة** is a subst. from **فَرَسَ**, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as **تَفَرَّسَ**, (q. v.), as will be seen from the explanations of **فَرَاة** and **فَارِصُ**, below]. (Mgh.) See 5, latter part, in two places. = **فَرَسَ** *He kept continually, or constantly, to the eating of the dates called فَرَاة*. (O, K.) — And *He pastured upon, or depastured, the plants called فَرَس*. (O, K.)

2. **فَرَسَ الْغَنَمَ**, (inf. n. **تَفَرِيسُ**, TA,) *He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks*. (M, TA.) = **فَرَسَ الشَّيْءَ**, (inf. n. as above, TA,) *He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck*: and **أَفْرَسَ إِيَّاهُ** *he threw, or cast, it to him, that he might do so to it*: (M:) and **أَفْرَسَ الرَّجُلُ الْأَسَدَ حِمَارَةً** *the man left his ass to the lion, that he might break his neck, or kill him, or make him his prey, while he himself should escape*. (S, K.) El-Ajjáz uses the former verb in relation to the kind of flies called **نَعْر**, saying,

- ضَرْبًا إِذَا صَابَ الْيَافِخَ أَحْتَفَرَّ
- فِي الْهَامِ دُخْلَانًا يَفْرِسُ النَّعْرَ

[A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies]; meaning, that these wounds are wide, and enable the **نَعْر** to obtain

thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed إقواله,] cited by IAqr:

- قَدْ أَرْسَلُونِي فِي الْكَوَاعِبِ رَاعِيًا
- فَقَدْ وَأَبَى رَاعِي الْكَوَاعِبِ أَفْرُسٌ
- أَتَتْهُ ذُنَابٌ لَا يَبَالِغِينَ رَاعِيًا
- وَكُنَّ سَوَامًا تَسْتَهِي أَنْ تُفَرَّسًا

[They had sent me among the girls with swelling breasts, as a guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since فَرَسُ الرِّجَالِ لِلنِّسَاءِ [lit. men's making women their prey] is in this case † men's holding commerce of love with women: فَرُسٌ is for فَرُسَتْ; for, as Sb says, they sometimes put أَفْعَلُ in the place of فَعَلْتُ is in the gen. case as governed by وَ denoting swearing; and رَاعِي الْكَوَاعِبِ may be a denotative of state relating to the ت [the pronoun of the first person] understood [in فَرُسْتُ for فَرُسْتُ]; or وَأَبَى may be prefixed to رَاعِي الْكَوَاعِبِ, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word تَسْتَهِي to denote intense desire; for if he did not mean intenseness, he would have said فَرِيدٌ. (M.)

3. فَرَسَهُ, inf. n. مَفَارَسَةٌ (M, TA,) [app., He vied, or contended, with him in horsemanship: this signification seems to be indicated by what immediately precedes in the M, which is, فَرَسَ and فَرَسَ "he became a horseman:" but perhaps it may signify he vied, or contended, with him in فَرَاة, meaning insight, &c.: or it may have both these significations.]

4. اِفْرَسَ He (a pastor) had the neck of one of his sheep, or goats, broken, or had one of them killed, (S, O,) or taken, (K,) by the wolf, (S, O, K,) he being inadvertent. (K.) — See also 2, in two places. — اِفْرَسَ عَنْ بَقِيَّةِ مَالٍ He left a remainder of property [as a prey], having taken all beside thereof. (AA, O, K.)

5. تَفَرَّسَ He pretended to others that he was a horseman, or one skilled in horsemanship. (As, O, K.) — He acted deliberately, (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S, K, TA.) — تَفَرَّسَ فِيهِ الشَّيْءُ [He perceived in him the thing intuitively; or by a kind of thaumaturgic faculty, and by right opinion and conjecture: or by means

of indications, or evidences, and experiments, and the make and dispositions: (see فَرَاة, below:) or] he perceived in him the thing by forming a correct opinion from its outward signs; syn. تَوَسَّعَ. (M.) You say, تَفَرَّسْتُ فِيهِ خَيْرًا, (S, O,) or الْخَيْرَ, (Msb,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered (تَعَرَّفْتُ) in him good, or goodness, by right opinion. (Msb.) [فَرَسٌ فَرَاةٌ, and بِعَيْنِهِ, inf. n. فَرَاةٌ, and بِالنَّظَرِ, (respecting which, however, see 1, last quarter,) signifies the same as تَفَرَّسَ; i. e., He perceived, or discerned, the internal, inward, or intrinsic, state, condition, character, or circumstances, by examination of outward indications, &c., and by his eye. And so تَفَرَّسَ فِي النَّاسِ He saw into the internal, inward, or intrinsic, states, &c., of men. See فَرَاة, below.]

8: see فَرَسَهُ, in five places.

Q. Q. 1. فَرَسَةٌ [an inf. n. of which the verb is فَرَسْتُ, as is shown by the mention of the part. n. مَفَرَسَةٌ,] A woman's good managing of the affairs of her house, or tent: (Lth, K, TA:) the ن is augmentative. (TA.)

فَارِسٌ: see فَرَسَ.

فَرَسٌ A species of plant: (Yaqoob, S, M, O, K:) the قَصَاصُ, (O, and so in copies of the K,) or قَصَاصُ, (so in the CK,) [each said to be a name of the أَشْجَانُ (or kali) of Syria, or of a species of خَمْضُ, q. v.,] accord. to Abu-l-Mekārim: (O:) or the حَبْنُ [q. v.]: or the بَرُوقُ [q. v.]: (O, K:) or the [small kind of thorny trees called] شَرَسُ. (TA.)

فَرَسٌ [A horse; and a mare;] one of what are called خَيْلٌ; (M;) the name فرس is given to it because it crushes and breaks the ground with its hoofs; (A, O;) and is applied to the male and the female; (S, M, A, Mgh, O, Msb, K;) but mostly applied to the latter; (M;) the female not being called فَرَسَةٌ; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Msb, K:) it is applied also to the Arabian, (Mgh, Msb,) and to the Turkish, (Msb,) or that which is not Arabian: (Mgh:) or, accord. to Moḥammad [the Ḥanafee Imām], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a بَرْدُونٌ or a فَرَسٌ or a بَغْلٌ or a جَمَارٌ" (Mgh:) the pl. is أَفْرَاسٌ, (S, M, Mgh, O, Msb, K,) [a pl. of pauc. but used as a pl. of mult. also,] and أَفْرَاسٌ, [a pl. of pauc. only,] (O,) and فَرُوسٌ: (K:) and as فَرَسٌ is originally fem., you say ثَلَاثُ أَفْرَاسٍ when you mean males [as well as when you mean females]: (M:) or you say ثَلَاثَةُ أَفْرَاسٍ, with ة, when you mean males; and ثَلَاثُ أَفْرَاسٍ, without ة, when you mean females: (Msb:) the dim. is فَرَسِيٌّ, (S, O, Msb,) when applied to the male; (Msb;) and

فَرَسِيَّةٌ, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Abobekr Ibn-Es-Sarrāj: (S, O:) or فَرُوسٌ when applied to the female [also], which is extr. (Sb, M. [See حَرْبُ.]) — هُمَا كَفَرَسَى رَهَانٍ [They two are like two horses running for a wager] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorcement: so he likened the two periods to two horses running for a wager. (O, TA.) — فَرَسُ الْبَحْرِ † [The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also عَصَبُ.]) — الْفَرَسُ † A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] الْفَرَسُ الْأَعْظَمُ † [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — قِطْعَةُ الْفَرَسِ † [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — الْفَرَسُ التَّامُّ † [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called الْفَرَسُ الْأَعْظَمُ is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.])

الْفَرَسَةُ, (IAqr, S, M, O, K, TA,) or الْفَرَسَةُ, (M, TA,) the former accord. to A'Obeid, (M, TA,) or, accord. to A'Obeid, it is with ص, and the vulgar, he says, pronounce it with م, (O,) Gibbosity [of the back]; syn. الْحَدْبُ: (IAqr, O, TA:) or, (M, O, K, TA,) as also الْفَرَسَةُ, (M, O,) which latter is the more approved in this sense, (M,) the رِيح [or flatus] of gibbosity; (M, O, K, TA;) [i. e.] the رِيح that renders gibbous; (M;) as though it were breaking, or crushing so as to break, the back (كَأَنَّهُا تَفْرِسُ الظُّهْرَ أَيْ تَدْقُهُ), and cleaving it (تَفْرِسُهُ أَيْ تَشَقُّهُ): (O:) [or الْفَرَسَةُ signifies the displacement of one of the vertebrae; for,] accord. to As, one says أَصَابَتْهُ فَرَسَةٌ when one of the vertebrae of one's back has become displaced; but the flatus (الرِّيْحُ) from which gibbosity results is termed الْفَرَسَةُ, with ص: (TA:) or الْفَرَسَةُ signifies a flatus that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (قَرْحَةٌ) that is in the neck, breaking it: (M:) or a breach (فُرْجَةٌ) in the neck; thus says AZ: or a breach (فُرْجَةٌ) that is in [the case of] gibbosity: the pl. is فَرَسَاتٌ, not

أَفَرَسَة, which latter is said to be a pl. of فَرَسَة, but is anomalous. (TA.)

فَرَسَة and فُرْسَة; the latter of which is the more approved in both of the following senses; i. q. نَوْبَة [meaning *A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession*; as also فُرْزَة: pl. فُرْس: [the turns, or times, for coming to water in succession] means [the occasions of] persons' being left free to come to water. (M. [See فُرْزَة.]) — And i. q. نَهْزَة [meaning *An opportunity; a time at which, or during which, a thing may be done, or had*]. (IAqr, M, O.) So in the phrase أَصَابَ فُرْسَتَهُ [He got, or obtained, his opportunity]. (M.)

فَرَسَة [an inf. n. of modality]: see 1, near the middle of the paragraph. = الفُرْسَة: see الفُرْسَة.

فَرَسَة: see فَرَس, near the beginning.

الفَرَس, of the camel, is *What corresponds to the حافر [or hoof] of the horse* (S, O, Mgh, K) and the like: (S, O, Mgh:) or *what corresponds to the قَدَم [or foot] of the man*: (El-Bāri, Mgh:) and † of the bovine animal in like manner: (IAmb, Mgh:) and sometimes † of the sheep or goat, (S, O, TA,) for الظِّلْف: (TA:) or it is only of the camel: (El-Bāri, Mgh:) or *the extremity of the خُف [or foot] of the camel*: (M:) of the fem. gender: (IAmb, M, O, Mgh, K:) pl. فَرَسَات, (M, Mgh,) not فَرَسَات: (M:) it is of the measure فَعِلَة: (S, O:) the ن being augmentative; (Abou-Bekr Ibn-Es-Sarrāj, S, O, Mgh, K;) because it is from فَرَسَتْ. (Abou-Bekr Ibn-Es-Sarrāj, S.) See also art. فَرَس.

فَرَس A sort of black dates; (IAqr, O, K;) not the same as the سَهْرِيَز (O) or سَهْرِيَز. (K.)

أَبُو فَرَس: } see الفَرَس.
الْفَرَس:

فَرَس [originally *Having the neck broken, or crushed so as to be broken*. — And hence,] Killed [in any manner: see 1]: pl. فَرَسَات. (K.) It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — And [hence] فَرَسَة signifies *The prey of a lion [or other beast]*: (TA:) *an animal that is seized*, (M,) and that has its neck broken, (S, M, Mgh,) by a lion [or other beast]; (S, Mgh;) as also فَرَس: (M:) [pl. of the former فَرَسَات]. — See also مَفْرَس. = Also *A ring, or hoop, of wood*, (S, M, O, K,) bent [into that form], and tied, (M, O,) at the end of a rope; (M, O, K;) called in Pers. جَنْبَر [correctly جَنْبَر]. (S, O, K.) = See also فَرَسُ الْعَنْق, in art. فَرَس.

فَرَس, and with ة; dim. ns.: see فَرَس, near the middle; the former in two places.

فَرَسَة: see what next follows.

فَرَسَة a subst. (S, M, O, K) from التَّفَرُّس, (O,

K, TA,) signifying التَّوَسُّر, (TA,) or from تَفَرَّسَتْ تَفَرُّسًا فِيهِ الشَّيْءُ [q. v.], (S,) or from تَفَرَّسَ فِيهِ الشَّيْءُ [q. v.]: (M:) or, as also فَرَسَة, [said to be] an inf. n. of فَرَسَ بِالنَّظَرِ: [but see this verb:] (Mgh:) فَرَسَة [or فَرَسَة] (see 1, last quarter,) signifies *Insight; or intuitive perception; or the perception, or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]*: (IKht:) or فَرَسَة signifies *a faculty which God puts into the minds of his favourites, in consequence whereof they know the states, conditions, or circumstances, of certain men, by a kind of what are termed كَرَامَات [or thaumaturgic operations], and by the right direction of opinion and conjecture: and also a kind of art [such as physiognomy, which is especially thus termed in the present day,] learned by indications, or evidences, and by experiments, and by the make and dispositions, whereby one knows the state, conditions, or circumstances, of men*: (IAth:) or the *discovery of an internal quality in a man by right opinion*. (Mgh.) It is said in a trad., اتَّقُوا فَرَسَةَ الْيَوْمِ [Beware ye of the insight, &c. of the believer]: (S, M, IKht, IAth, Mgh:) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ [for he looks with the light of God]. (TA. [See also قَرَابَة.])

فَرَسَة: see فَرَس. [It is a subst. formed from the latter by the affix ة.]

الفَرَس, and الفَرَس, and أَبُو فَرَس: see الفَرَس, in four places.

الفَرَس: see الفَرَس, in two places. — Also † *The strong and courageous*, (En-Nadr, O, K,) of men, as being likened to the lion. (En-Nadr, O, TA.) — And † *The headman, or chief, of the دَهَاقِين [pl. of دِهَاقَان, q. v.]*, (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرَسَات. (IKh, O, K.)

الفَرَس: see الفَرَس.

الفَرَس: see the next paragraph, in two places.

الفَرَس act. part. n. of فَرَسَ [q. v.]. — *The lion*; [so called because he breaks the neck of his prey;] as also الفَرَس, [which has an intensive signification,] and الفَرَس, (O, K,) which last [also] has an intensive signification, (TA,) and أَبُو فَرَس, (S, A, K,) and أَبُو فَرَس, (O,) and الفَرَس, (TA,) and الفَرَس, (S, M, K,) and الفَرَس, a word of a measure not mentioned by Sb, (IJ, M,) and الفَرَس; (K;) or الفَرَس, which is said by IKh to be applied to the lion because he is the chief of the beasts of prey, signifies, (O,) or signifies also, (S,) used as an epithet applied to the lion, (S, M, O,) and so الفَرَس, (S, M, O,) the thick-necked, (S, O,) that is wont to break the neck of his prey; or the former of these two, the rapacious lion; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say سَبْعَ فَرَسَات, (M,) or

أَسَدَ فَرَسَات, (TA,) meaning *a rapacious beast*, (M,) or *lion*, (TA,) that often seizes others and breaks their necks. (M, TA.) = Also *The master, or owner, of a horse*; (S, M, K;) a possessive epithet; (M;) like لَابِن (S, O, K) and تَامِر (S, O:) and *a horseman; a rider upon a horse*; (ISk, S, Mgh, O, Mgh, K;) and *upon a mule*; (ISk, A, Mgh, Mgh;) and *upon an ass*: (ISk, Mgh, Mgh;) or a rider upon a mule is called فَارِسٌ عَلَى بَغْلٍ; (ISk, S, O, Mgh, K;) or فَارِسٌ عَلَى بَغْلٍ; (A, O;) and a rider upon an ass, فَارِسٌ عَلَى حِمَارٍ; (ISk, S, Mgh, O, Mgh;) and a rider upon any solid-hoofed beast, فَارِسٌ عَلَى ذِي حَافِرٍ: (K:) or these phrases are not used: (K:) 'Omárah Ibn-Akcel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Mgh,) I do not call the owner of the mule, nor the owner of the ass, فَارِس, but I call them بَغَالٌ and حَمَارٌ: (S, O, Mgh:) [فَارِس is often best rendered a cavalier:] the pl. is فَرَسَات (S, M, Mgh) and فَوَارِس, which latter is [more usual, but] anomalous, (S, M, O, Mgh, K,) for فَوَاعِل is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَة, as ضَوَائِب, pl. of ضَارِبَة, or of an epithet of the measure فَاعِل applying to a female, as حَوَائِض, pl. of حَائِض, or of a sing. of the measure فَاعِل applying to a thing that is not a human being or not a rational being, as بَوَائِل, pl. of بَائِل, and حَوَائِط, pl. of حَائِط; and there are no instances like فَوَارِس except those of هَوَائِل and نَوَائِل [and حَوَائِل and some other words enumerated in the Mgh and TA]; (S, Mgh;) and as فَوَارِس is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard فَرَسَة فَرَسَة. (M.) — Also, (Aq,) or فَارِسٌ عَلَى الْخَيْل (S,) *A man skilful in horsemanship, or in the management of horses*. (Aq, S.) — And hence, the former, (فَارِس,) † *A man skilful in anything that he endeavours to do*. (TA.) — الفَوَارِس is the name of † *Four stars of the constellation Cygnus*. (Kzw. See دَجَاج.) = بَعِيْنُهُ, and بِنَظَرِهِ, (S, O, TA,) and فَارِسُ النَّظَرِ (Aq,) *A man who acts deliberately, and examines*: (S, and so in Hr p. 356:) *who possesses فَرَسَة [i. e. insight, or intuitive perception, &c.]*: (O:) or *knowing by means of examination*. (TA.) And فَارِسٌ فِي النَّاسِ [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAqr.) = فَارِس, (S, M, Mgh, K,) or فَارِس, (so in some copies of the K,) [the former if fem., as it is a proper name, the latter if masc.,] *A certain nation*; (Mgh, Mgh;) [namely, the Persians;] i. q. الفَرَس: (S, O, K:) generally fem.: (Mgh:) فَرَس is pl. of فَارِس, which is a rel. n. from فَارِس in the sense next following: (M:) [or, rather, فَرَس is a coll. gen. n., and فَارِس is its n. un.] — Also, (S, O, but in the K “or”) *The country of the فَرَس*; (S, O, K;) [i. e., Persia;] *a country of a certain nation*. (M.)

فَارِسِي [Persian: a Persian]: see فَارِس. Hence, الثَّمَرُ الْفَارِسِي A certain sort of dates, (Mgh, Mshb.) of good quality. (Mshb.)

أَفْرُس: see مَفْرُوس. = It is also a noun of excess, or a comparative and superlative epithet, from فَرَاة, used by Zj, in the phrase أَفْرُس النَّاسِ, meaning, *The best*, (M,) or *best and most true*, (TA,) in فَرَاة, [i. e., insight, or intuitive perception, &c.,] of mankind. (M, TA.) One says also, أَفْرُس أَنَا أَفْرُس مِنْكَ I am more endowed with mental perception, [or insight, or intuitive perception,] and more knowing, than thou. (TA.)

مَفْرُوس Having the back broken: (M, TA:) and so مَفْرُوس. (TA.) — And *Humpbacked*; as also فَرِيس, (M, TA,) and أَفْرُس (Fr in TA voce أَفْرُس) [and أَفْرُس and أَفْرُس].

الْمَقْتَرِس: see الْفَارِس.

مُفَرِّسَة A woman who manages well the affairs of her house, or tent. (Lth, TA.)

فَرْسَخ

فَرْسَخ, mentioned, but not explained, by J [in the §], (K,) [A parasang, or league;] three Hāshimee miles (أَمْسَال هَاشِمِيَّة [see مَيْل]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the Hāshimee measure, i. e., accord. to the Bāri' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غُلُوة [q. v.]: (Mshb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Mshb voce مَيْل:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Mshb in the present art.): or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying "rest," or "ease;" (K, TA:) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Mshb, from فَرَسَخَة signifying "width;" the word having this meaning, however, is فَرَسَخَة, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرَسَنَك], arabicized: (S, A:) the pl. is فَرَسَاخ. (S, A, Mshb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) — It signifies also *An opening, or intervening space, between two things*. (K.) — And *A thing in which is no opening, or intervening space*: as though having two contr. significations. (K.) — Also *A thing that is lasting and abundant, that does not cease, or come to an end*. (ISH, K.) — And *A long time* (K, TA) of the night or of the day: thus in the saying, اِنْتَظَرْتُكَ قَرَسَخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) — And A

سَاعَة [meaning hour or time] (K, TA) of the day: or a time of the night and of the day: pl. as above. (TA.) — And *The time, (K, TA,) or interval, (TA,) between stillness and motion*. (K, TA.) — And *Stillness, or quiet*: (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) — And *Rest, or ease*. (K.)

فَرْسَق

فَرْسَق: see the art. here following.

فَرْسَك

فَرْسَك (S, O, K) [and فَرْسَق (K in art. فَرْسَق)] The peach: or the sort thereof called the nectarine: from the Greek περσική or περσικόν; the malum Persicum, which is generally applied to the former fruit; or amygdalus Persica of Linn., (so in Forskål's Flora Aegypt. Arab. p. exiii.) which is applied to both of the fruits above mentioned: i. e.] the [fruit called] خَوْخ; (K, TA:) of the dial. of El-Yemen: (TA:) or a sort thereof, (K,) i. q. فَرْسَق, which is like the خَوْخ in size, (Lth, O,) أَجَرْد [which here means without down, and for which Golius and Freytag appear to have read أَجَوْد], smooth, red [accord. to the CK "or red"], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خَوْخ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخ that does not cleave asunder from its stone: (S, O:) or [a free-stone peach or nectarine; i. e.] such as cleaves asunder from its stone. (K.)

فَرْسَن

فَرْسَن, of the camel, is What corresponds to the حَافِر [or hoof] of the horse or a similar beast: (S, K:) or the part which is below the رَنَع [or pastern] and in which are the bones called سَلَامَى [q. v.]: and sometimes it is † of the sheep or goat: it is of the fem. gender: and the pl. is فَرَسَان: (TA:) accord. to Ibn-Es-Sarrāj, the ن is augmentative, because it is from فَرَسَت, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.)

فَرْسَان: see what next follows.

فَرْسَان The lion; (K, TA:) as also فَرْسَان: and so الْفَرْسَان [and الْفَرْسَان]. (TA.) See also the last paragraph below.

فَرْسَانِيُون, (K, TA,) with damm, (TA,) The كُرَات جَبَلِي [lit. mountain-leek]: (K, TA:) so it is said to be: it is a four-sided أَصْل [app. meaning stem], from which rise many white, four-sided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness: (TA:) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the

dog, (K, TA,) i. e. of the mad dog: (TA:) [it is now applied in Cairo to euphrasia: (Forskål, Deser. Anim. &c., p. 145:) and marrubium plicatum. (Idem, Flora Aegypt. Arab., pp. lxviii. and 213.)]

مُفَرِّسِن الْوَجْه, with fet-h to the س, Having much flesh in the face. (K.) Perhaps the lion is hence called فَرَسَان. (TA.)

فَرْش

1. فَرْشَة, (S, A, O, K,) aor. ʔ, (S, O,) inf. n. فَرَشَ (O, K) and فَرَّاشَ, (S, O, K,) He spread it; expanded it. (S, A, O, K.) You say, لَهُ فَرَشَتٌ لَهُ أَفَرَشْتُهُ (A, TA) and فَرَشْتُهُ فَرَّاشًا and أَفَرَشْتُهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتُ فَلَانًا I spread for such a one. (Lth.) And فَرَشَ فَلَانًا بِسَاطًا, inf. n. فَرَشَ; and فَرَشْتُهُ بِسَاطًا; and أَفَرَشْتُهُ بِسَاطًا; and تَفَرَّشَ; He spread for such a one a carpet (IAqr, K) in his entertainment. (IAqr.) And فَرَشَ فَرَّاشًا; and أَفَرَشْتُهُ; and تَفَرَّشَ; and فَرَشَ ثَوْبًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And أَفَرَشْتُ الثَّمَلَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And أَفَرَشَ ذِرَاعِيَهُ, (A, TA,) and يَذِيهِ, (TA,) He (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) spread his fore legs upon the ground: (TA:) and the former phrase, he (a man, Mshb, TA) spread his fore arms upon the ground, (S, K, TA,) in the same manner, not raising them from the ground; the doing of which in prostrating oneself in prayer, is forbidden: (TA:) or laid his fore arms upon the ground (Mgh, Mshb) like a bed for himself. (Mshb.) فَرَشَ [as an inf. n. of which the verb is فَرَشْتُ, as is shown by an explanation of اِنْعَادَ الرَّجُلِ in the § and L, and by the phrase مَفْرُوشَةُ الرَّجُلِ mentioned in the § and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of اِنْعَادَ] signifies The being a little expanded; which is approved: (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقْل [inf. n. of عَقَلَ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And فَرَشَ اللَّهُ الْفَرْشَ, (Fr, S,) inf. n. فَرَشَ, (Fr, S, K,) means God spread abroad the young camels; syn. بَشَّ. (Fr, S, K.) — [Hence,] فَرَشَتْهُ أُمُّهُ, (S,) or أَمَرَا, (K,) † He made, or rendered, his state, or case, or affair, (S,) or a state, &c., (K,) ample, or free from straitness, to him; and laid it open to him, altogether; [as though he expanded it to him;] syn. أَوْسَعَهُ إِيَّاهُ, (S, K,) and بَسَّطَهُ لَهُ كَلَّهُ, (S, K,) and أَلَسَّ, (TA.) And in like manner the saying of 'Alas,

فَرَشْتُمْكَ الْمَعْرُوفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْسَعْتُمْ إِيَّاهُ [meaning † I largely conferred upon you favour, or kindness]: but MF deems this strange. (TA.) You say also, فَرَشْتُهُ † I displayed, or laid open, to him my state, or case, or affair; [and so أَمَرْتُهُ † (see an ex. voce بَاطِنٌ);] syn. بَسَطْتُهُ لَهُ. (A.) [And agreeably with this explanation, probably, the saying of Alee mentioned above should be rendered in the opinion of MF.] — [Hence also,] فَرَشَ فُلَانٌ يَفْرُشُ نَفْسَهُ لِلنَّاسِ † [Such a one lays himself out for the service of men]; (A;) and يَفْرُشُ نَفْسَهُ † (TA:) [or perhaps, makes himself like a victim for them: (see مَتَفَرِّشٌ, below:) for you say, فَرَشَهُ لِلذَّبْحِ, or أَفْرَشَهُ, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, † he threw him down (namely a beast) for slaughter: (see فَرَشٌ, below:)] and أَفْرَشَهُ † he prostrated him, and got upon him: (A:) or † he overcame him, (meaning another man,) and prostrated him, (O, K, TA,) and got upon him. (TA.) — فَرَشَ الْمَكَانَ, aor. 2 and -, inf. n. فَرَشٌ, means He spread the place [with carpets or the like]; as also فَرَشَهُ, and فَرَشَهُ. (Mgh.) And فَرَشَ الدَّارَ, inf. n. تَفْرِيشٌ, He paved the house; (Lth, S, K;) he spread in the house baked bricks, or broad and thin stones. (Az, TA.) — هَذَا فَرَاشٌ يَفْرُشُكَ [This is a bed sufficiently large for thee] is like the saying هَذِهِ شِمْلَةٌ تَشْمَلُكَ i. e. تَسَعُكَ. (TA in art. شمل.) — فَرَشَ عَنْهُ [app. فَرَشَ] He desired, and prepared himself for, it, or him. (TA.) — And فَرَشَ, aor. 2, (O, TA,) inf. n. فَرَشٌ, (O, K, TA,) He lied: (O, K, TA:) one says, كَيْفَ تَفْرُشُ i. e. [How long] wilt thou lie? (O, TA.)

2: see 1, in four places; two near the beginning and two near the end. — فَرَشَ الزَّرْعَ, inf. n. تَفْرِيشٌ, † The seed-produce spread itself (S, A, TA) upon the surface of the earth. (TA.) You say, فَرَشَ الزَّرْعَ وَفَرَشَ † [The seed-produce put forth its shoots, and spread itself upon the surface of the earth]. (A.) And the latter of these two verbs is also like the former [in signification]. (TA.) — فَرَشَ الطَّائِرُ, (A, K,) inf. n. as above; (K;) and تَفْرِشُ; (S, A, K;) † The bird expanded and flapped its wings, (S, A, K, TA,) without alighting: (A, TA:) and † the latter verb, it (a young locust) spread its wings. (Mgh.)

4: see 1, in five places. — أَفْرَشَهُ also signifies: He spoke evil of him; or did so in his absence: (IAar, A, O, K, TA:) and they say, أَفْرَشْتُ فِي أَفْرَاشِي † [Thou speakest evil of me; &c.]. (TA.) [See أَفْرَشَ عَرَضَهُ.] — And † He made it thin; or thin, and fine in the edge; namely, a sword. (O, K.) — أَفْرَشَ الشَّجَرُ † The trees put forth branches; syn. أَغْصَنَ. (A, TA.) — أَفْرَشَ عَنْهُ † He, or it, left him, or quitted him. (S, A, K.)

You say, ضَرَبَهُ فَمَا أَفْرَشَ عَنْهُ حَتَّى قَتَلَهُ † He beat him, or smote him, and left him not until he slew him. (A, O, TA.) And أَفْرَشَ عَنْهُمْ الْمَوْتَ † Death quitted them; became withdrawn from them. (IAar, O.) — أَفْرَشَ said of a mare, † She desired to be covered. (O.) — أَفْرَشَ [from فَرَشٌ signifying “young camels”] He gave him young camels, (O, K,) small or large. (O.) — And أَفْرَشَ [app. أَفْرَشَ, or perhaps أَشْرَفَ,] He (a man) became a possessor of فَرَشٌ [app. فَرَشٌ, and meaning young camels]. (IKtt, TA.) — And أَفْرَشَ said of a place, It abounded with فَرَاشٍ, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.) — أَفْرَشَ فَاغْرَشَ † [He locked, and made fast by means of the catch, or catches, (فَرَاشَة, or فَرَاش, which see below,) of the lock]. (S, TA.)

5: see 2, last sentence, in two places.

7: see 8, last signification.

8: see 1, first quarter, in five places; and latter half, in two places. — أَفْرَشَ لِسَانَهُ [lit.] He expanded his tongue: (S:) i. e. † he spoke in whatsoever manner he desired. (S, A, K.) — أَفْرَشَهُ † He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from الفَرَشُ and الفَرَاشُ. (TA.) — [Hence,] أَفْرَشَ الطَّرِيقَ † He went, or travelled, along the road. (TA.) — [Hence also,] أَفْرَشَ أَمْرًا † He compressed a woman. (TA.) — And † He took to wife a woman. (O.) One says, أَفْرَشَ كَرِيمَةً † He took to wife a female of high birth. (TA.) — [Hence also,] أَفْرَشَ عَرَضَهُ lit. He made his honour as a bed for himself to tread upon; (O, TA;) i. e., † he treated his honour as a thing which it was allowable to attack, by speaking evil of him. (O, K, TA.) [See also 4, second sentence.] — And أَفْرَشْنَا السَّمَاءَ بِالْمَطَرِ † The sky assailed us with rain. (A, O.) — And أَفْرَشَ الْمَالَ † He took the مال [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA.) — And أَفْرَشَ أَثَرَهُ † He followed his footsteps; he tracked him. (A, O, K.) — أَفْرَشَ [in one of my copies of the S, أَفْرَشَ, which is also allowable, as the verb in the act. form is trans. as well as intrans.,] It became spread, or expanded; (S, K, TA;) as also أَفْرَشَ; said of a garment or the like. (TA.)

فَرَشٌ [an inf. n. of 1, q. v. passim. — Also, used in the sense of a pass. part. n. in which the quality of a subst. is predominant,] What is spread, of household furniture, (S, K,) [such as carpets and mattresses and the like. See also فَرَاشٌ.] — † Seed-produce when it spreads itself (S, K, TA) upon the ground: (TA:) in [some of] the copies of the K, instead of فَرَشٌ, which is the right reading, we find فَرَشٌ: accord. to some, the word signifies seed-produce when it has become three-leaved, or four-leaved. (TA.) — † A place abounding with plants or herbage. (O, K.) — † A wide, or spacious, plain, or tract of land, or place: (S, K, TA:) or land that is plain, or

even, and soft, and unobstructed by mountains: (TA:) or a depressed tract of land in which are trees of the kinds called عَرُوقٌ and سَلَمٌ, (IAar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] مِنَ الْعَرْشِ إِلَى الْفَرْشِ, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عَرُوش.) — † A collection of trees of the kind called عِضَاهُ: and a round plot of trees of the kind called طَلْحٌ. (TA.) — † Shrubs, or small trees: (Lth, A, K:) and small fire-wood. (Lth, K.) — † Young camels; or the young of camels; (Fr, S, A, K;) and † فَرِيشٌ is said to have this meaning; but accord. to Abou-Bekr, erroneously: (TA:) so the former signifies in the Kur vi. 143: (S, K:) Fr says, I have heard no pl. of it: and he adds, that it may here be an inf. n. used as a subst., from the saying, فَرِيشًا اللَّهُ, meaning, بَهْتًا بَهْتًا [see 1:] (S, TA:) but it is said in the K that in all of the above-mentioned senses that are assigned to it in that work, it has no sing.; meaning that it is used alike as sing. and pl.: (TA:) and bulls or cows: and sheep or goats: (K:) so accord. to some of the expositors of the Kur: (TA:) and such as are fit for nothing but slaughter, (K, TA,) of camels, and of bulls or cows, and of sheep or goats; as some say: (TA:) or such as is thrown down (يُفْرَشُ, i. e., يُلْقَى,) for slaughter, of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and فَرَشُ الْإِبِلِ also signifies old camels. (Th, TA.)

فَرَشَةٌ A track, somewhat depressed, extending to the distance [of the journey] of a day and a night, and the like thereof, and only in land that is wide and level and like the [desert termed] بَصْرَاءُ: pl. فَرُوشٌ. (AHn, TA.)

فَرَشَةٌ Form; appearance; garb; or the like; syn. هَيْئَةٌ: so in the saying, هُوَ حَسَنُ الْفَرَشَةِ [He is goodly in form, &c.]. (O, K.)

فَرَشِيٌّ A seller of فَرَشٌ [meaning household furniture such as carpets and mattresses and the like]. (TA.)

فَرَاشٌ [Moths, and the like, that fly into the flame of a lamp &c.;] the flying things (S, TA) that fall one after another into the lamp, or lighted wick, (S, K, TA,) to burn themselves: (TA:) [and accord. to modern usage, butterflies also:] a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is † with ة: (S, K:) the former mentioned in the Kur ci. 3: (TA:) or the former signifies what one sees, resembling small gnats, falling, one after another, into the fire: (Zj:) or young locusts, when their wings grow, (Fr, Mgh, Jel,) and they spread them forth, (Mgh,) and mount, one upon another: (Fr, Mgh:) and silk-worms; app. so called because they become like these when they come forth from the cocoon. (Mgh.) It is said in a prov., أَطْيَشُ مِنْ فَرَاشَةٍ [More light, or unsteady, or light-witted, than a moth that flies into the flame of the lamp]. (S.) And † فَرَاشَةٌ is used

to signify † *A man who is light* (A, K) in head; (A, TA;) *light-mitted, or unsteady*; (TA;) such being likened to the *فراشة* of the lamp, in respect of lightness, or unsteadiness, and contemptibleness. (A,* TA.) = Also *Thin pieces of bone, such as fly off from any bone when it is struck: or any crusts, or coverings, that are upon bone, exclusive of the flesh: or the bone of the eyebrow: or what is thin, of the bone of the head: or the bones that come forth from the head of a man when it is broken*: (TA:) or *فَرَأَشُ الرَّأْسِ* signifies *certain thin bones that are next to the bone that covers the brain*: (S, TA:) and *فَرَأَشَةٌ*, any thin bone: (S, K:) and *الرَّأْسُ* *فَرَأَشَةٌ*, the thin bones, or pieces of bone, of the head, such as fly off in consequence of a blow. (TA.) — Also, *فَرَأَشُ الظُّهْرِ* The place where the upper parts of the ribs are infixed in [the spine of] the back. (TA.) — And *الفَرَأَشَانِ* The two extremities of the haunches, in [or at] the *نَقْرَة*, q. v. (TA.) — And *The parts of the upper portions (فُرُوع) of the two shoulder-blades that rise towards the base of the neck and the even part of the back*. (AO, O.) — And *Two veins, green, or of a dark, or an ashy, dust-colour, (أَخْضَرَانِ) beneath the tongue*. (En-Nadr, O, K.) [In the last of these, this signification and the next are erroneously assigned to the sing. word. See also *الفَرَأَشِ*.] — Also, (TA,) or *فَرَأَشَا اللَّجَامِ*, (En-Nadr, O,) or *فَرَأَشَاهُ*, (IDrd in his Book on the Saddle and Bridle,) *The two iron things with which are made fast the check-straps of the head-stall*. (En-Nadr, O, K.) — And *فَرَأَشٌ* and *فَرَأَشَةٌ* also signify *The edge of anything*. (Aboo-Sa'eed, in TA, art. *نَسْر*.) = And *The former, Mud that has dried, after the water, upon the ground*. (S, O, K.) — And it is said to signify *A little water in pools left by torrents*: n. un. *فَرَأَشَةٌ* [q. v.]. (TA.) — And [Little] *bubbles (حَبَب) upon the surface of [the beverage called] نَبِيذ*: (S, O, K:) and likewise of the water of sweat: (S,* L:) or *a little sweat*: so says I Agr. (L.) = *فَرَأَشٌ قُفْلٍ* signifies *The منَاشِب [or catches] of a lock*; [app. meaning the little pins which fall into corresponding holes in the bolt of the Arabian wooden lock of a door, (which see figured and described in the Introduction to my work on the Modern Egyptians,) when it is pushed into the hole or staple of the door-post, preventing its being drawn back until they are raised by the key, which has small pins, made to correspond with the holes, so that, being introduced into these, they push up the catching pins:] n. un. *فَرَأَشٌ* with ة: (A'Obeyd, TA:) or *قُفْلٍ* *فَرَأَشَةٌ* signifies *what catches, or sticks fast, in a lock*; (S, K;) [or, as expl. in the Arabic Dictionary of Farhât, *what enters into a lock and makes it fast*;] meaning *its teeth*; (TK;) [which are the little pins described above:] the word is thought by IDrd to be not Arabic: or, thus applied, it is from the same word as signifying “a thin bone,” because of the thinness of the *فراشة* of the lock. (TA.)

فَرَأَشٌ A thing that is spread (Mgh, K) upon the ground: (Mgh:) a thing that is spread for

one to sit or lie upon; in which sense it is used in the Kur ii. 20: (TA:) and particularly, *a bed, upon which one sleeps*: (AA, Mgh:) pl. [of pauc.] *أَفْرَشَةٌ* (TA) and [of mult.] *فُرُشٌ*, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, *فُرُشٌ*. (Sb.) [See also *فَرُشٌ*: and see what is quoted below from a trad.] — Hence, (TA,) † *A man's wife*; (AA, S, O, K;) as also *إِزَارٌ* and *لِحَافٌ*: (O, TA:) pl. *فُرُشٌ*; so used, accord. to some, in the Kur lvi. 33. (K.) — Also † *A woman's husband*: (AA, Er-Râghib:) and a female slave's master, or owner. (TA.) So, accord. to some, in the words of a trad., *الْوَدَّ الْوَدَّ الْبَغْرَاشِ وَلِبَاحِهِرِ الْحَجَرِ*, meaning *The child is for the husband*; (Er-Râghib, TA;) or *for the master of the bed, who is the husband, or the owner of the woman*; (Mgh, TA;) or *for the bed, so that there is no ellipsis*; (TA;) and *for the adulterer, or fornicator, shall be stones*, like as you say he shall have dust, meaning, *nothing*; i. e., he shall have no right of relationship; or, accord. to some, *stoning*. (Mgh.) [See also *عَاهِرٌ*.] — † *The nest of a bird*. (O, K,* TA.) — † *A house, or tent*. (AA.) — And *الفَرَأَشِ* signifies *The place against which the tongue goes in the furthest, or innermost, part of the mouth*; (AA, O, K, TA;) or, as some say, *in the lower part of the حَنَك [which word app. here, as it often does, means the palate]*: or *الفَرَأَشِ* signifies *the portion of shin (الْجَنْدَةُ) [to which is here added الشَّتَاءُ, app. a mistranscription which I am unable to rectify,] that covers the bases of the upper teeth*. (TA. [In the TA voce *الفَرَأَشَةِ*, in art. *حَوْر*, q. v., it is written *الفَرَأَشَةُ*].)

فَرِيشٌ A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem. (TA.) [See also *مُفَرِيشٌ*.] — And † *A girl, or young woman, compressed by a man*; (O, K;*) an instance of *فَعِيلٌ* from *افْتَعَلَ*; (O;) [being from *افْتَرَشَ*]; but not heard by Áz on any other authority than that of Lth. (TA.) — And † *An Arabian Bull* [or perhaps it is properly an epithet applied to that animal as meaning] *having no hump*: (TA:) [see also *مُفَرِيشٌ* as applied to a camel:] or *فَرِيشٌ*, which is pl. of *فَرِيشٌ*, signifies *a sort of oxen, between the دَرَابِ and عَرَابِ, having small humps, and their اعياب [a mistranscription for اَغْبَابِ, i. e. denlaps, pl. of غَبَبٌ,] are flaccid, or pendulous*. (TA voce *دَرَبَانِيَّة*.) — Also † *A mare*, (As, O, K,) or any solid-hoofed animal, (S,) *seven days*, (As, S, K,) or *seven nights*, (O,) *after her having foaled*; (As, S, O, K, TA;) which is the best of times for putting a burden upon her: (O, K:) and *that has recently brought forth*; (O, K, TA;) so says Kt; like the *نَفْسَاءُ* of women; or like the *مُعَوِدُ* of she-camels: (TA:) pl. *فَرَأَشِ*. (S, O, K.) — See also *فَرُشٌ*, latter half.

فَرَأَشَةٌ: see *فَرَأَشٌ*, in ten places. = Also † *A small quantity of water*: (A, O, K, TA:) one says, *لَمْ يَبْقَ فِي الْإِنَاءِ إِلَّا فَرَأَشَةٌ* [There remained

not in the vessel save a small quantity of water]. (O, TA.) And *A small quantity of water remaining in pools left by torrents, the ground beneath which is seen, by reason of its clearness: and some say, a place where water collects and remains in a smooth, or hard and smooth, rock*. (TA.) = And *Great stones, like mill-stones, which are laid first [as a foundation] and upon which is then built a تَرْكِبٌ, i. e. an enclosure for palm-trees*. (TA.) = And *الفَرَأَشَتَانِ* signifies *Two cartilages near, or by, the لَهَاءُ [which generally means the uvula; but also, the arches, or pillars, of the soft palate; or the furthest part of the mouth]*. (TA.)

فَرَأَشٌ One who spreads the carpets and similar furniture [such as beds, or mattresses, and the like, and keeps them in order: app. a post-classical word: fem. with ة]. (KL.)

مُفَرِشٌ A thing resembling the شَادْكُونَةُ [a kind of thick quilted stuff made in El-Yemen]; (O, K;) i. e. a thing that is put upon the صَفَّة [or covering next the saddle] to sit upon; (TA;) as also *مُفَرِشَةٌ*: (A, TA:) or the latter is smaller than the former, (O, K,) and is put upon the صَفَّة of the camel's saddle, (A,) or upon the camel's saddle [itself], to sit upon: (O, K:) [pl. *مُفَارِشٌ*.] — [Hence,] *مُفَارِشٌ* is applied to signify † *Women, or wives*. (A, TA.) One says, *فُلَانٌ كَرِيمٌ*, *فُلَانٌ كَرِيمٌ* Such a one is a person who has high-born wives or women; (A;) or who takes as his wives high-born women. (S, O, K.) One says also of a man who has never married, *إِنَّهُ لَهَالِكٌ*, meaning † *Verily his life has passed away lost*. (TA.) And *هَؤُلَاءِ الْمُفَارِشِ* is said to mean † *Persons who will not die upon their beds, and will not die otherwise than by slaughter*. (TA.)

مُفَرِشَةٌ: see the next preceding paragraph.

جَمَلٌ مُفَرِشٌ, (O, K,) [and] *جَمَلٌ مُفَرِشٌ*, (A, TA,) *أَرْضٌ مُفَرِشٌ*, (T, TA,) or *الظُّهْرُ مُفَرِشٌ*, (A, TA,) *A camel having no hump*. (T, A, O, K, TA.) [See also *فَرِيشٌ*.] And *أَكْمَةٌ مُفَرِشَةٌ*, (S, TA,) or *الظُّهْرُ مُفَرِشَةٌ*, (as in one of my copies of the S and in a copy of the A,) † *A flat-topped [hill, or eminence, of the kind termed] أَكْمَةٌ*. (S, A, TA.)

مُفَرِشٌ Seed-produce spreading itself (S, K, TA) upon the ground. (TA.) [See also *فَرِيشٌ*.] — *سَجَّةٌ مُفَرِشَةٌ* A round of the head that reaches to the *فَرَأَشِ* [q. v.]; as also *مُفَرِشَةٌ*: (L:) or that cracks the bone but does not crush. (S, O, K.)

مَفْرُوشَةُ الرَّجْلِ (S, O, TA) applied to a she-camel, (TA,) *Having what is termed فَرُشٌ in the hind leg*; (thus, by implication, in the S and O; [see 1;]) or *having a [certain] bending in the hind leg*. (TA.)

مُفَرِشٌ; and its fem., with ة: see *مُفَرِشٌ*.

مُفَرِشٌ; and its fem., with ة: see *مُفَرِشٌ* — and for the latter, see also *مُفَرِشٌ*.

فَلَانٌ مُتَفَرِّشٌ لِلنَّاسِ † Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, (يَفَرِّشُ نَهْمًا) in kindness for them. (A.) And فَلَانٌ كَرِيمٌ مُتَفَرِّشٌ لِأَصْحَابِهِ † Such a one is a generous person, who lays himself out for the service of his companions, &c.; expl. by the words يَفَرِّشُ نَفْسَهُ نَهْمًا. (TA.)

فرش

Q. 1. فَرَشَحَى and فَرَشَحَةً (S, K) inf. n. فَرَشَحَ (K,) He (a man, S) parted his legs: (K:) or he parted his legs in sitting; and so فَرَشَطَ: (L, S:) or he spread his legs wide apart: (A'Obeyd, TA:) and he stood with his legs wide apart in prayer; (Ks, S;) and so فَرَشَحَ رِجْلَيْهِ: (S:) or he sat in a relaxed state, with his thighs cleaving to the ground; (K;) and so فَرَشَطَ: (TA:) or he leaped, or jumped; (K;) or made short leaps or jumps. (TA.) And فَرَشَحَتْ (S, L, and so in some copies of the K,) or فَرَشَحَتْ (thus in other copies of the K, and thus in the CK,) She (a camel) parted her hind legs to be milked (S, L, K) and to stalc. (L.)

Q. 2. تَفَرَّشَتْ: see what immediately precedes.

فَرِشَاحٌ A broad, or wide, land: (K, TA:) accord. to the K, syn. with فَرِشَاحٌ; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرَشَحَ فِي جِلْسَتِهِ: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فرسخ.) — And A spreading, or wide, solid hoof. (S, K.) — And Clouds (سَحَاب) in which is no ruin. (K.) — And An unseemly, or ugly, and old, woman, and she-camel. (K.)

الْفَرِشِيعُ † The penis: (K, TA:) a tropical term. (TA.)

فرص

1. فَرَصَهُ (M, K,) aor. ʔ, (TA,) or ʔ, (O in art. فرس,) inf. n. فَرَضَ (S, M,) He cut it; (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مَقَرَضَ);] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) he slit it, or cut or divided it lengthwise: and he made a hole in it: (S, K, TA:) namely, skin, or a skin: (TA:) or he slit it, namely, a skin, with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the شَرَاك [or the two arms of the شَرَاك]:

(Lth, TA:) or فَرَضْتُ النِّعْلَ signifies I made a hole in each of the two ears of the sandal, for the شَرَاك [or for the two arms of the شَرَاك]. (S.) = Also, (S, M, K,) aor. ʔ, [so in a copy of the M, but accord. to a rule of the K it should rather be ʔ,] inf. n. as above, (M,) He hit, or hurt, his فَرِيضَةً [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, his فَرِيضَ [q. v.]; (TA;) which is a place where a

wound causes death. (S.) — And فَرَضَ [aor. ʔ,] inf. n. فَرَضَ; and فَرَضَ, inf. n. فَرَضَ; He had a complaint of his فَرِيضَةً. (M.) = فَرَضَ الْفَرِيضَةَ: see 8.

2. تَفَرِيضُ أَثْلٍ (L,) or تَفَرِيضُ نَعْلِ الْقِرَابِ (L,) or تَفَرِيضُ نَعْلِ الْقِرَابِ (TA, [in the O بعد الْقِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيشُ, O, L, K, TA,) of the نَعْل [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword], (L,) or of the lower part of the نَعْل (O, K, TA) of the scabbard, (O, TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.)

3. مُفَارَصَةٌ (K,) inf. n. فَارَضَ فِي الْمَاءِ (A,) He took of the water with me, each of us taking his turn. (A.) The inf. n. signifies The doing, or taking, with another, each in his turn. (K.)

4. أَقْرَصَتُهُ الْفُرْصَةَ The opportunity gave him power or ability [to do a thing]. (M, A, K.)

5. تَغَرَّصَ الْفُرْصَةَ: see 8.

6. تَفَارَصُوا الْمَاءَ They shared the water among themselves by turns. (M, A, Mṣb.) And تَفَارَصُوا بِنَهْجِهِمْ They took, or drew, of the water of their well by turns. (S, K.)

8. اخْتَرَصَ الْفُرْصَةَ He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. اِشْتَرَعَهَا (O, K;) or اِغْتَنَمَهَا (TA:) or he got, or took, the opportunity; as also تَغَرَّصَهَا; and تَغَرَّصَهَا (M, TA,) aor. ʔ, (so in a copy of the M,) inf. n. فَرَضَ. (TA.) You say also, اخْتَرَصَ الْأُمُورَ [He took, or seized, opportunities to do things]. (A.) And فَلَانٌ لَا يَفْتَرِصُ إِحْسَانَهُ وَبُورَهُ [Such a one's beneficence and kindness are not caught at]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فرط.]) — مَنِ اقْتَرَصَ مَسْلَبًا ظُلْمًا, occurring in a trad., is an instance of the verb derived from فَرَضَ signifying the “act of cutting,” or from فَرَضَ signifying “an opportunity;” and the meaning is [Such as] detracts, or, literally, cuts off, somewhat [from the honour of a Muslim wrongfully]: or assumes authority over the honour of a Muslim wrongfully, by speaking evil of him behind his back, or otherwise, or defaming him. (Iath, L, TA.) = افترصت الورقة [from الفريضة, “the quivering muscle” so called,] The leaf was caused to quiver. (M, TA.)

فَرَضَ The stones of the مَقْل [or fruit of the Theban palm]: n. un. with ʔ. (AA, O, K.)

فَرَضَةُ: see فَرَضَةُ. = Also, الْفَرَضَةُ, The رِيح [or flatus] from which results gibbosity [of the back] (الْحَدَبُ): (S, M, O, K;) and الْفَرَضَةُ is a dial. var. thereof: (M, TA:) or, accord. to A'Obeyd, the latter [q. v.] is vulgar. (TA.)

فَرَضَةٌ A turn; a time at which, or during

which, a thing is, or is to be, done, or had, in succession: (S, A, K:) or a turn, or time, for persons' coming to water in succession, (Yaḥkoob, S, M, A, Mṣb, K,) in the cases of the periodical drinkings of their camels, such as the خَمْسَ and the رُبْعَ and the سِدْسَ &c., (Yaḥkoob, M,) when the water is little; (Mṣb;) as also فَرَضَةٌ (M) and فَرِيضَةٌ: (Yaḥkoob, M:) a dial. var. of the same is with س; (IAgr, M;) and رَقَصَةٌ is another: (TA:) pl. فَرَضٌ. (M, Mṣb.) You say, جَاءَتْ فَرَضَتُكَ مِنَ الْبَيْتِ Thy turn, or time, for watering from the well has come. (Ag, S, Mṣb.) — A portion, or share, of what falls to one's lot, of water; syn. شَرْبٌ. (S, K.) — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نَهْجَةٌ: (S, M, TA;) and فَرَضَةٌ is a dial. var. of the same. (M.) You say, اِنْتَبَهْ الْفُرْصَةَ, i. e. اِغْتَنَمَهَا [expl. above: see 8]. (S.) And أَيَّامُكَ فَرَضٌ [Thy days are opportunities]. (A, TA.) = See also فَرَضَةٌ. = Also The temper (سَجِيَّة), and outstripping, and strength, of a horse. (M.)

فَرَضَةٌ A piece of wool, (Ag, M,) or of cotton, (Ag, S, M, O, Mṣb, K,) or of rag, (S, O, Mṣb, K,) with which a woman nipes herself, to purify herself from the catamenia; (S, M, O, Mṣb, K;) as also فَرَضَةٌ and فَرَضَةٌ: (Kr, M:) from فَرَضَ meaning “he cut” a thing: (Ag, TA:) pl. فَرَاضٌ: (K:) or they say فَرَاضٌ, as though pl. of فَرَضَةٌ. (IDrd, O.) — And, accord. to AAF, A piece, or bit, of mush. (M.) = See also فَرَضَةٌ.

فَرَضَاءٌ A she-camel that remains aside, and when the trough for watering is vacant, comes and drinks: (O, K, TA:) from فَرَضَ signifying نَهْجَةٌ. (Az, TA.)

فَرَاضٌ Strong; (O, K;) as expl. by El-Umawcc: (O:) and thick and red; (O, K;) as expl. by Ez-Ziyādee. (O.) = مَا عَلَيْهِ فَرَاضٌ (O,) or مِنْ فَرَاضٍ (K,) means There is not upon him a garment: (O, K:) so says El-Umawcc. (O.)

فَرِيضٌ One who shares in water with another, each taking of it in turn. (S, K.) You say, هُوَ فَرِيضِي [He is my sharer in water, each of us taking thereof in turn]; and in like manner, مُفَارِصِي. (TA.) = فَرِيضٌ is also, like فَرَاضٌ, pl. of فَرِيضَةٌ; (S;) [or, rather, فَرِيضٌ is a coll. gen. n., whereof the n. un. is فَرِيضَةٌ] which signifies The portion of flesh [or muscle] between the side and the shoulder-blade which incessantly trembles, or quakes, (Ag, S, K,) in a beast: (Ag, S:) or the portion of flesh which is in the part extending from the مَرْجِع [or lower part, next the armpit,] of the shoulder-blade to the arm, on either side, and which trembles, or quakes, when the man, or beast, is frightened: (Zj, in his “Khalk el-Insān:”) or the portion of flesh which is by the نَعَضُ of the كَفِّ, [which may app. be here rendered with sufficient exactness the cartilage of

have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — **فَرَضَ** also signifies The act of reading, or reciting. (IAgr, O, K.) You say, **فَرَضْتُ جُزْئِي** I read, or recited, my portion. (O, TA.) = **فَرَضَ**, inf. n. **فَرَاَضَ**; **He was, or became, skilled in the** **فَرَاَضَ**; (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKt, the verb is also written **فَرَضَ**, like **كَتَبَ**: but [says SM] what I find in his "Kitāb el-Abniyeli" is the mention of the two modes of writing in the instance of **فَرَضْتُ** said of a cow; and the verb applied to a man he has not mentioned. (TA.) = **فَرَضْتُ**, aor. -, inf. n. **فَرَوْضَ**; and **فَرَضْتُ**, inf. n. **فَرَاَضَ**; **She (a cow) became old, aged, far advanced in age**, (S, O, K,) or **extremely old**. (TA.) = **And فَرَضَ**, inf. n. **فَرَوْضَ**, signifies **It (a thing) became wide; it widened, or dilated**. (TA.)

2: see 1, first sentence: and again, in the last quarter of the paragraph. = **فَرَضَ**, inf. n. **فَرِيضَ**, said of a man, **He had a فَرِيضَة [to give from] among his camels**. (O, K.)

4. **افرض له**: and **افرضه**: see 1, latter part of the first half of the paragraph. = **أَفْرَضَ الْهَاشِيَة** **The beasts amounted to the number which rendered it obligatory on the owner to give from among them a فَرِيضَة**. (S, O, K.)

8. **افترضه**: see 1, first sentence. — **لَمْ يَفْتَرِضْهَا**, occurring in a trad., means **[A child had not been brought forth by her; lit.] لَمْ يَحْزَرْهَا**, and **لَمْ يُوْتَرِهَا** [a mistake for **يُوْتَرِهَا**]. (TA.) = See also 1, latter part of the first half of the paragraph. = **افترض الجنود** **The soldiers received their stipends**. (A, K.) = **افترض القوم** **The people, or company of men, perished, none of them remaining; syn. انقرض**. (K.)

فَرَضَ **A mark [made by notching, or otherwise; as is shown by the first explanation of 1]: (TA:) a notch, or an incision, in a thing: (O, TA:) of a bow, (S, A, K,) the place of the string: (K;) the notch (S, A, O) in the curved extremity thereof, (A,) into which the string falls; (S, O;) as also **فَرَضَة**; (A, TA;) or this is the place of the notch for the string thereof: (Msb:) pl. of the former **فَرَاَضَ** (S, O, K) and **فَرَوْضَ** (TA;) and of the latter **فَرَضَ** (Msb, TA) and **فَرَاَضَ** (Msb:) also, of a **زَنْدَة**, (S, K,) or [rather] of a **زَنْدَة**, (A,) the notch; (K;) or the place, or part, whence the fire is produced; (S, K;) the hole, or perforation, that is made in the head thereof, into which the **زَنْد** is put, and then twisted round, in producing fire; also called **وَضْر**; (A;) and **فَرَضَة** signifies the same: (TA:) and **فَرَضَ** also signifies **notches in an unfeathered and headless arrow [such as is used in the game called المَيْبَر]**. (TA.) = **I. q. **مَفْرُوضَ** (A, Msb, K) [Appor- tioned: appointed: made lawful, or allowable: and] a thing made obligatory, or binding, by God; (S, A, O, K;) for neglecting which one will be punished; like **وَاجِب**; accord. to Esh-****

Shāfi'ee; (TA in art. **وَجِب**;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying "a mark," because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the **فَرَض**, i. e. notch, to the arrow; (O, TA;) as also **مَفْرُوضَ**: (TA:) pl. **فَرَوْضَ**. (Msb.) As a law-term, it is of two sorts, **فَرَض عَيْن** and **فَرَض كَفَايَة**: the former is That *whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance [thereof] by some [others]; as religious belief, and the like: the latter is That whereof the observance is obligatory on the collective body of the Muslims, and, in consequence of the observance [thereof] by some, becomes of no force in respect of the rest; as warring against unbelievers, and the prayer over the dead in the bier*. (KT.) You say, **هَذَا أَمْرٌ فَرَضَ عَلَيْهِمُ**, and **مَفْرُوضٌ**, and **مَفْرُوضٌ**, This is [a thing] made obligatory, or binding, on them by God. (TA.) And **حَقُّكَ فَرَضٌ**, and **مَفْرُوضٌ**, and **مَفْرُوضٌ**, Thy right, or due, is [a thing] made obligatory, or binding, by God. (A.) **نَصِيْبًا مَفْرُوضًا**, in the Kur [iv. 8 and 118], means **A share, or portion, determined, defined, or limited, as to time, or otherwise: (Zj, Ibn-Arafah:) or, in iv. 118, a share, or portion, cut off and limited**. (S, O.) [See also **فَرِيضَة**.] — **A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. سُنَّة**. (IAgr, O, K.) [But **فَرَضَ** is generally distinguished from **سُنَّة**: the former, for instance, being applied to prayer appointed in the Kur-ān; and the latter, to prayer appointed by Moḥammad without allegation of a divine order.] — **A gift, or a soldier's stipend or pay, syn. عَطَاة**, (A,) or **عَطِيَّة**, (S, O, K,) assigned, or appointed. (S, O, K.) In the copies of the K, **مَوْسُومَة** is put by mistake for **مَرْسُومَة**. (TA.) You say, **مَا أَصَبْتُ مِنْهُ فَرَضًا وَلَا قَرَضًا** I did not obtain from him an assigned, or appointed, gift, or soldier's stipend, (S, O, TA,) nor a gift to be requited, or a loan. (O, TA.) And **فَرَضَ** also signifies **A thing which one makes obligatory, or binding, on himself, and freely gives: or a thing which one gives liberally, not for a recompense**. (IDrd, O, K.) = Also **Soldiers who receive stipends: (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or soldiers having definite portions assigned to them: (A:) pl. فَرَوْضَ**. (A, TA.) You say, **عِنْدَهُ مِائَةٌ مِنَ الْفَرَضِ** He has with him a hundred soldiers &c. (A.) = **A shield**. (S, O, K.) **Ṣakhr-el-Gheī** says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA.)

أَرَقْتُ لَهُ مِثْلَ نَجْعِ الْبَيْبَرِ

يُقَلِّبُ بِالْكَفِّ فَرَضًا خَفِيفًا

[I was sleepless by reason of it, it being (in its

flickering) like the signalling of the announcer of tidings turning over and over with the hand a light shield]: one should not say **فَرَضًا خَفِيفًا**. (S, O, TA: but my copies of the S have **قَلَّبَ** instead of **يُقَلِّبُ**.) [See also what follows.] — And **A stick, or piece of wood; syn. عُودٌ**: thus [it means] in the verse (**فِي الْبَيْتِ**) accord. to El-Jumaḥee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, **الْفَرَضُ فِي الْبَيْتِ عُودٌ**: (O, TA:) whence the author of the K has been misled to explain the **فَرَضُ** as meaning **عُودٌ مِنْ أَعْوَادِ الْبَيْتِ**. (TA.) — And **An arrow before it has been furnished with feathers and a head: (Akh, S, O, TA:) a meaning also heard by El-Jumaḥee: (O, TA:) and to this, in the hand of the player, 'Abeed El-Abraḥ has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abeed**. (TA.) — And **A piece of rag: another explanation heard by El-Jumaḥee. (O.)** — And **A garment, or piece of cloth: (O, K:) a meaning mentioned by Aṣ on the authority of some one or more of the Arabs of the desert, of Hudhleyl. (O.)** [See also **فَرَاَضَ**.] — And it is said that in the verse cited above it means the notch in the **زَنْد** [or rather **زَنْدَة**, mentioned in the first sentence of this paragraph]. (O, TA.) = **A sort of dates (S, O, Msb, K) of 'Omān: (Msb:) Aṣ says that the best dates of 'Omān are these and the بَلْعَى: (S, O:) and AḤn says, Certain of the desert-Arabs of 'Omān informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the تَفَارِيقِ [by which they are attached to the ends of the stalks]**. (TA.)

فَرَضَ **The fruit of the دَوْمَر [or Theban palm] while continuing red**. (AA, O,* K.)

فَرَضَة: see **فَرَضَ**, first sentence, in two places. — **A gap, or an opening, in a wall and the like: pl. فَرَوْضَ**. (Msb.) — **A gap, or breach, in the bank of a river, (S, Mgh, O, Msb, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mgh, Msb,) and by which the ships, or boats, ascend; (Msb;) i. e. (Mgh) its مَشْرَعَة**: (Aṣ, A, Mgh:) pl., in this and the following senses, **فَرَضَ** (TA) and **فَرَاَضَ** (A, TA.)

Hence the saying, in a trad., **فَاتَّجَعَلُوا السُّيُوفَ لِلْمَنَآيَا فَرَضًا** † **Therefore make ye the swords to be مَشَارِعَ [here used in the sense of means of access] to death; (O, TA;) and offer, or expose, yourselves to martyrdom**. (TA.) Hence also, **فَرَاَضَ** is used in the sense of **تَغَوَّرَ** [pl. of **تَغَوَّرَ**, q. v.]. (TA.) — Of a sea, or great river, **The place where ships unload; syn. مَحَطُ السُّفُنِ**: (S, O, K:) or **where they are stationed, near the bank of a river, or near the land**. (Mgh.) — Of a receptacle for ink, **The place of the ink**. (S, O, K.) — Of a door, **The نَجْرَان [or piece of wood in which is the foot; i. e. upon which turns the foot]**. (S, O, K.) — Of a mountain, **A part sloping down**

from the middle and side. (TA.) — فَرَضَانِ i. q. فَرَضَانِ, q. v., accord. to ISk. (IB.)

فَرَضِي and فَرَضُ (S, A, Mgh, O, K) and فَرَضُ (A, Mgh, B) and فَرِيشُ (A, O, L, K) A man skilled in the science of the فَرَائِضُ; (S, A, Mgh, O, K, B;) i. e. in the science of questions relating to inheritance; (Mgh;) or in the science of the division of inheritances. (TA.)

فَرَضُ The mouth of a river or rivulet. (S, O, K,*) — And Roads, or ways. (Lth, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فَرَضَةٌ, q. v.] — Also The fire that is elicited from the زَنْدَةُ. (AHn, TA.) [See also فَرَضُ (of which it is a pl.), first sentence.] — And Clothing: (S, O, K,*) one says, مَا عَلَيْهِ فَرَضُ There is not upon him any clothing; (S, O;) or, accord. to AHeyth, covering. (TA.) [See also فَرَضُ, near the end.]

فَرِيشُ An arrow having its notch cut; (S, A, O, K,*) as also مَفْرُوضُ. (TA.) — See also فَرِيشُ: — and see فَرِيشُ. — Also The cud of the camel; accord. to Kr: but accord. to others this is called, قَرِيشُ [q. v.], with ق. (TA.)

فَرِيشَةُ, of the measure فَرِيشَةُ in the sense of the measure مَفْعُولَةٌ: pl. فَرَائِضُ: said by some to be derived from فَرَضُ signifying the act of “apportioning,” or “appointing;” because فَرَائِضُ are apportioned, or appointed: by others said to be from فَرَضُ in relation to a bow. (Mgh.) [These remarks apply to the word in all the senses here following.] — A subst. signifying A thing made obligatory, or binding, on a person or persons, (S, Mgh, TA,) by God; (S, TA;) an obligatory statute or ordinance of God, in a general sense: pl. as above. (TA.) — A portion, or share, made obligatory, or binding, (K, TA,) on a man: (TA:) or anything apportioned, or appointed: [and particularly a primarily-apportioned inheritance: (see an ex. in the first paragraph of art. عَوْلُ)] and hence, فَرَائِضُ is applied to the portions, or shares, of inheritances; [i. e. the fixed primary portions of inheritances assigned by the Kur-án; which are a half, third, fourth, sixth, and eighth;] because they are apportioned, or appointed, to their several owners. (Mgh.) And hence, (Mgh,) عِلْمُ الْفَرَائِضِ, and elliptically الْفَرَائِضُ, (S, Mgh, O, Mgh,*) The science of the division of inheritances; (S, O, TA;) or the science of questions relating to inheritance. (Mgh.) It is said in a trad., (Mgh,) تَعَلَّمُوا الْفَرَائِضَ وَعَلِمُوهَا accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلِمُوهَا فَإِنَّهُ, with the pron. masc., referring to علم understood as prefixed to الفرائض; [i. e. Learn ye the science of the division of inheritances, &c., and teach ye it to (other) men, for it is the half of science:] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and

those which pertain to the dead; or by way of amplification. (Mgh, Mgh,*) The phrase الْفَرِيشَةُ الْعَادِلَةُ [The equitable portion of inheritance], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) — What is made obligatory, or binding, [on the owner, to give,] of pasturing beasts, [i. e. camels,] in payment of the poor-rate; (S, O, K,*) the camel that is taken in payment of the poor-rate: so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَائِضُ: (TA:) of camels: (A, Mgh,*) the فَرِيشَةُ of twenty-five camels is a مَخَاضُ, (Mgh,) or she-camel one year old; (AHeyth;) that of thirty-six, a بَيْتُون, (AHeyth, Mgh,) or she-camel two years old; (AHeyth;) that of forty-six, a حَقَّة, or she-camel three years old; and that of sixty-one, a جَذَعَةٌ, or she-camel four years old. (AHeyth.) الْفَرِيشَتَانِ signifies The جَذَعَةُ of sheep, or goats, with the حَقَّة of camels; (ISk, S, O, K,*) and فَرِيشَتَانِ signifies the same, accord. to ISk. (IB.) And فَرِيشَةُ, by an extension of its meaning, is applied to A camel, in other cases than those of the poor-rate. (TA.) — See also فَرِيشُ.

فَرِيشُ Wide, or broad. (O, K,*)

فَرِيشُ: see فَرِيشُ.

فَرِيشُ: see فَرِيشُ. — Old, aged, or advanced in age; applied to a cow; (S, A, O;) in the Kur ii. 63; (S, O;) and to a ram: (TA:) or extremely aged; or old and weak; applied to a cow; (Fr, Katádch;) as also فَرِيشَةُ and فَرِيشُ (TA) and فَرِيشَةُ: (K, TA: [but to what these are applied is not shown further than by their being mentioned as fem. epithets:]) or large and fat; applied to a cow: pl. فَرَائِضُ: (AZ:) and the pl. also signifies sound, or healthy, and large; (Ibn-'Abbád, O, TS, K,*) not small, nor diseased: (Ibn-'Abbád, O, TS;) and, contr., diseased. (Ibn-'Abbád, O, TS, K,*) — Old, aged, or advanced in age, and large, big, or bulky; applied to a man: (TA:) or large, big, or bulky; applied to a man; (S, A, O, K,*) and to a full-grown unripe date (بُسْرَةٌ); (A, TA;) and to the bursa faucium of a camel (شَقِيقَةٌ); and to a uvula (لَبَاءة); (O, K,*) and to a skin for water or milk (سِقَاء); (IB;) and to a beard (لَحْيَةٌ); (A, O, K,*) or, applied to this last, it is with ة; (Akh, S;) or with and without ة: (L:) and without ة, applied in the same sense to anything; (S, O, K,*) being masc. and fem.: (Ag, O:) pl. فَرِيشُ, (IAqr, S, A, O, K,*) applied to men; (IAqr, S, A, O;) or this, so applied, signifies goodly, or handsome: (TA:) and فَرَائِضُ is applied to dates [&c.]. (A, TA.) Also Old, or ancient; (K,*) applied to a thing. (TA.) You say فَرِيشُ فَرِيشُ Great ran-

cour, or malevolence, or malice; (L;) as also ضَغِينَةُ فَرِيشُ: (A, L:) or old rancour, &c. (O.) And ضَبُّ فَرِيشُ Great enmity. (IAqr.)

أَفَرِيشُ The most [and more] skilled, of men, in the science of the فَرَائِضُ; (S, Mgh, O, K,*) i. e. in the science of the division of inheritances; (S, O, TA;) or in the science of questions relating to inheritance. (Mgh.) It is said in a trad., أَفَرِيشُكَ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh.)

مَفْرُوضُ An iron instrument with which notches, or incisions, are made. (S, O, K,*)

مَفْرُوضُ Notched much, or in many places; serrated; or jagged. (El-Báhilec.) — And hence, The [kind of beetle called] جَعَلُ: (El-Báhilec:) or the male of the [beetles called] مَخَنَافِسُ. (IAqr.)

مَفْرُوضُ: see فَرِيشُ: — and see also فَرِيشُ, as syn. with مَفْرُوضُ, in four places.

مَفْتَرُوضُ: see فَرِيشُ, as syn. with مَفْرُوضُ, in three places.

فَرَط

1. فَرَطُ, (O, K,*) aor. فَرَطَ, (TA,) inf. n. فَرُوطُ, (K,*) He (a man, TA) preceded; went before; was, or became, before, beforehand, first, or foremost; had, or got, priority, or precedence; (O, K, TA;) as also فَرِيطُ, aor. فَرَطَ, [inf. n. فَرُوطُ; which is therefore used as an epithet applied to one and to more;] (O, TA;) and so افترط, in the phrase افترط إليه [He was foremost in attaining to him in this affair]. (TA.) [See مَفْتَرُوضُ.] — فَرَطُ, (S, O, Mgh, K, &c.,) aor. فَرَطَ, (S, Mgh,*) or فَرِيطُ, (K,*) inf. n. فَرُوطُ, (S,*) or فَرُوطُ, (Mgh,*) or both, (O,) or the former and فَرَاطَةٌ, (M, K,*) He preceded, or went before, the people, or company of men, (S, M, O, Mgh, K,*) to the water, (S, O,) or in search of water, (Mgh,*) or to come to water, (M, K,*) for the purpose of preparing the buckets and ropes, (Mgh,*) or for the purpose of putting into a right state the watering-trough (M, K,*) and ropes (M, O) and buckets, (M, O, K,*) i. e. to prepare these for them. (TA.) [See also 5.] — An Arab of the desert said to El-Hasan, عَلِّمْنِي دِينًا وَسُوءًا لَا ذَاهِبًا قُرُوءًا وَلَا سَائِلًا سُقُوءًا meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA.) — فَرَطَ مِنْهُ It proceeded from him hastily, before reflection, or without premeditation; [as though it preceded his judgment;] syn. تَقَدَّمَ, and سَبَقَ, and تَقَدَّمَ. (TA.) [See 3.] You say, فَرَطَ مِنْهُ كَلَامٌ, aor. فَرَطَ, Speech proceeded from him hastily, before reflection, or without premeditation; syn. تَقَدَّمَ, and سَبَقَ. (Mgh.) And فَرَطَ إِلَيْهِ مِنْهُ قَوْلٌ A saying proceeded to him from me hastily, before reflection, or without premeditation; syn. سَبَقَ. (S,*) And in like manner you say of an evil action. (TA.) — فَرَطَ عَلَيْهِ He hastened to do him an evil action: (O, TA:) he acted hastily and unjustly towards him. (S, O,*)

TA.) Hence, in the *Kur* [xx. 47], **إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا** Verily we fear that he may act hastily and unjustly towards us: (S:) or that he may hastily do to us an evil action: (Ibn-Arafah, O:) or that he may hasten to punish us. (Fr, Bd, O, Jel.) [See also 4.] **فَرَطَ عَلَيْهِ** also signifies *He did to him what was disagreeable, or hateful, or evil; he annoyed him.* (TA.) And **فَرَطَ**, inf. n. **فَرُوطٌ**, *He reviled.* (IKt.) You say also **فَرَطَ عَلَيْهِ فِى الْقَوْلِ**: see 4, latter half. — **فَرَطَ فِيهِ**: see 2, near the middle. — **فَرَطَ فِي حَوْضِهِ**: see 4, last sentence but one. — **فَرَطَتِ الشَّجَلَةُ** The palm-tree was left without being fecundated until its spadix became dry and hard (**عَسَا**, in the CK, **عَسَا**, and in the O **يَعْسُو**). (O, K, TA.) — And **فَرَطَتِ الْبُيْرُ** The well was left until its water had collected again. (Sh, TA.) — **فَرَطَ إِلَيْهِ رَسُولُهُ**: see 2. — **فَرَطَ وَلَدَهُ**, **وَلَدًا**, and **وَلَدَهُ**: see 4.

2. **فَرَطَهُ**, inf. n. **تَفْرِيطٌ**, *He, or it, made him to precede; to be, or become, before, beforehand, first, or foremost; to have, or get, priority, or precedence; (TA;) as also **افرطه**. (O, TA.) — *He emboldened him, in contention, or altercation; as also **افرطه**. (TA.)* **فَرَطَ إِلَيْهِ رَسُولًا** (IDrd, O, K,) inf. n. as above, (IDrd,) *He sent to him a messenger (IDrd, O, K) among his particular, or special, friends; sent him forward, or in advance, to him: (IDrd, O:) or he made him his deputy in a litigation: (O:) and **فَرَطَ إِلَيْهِ رَسُولًا** he sent a messenger specially and expressly respecting his needful affairs: (IAgr, O, L, K:) and **فَرَطَ إِلَيْهِ رَسُولُهُ** he sent forward, or in advance, his messenger to him, and hastened him: (K, TA: [in the CK, instead of **وَأَعَجَلَهُ**, we find **وَأَرْسَلَهُ**]) but [SM says,] I do not find this last form mentioned by any of the leading authorities. (TA.) — **فَرَطَهُ** also signifies *He sent it before, remaining behind it: or he quitted it, and sent it before: (TA:) he left it, and quitted it: (S:) he left him; (AA;) as also **افرطه**: (Ks, S:) he left him, and became behind him; as also **افرطه**: (TA:) he left him, and went before him: (S, O, K:) and **افرطه** [has a similar meaning,] *he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) **فَرَطًا**, also, [inf. n. of **فَرَطَ**,] signifies the act of leaving: (TA:) and **فَرَطَ عَنْهُ** he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and **فَرَطَ فِيهِ** he neglected it; and preferred backwardness (**قَدَّمَ الْعَجْزَ**) in it, or with respect to it; and failed, or fell short, of doing what he ought, or flagged, or was remiss, with respect to it; as also **فَرَطَهُ**; (K; [but accord. to the TA, only the former of these two phrases signifies "he failed of doing what he ought," &c.;]) or simply *he neglected it; (ISd, TA;) or he failed of doing what he ought, or flagged, or was remiss, with respect to it, and neglected it, (S, O, Mgh,) so that it escaped him; (S, O;) as also **فَرَطَ فِيهِ**, (S, O, K, TA:) [in the K, the words rendered "so that it escaped him" are omitted,]) aor. 2, (S, O,)*****

inf. n. **فَرَطَ**: (S, O, K:) and **فَرَطَ** alone, *he flagged, or was remiss; was lazy, or indolent: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.)* **شَاخِرُ-الْغَيْهِ** says,

ذَلِكَ بَرَى فَلَئِنْ أَفْرَطَهُ
أَخَافُ أَنْ يَنْجُزُوا إِلَيَّ وَعَدُوا

That is my weapon, and I will not send it before, remaining behind it: [I fear lest they perform that which they have threatened:] or I will not quit it, nor send it before: or I will not be behind it: (TA:) or I will not neglect it. (ISd, TA.) And Sâ'idh Ibn-Ju-eiyeh says,

مَعَهُ بَقَاءٌ لَا يَفْرِطُ حِمْلَهُ

With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, **فَرَطْتُكَ فِى كَذَا وَكَذَا** I left thee in such and such [a state, &c.]: (AA, O:) and **فَرَطْتُ مِنْ الْقَوْمِ أَحَدًا** I did not leave, of the people, or company of men, any one. (Ks, S, O.) And **فَرَطَ فِى جَنْبِ اللَّهِ** He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.) [See also art. **جَنْبَ**.] And it is said in a trad., **لَيْسَ فِى التَّوَمِّ تَفْرِيطٌ إِلَّا مَا التَّفْرِيطُ أَنْ لَا يَضَى حَتَّى يَدْخُلَ وَقْتُ الْآخِرَى** [There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.) — Also *He let him alone, or left him, for a while; or granted him a delay, or respite; [and so **فارطه**; for] **أُطْلُتْ فِرَاطَهُمُ** means I long let them alone, or left them, or granted them delay or respite. (TA.) — You say also, **فَرَطَ اللَّهُ عَنْهُ مَا يَكْرَهُ** God put away, or removed, or averted, from him what he dislikes, or hates: (Kh, S, O, K:) but this expression is seldom used except in poetry. (S, O.) — **فَرَطَهُ**, (O, K,) inf. n. **تَفْرِيطٌ**, (TA,) also signifies *He praised him immoderately; (O, K, TA;) like **فَرَطَهُ**: (O, TA:) Sgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)**

3. **فَارَطَهُ**, (S, O, K, TA,) in the O and K, **فَارَطَهُ**, inf. n. **مُفَارَطَةٌ** and **فَرَاطٌ**, (S,) *He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, K, TA.)* — **تَكَلَّمَ فَرَاطًا**, (S, O, Mgh, K,) the latter word being an inf. n. of **فَارَطَ**, (TA,) *He spoke hastily; without premeditation; expl. by **سَبَقَتْ مِنْهُ كَلِمَةٌ**; (S, O, K;) he let fall hastily, or unpremeditated, sayings or expressions; expl. by **بَوَادِرُ مِنْهُ**. (Mgh.)* — See also 2, in two places: — and see 6. — **فَارَطَهُ** also signifies *He found him; syn. **وَالْقَاهُ** and **صَادَقَهُ**: (O, K, TA:) and so **فَالَطَهُ** and **لَافَطَهُ**. (TA.)*

4: see 2, in seven places. — **أَفْرَطْتُ أَوْلَادًا**, (S, O,) or **افترطت أولادًا**, (TA,) said of a woman,

*She sent children before her [to Paradise, by their dying in infancy]; syn. **قَدَّمَهُمْ**: (S, O, TA:) and **افترط أولادًا**, said of a man, in like manner signifies **قَدَّمَهُمْ**. (TA.) And you say also, **فَرَطَ وَلَدَهُ** *He was preceded by his child to Paradise.* (IKt.) And **فَرَطَ وَلَدًا**, (K, TA,) or **وَلَدًا**, (CK,) *He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so **فَرَطَ وَلَدًا**; (Mgh;) and **افترط وَلَدًا**; which also signifies *he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies he lost his child, or children, (K,) or a young child, (S, O,) by death before attaining to puberty. (S, O, K.)* [See **اِحْتَسَبَ**.] And **أَفْتَرَطَ الْوَلَدُ** *The child's death was hastened; or was made to happen early. (Th.)* — **افرطه** *He hastened him; or made him to hasten. (S, O.)* And you say also, **الْشَّحَابَةُ افترطت الْغَمَامَ** + *The cloud hastens and forwards the water in the beginning of the [autumnal rain called] **وَسْبِي**. (TA.)* And **افترطت الشَّحَابَةُ بِالْوَسْبِيِّ** *The cloud hastened with the [rain called] **وَسْبِي**. (S, O, and the like is said in the K.)* And **افرط بِيَدِهِ إِلَى سَيْفِهِ لِيَسْتَلَّهُ** *He put his hand hastily to his sword to draw it forth. (IAgr, O, K.)* And **افرط** [alone] *He hastened with an affair. (K, TA.)* And *He advanced, or went forward, before tarrying, or waiting, or pausing, in the affair. (TA.)* — **افرط** also [very frequently] signifies *He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Mgh, K, TA;) in the affair; (S, O, TA;) and **فِي حَبِّهِ** in loving him; and **فِي بُغْضِهِ** in hating him; (O, TA;) and **فِي مَدْحِهِ** in praising him: (K:) it is likewise said of anything exceeding the due bounds; [meaning it was, or became, excessive, or immoderate:] and also signifies *he did more than he was commanded. (TA.)* You say also, **فَرَطَ عَلَيْهِ فِى الْقَوْلِ** *He exceeded the due bounds, or just limits, towards him in speech. (K, TA.)* And **افرط فِى الْقَوْلِ** *He talked [excessively, exceedingly, immoderately, or] much. (TA.)* [And, **افرط عَلَيْهِ** *He acted insolently, or presumptuously, towards him.*] — Also **افرط** *He loaded him (namely a camel, IKt) with that which he was unable to bear. (IKt, K.)* And **افرط** *He filled (S, O, K) a مَزَادَةٌ (S) or a قَرْيَةٌ (O) so that he made the water to flow: (O, K:) or a watering-trough or vessel (TA) so that it overflowed: (K, TA:) and **فَرَطَ فِي حَوْضِهِ**, (O, TA,) aor. 2, (O,) inf. n. **فَرَطَ**, (TA,) *he filled his watering-trough: (O, TA:) or poured much water into it. (TA.)* — And **افرط الشَّجَلَةُ** *He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.])*****

5. **تَفَرَطَ** *He (a horse) outwent, or got before, other horses. (S, TA.)* [See also 1.] — See also the next paragraph.

6. *They vied, or strove, one with another, to precede, outgo, outstrip, or get before.* (S, O.*). Bishr says, [using the verb transitively,]

- يَنَازِعَنَّ الْأَعِنَّةَ مَضْعَبَاتِ
- كَمَا يَتَفَارَطُ الشَّيْءُ الْحَمَامُ

[*They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rain-water.*] (S.) — [Hence,] تَفَارَطَ فَلَانٌ *Such a one preceded, or got before, and made haste.* (O, K, TA.) — And hence, (TA.) تَفَارَطَتِ الْهُجُومُ (O, K, TA.) and الْأُمُورُ (O, TA.) † *Anxieties, and affairs, or events, came to him [as though] vying, one with another, to be first: (K, TA:) or befall him at an indefinite time, (O,* K,* TA.) but only at such a time.* (O, TA.) You say also, † فَارَطَتْهُ الْهُجُومُ † *Anxieties ceased not to come to him at one indefinite time after another.* (TA.) — تَفَارَطَ الشَّيْءُ *The time of the thing past; as also † فَارَطَتْهُ, which occurs in a trad., relating to a time of prayer, and meaning its time passed before its being performed: (TA:) and both of these verbs are used in the sense next following in relation to a warring, or warring and plundering, expedition. (O.) The time of the thing became postponed, or delayed, so that he who desired it did not attain it. (K.) You say, تَفَارَطَتِ الصَّلَاةُ عَنْ وَقْتِهَا The prayer became delayed after its time.* (TA.)

8: see 1, first sentence: — and see 4, in five places. — فَلَانٌ لَا يَفْتَرَطُ إِحْسَانَهُ وَبُورَهُ (S, K*) *Such a one's beneficence and kindness are not caught at, (لا يَفْتَرَضُ, as in a copy of the S and in the TA.) or do not pass away, (لا يَفْتَرَضُ, as in another copy of the S,) and (S, TA) their passing away, so that one cannot avail himself of them, is not to be feared: (S, K, TA:) a saying of one of the Arabs of the desert.* (TA.)

فَرَطٌ *Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits.* (S, O, K,* TA.) You say, يَاكَ [Avoid thou, or beware thou of, excess in the affair]. (S, O.) — Mastery, ascendancy, prevalence, or predominance: (K, TA:) as, for instance, of eager desire, and of grief. (TA.) — A time, whether long or short; an indefinite time; syn. حِينٌ. (S, O, K.) You say, لَقِيتُهُ فِي الْفَرَطِ بَعْدَ الْفَرَطِ *I met him time after time.* (S, O.) And أَنَا آتِيهِ الْفَرَطُ *I come to him, or will come to him, at some time.* (TA.) — It also denotes one's meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A'Obeid; (TA;) not more than fifteen days, (K,) or than fifteen nights, accord. to the same, (S, O,) nor less than three. (K.) You say, أَنَا لَقَاءُهُ فِي الْفَرَطِ *I meet him, or will meet him, or shall meet him, after some days.* (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, آتَيْتُهُ فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ [app. meaning *I came to him after a day or two*

days]. (S, O.) [It is said in the TA that, accord. to ISk, it is used in the saying أَوَّلُ يَوْمٍ أَوْ يَوْمَيْنِ, and that it is a day between two days; but this seems to me to be a mistake for between a day and two days: it is afterwards said in the TA that فَرَطٌ يَوْمًا أَوْ يَوْمَيْنِ means *after two days*; but the complete explanation should doubtless be *after a day or two days.*] Leheed says,

- هَلِ النَّفْسُ إِلَّا مُتَعَارَةً
- نَعَارُ فِتَاتِي رَبِّهَا فَرَطٌ أَشْبَهَ

[*Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?*] (S.) And an Arab said, مَضَيْتُ مَضِيَّتَ فَرَطٍ سَاعَةً وَلَمْ أَوْمِنْ أَنْ أَتَغَلَّبَ “What is فَرَطٌ سَاعَةً?” he answered, “Like since thou beganst to speak:” he meant [*I went away after a little while, or a little while ago, and*] by لَمْ and what follows it, *I did not feel sure of my escaping.* (TA.) — Also A small mountain; (K;) pl., accord. to Kr, فَرَطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكْحَةٌ. (K.) — And the same, (K,) or † فَرَطٌ, (thus as written in the O,) *An erect way-mark, or thing set up for guidance to the right way: (O, K:) pl. أَفْرَاطٌ and بَدَتْ أَفْرَاطُ: (K:) [but] it is said in the A that بَدَتْ لَنَا أَفْرَاطُ الْمَفَارَةِ is a tropical saying, signifying مَا أَتَقَدَّمَ مِنْ أَغْلَامِيَا [as though meaning † *The foremost of the way-marks of the desert, or waterless desert, appeared to us.*] (TA.)*

فَرَطٌ: see فَرَطٌ, near the end.

فَرَطٌ *A person who goes before, or in advance of, others, to the water, (S, Mgh, K,) or who is sent before, or in advance, to seek water, (Mgh,) and who prepares for them the ropes and buckets, (S, O, Mgh,) and plasters with mud [in one copy of the S and fills] the watering-troughs, and draws water for them; (S, TA;) as also † فَارِطٌ; (S, Mgh, O, Mgh, TA;) being of the measure فَعْلٌ in the sense of the measure فَاعِلٌ, (S, Mgh, TA,) like تَبَعَ in the sense of تَابَعَ: (S, TA:) and a number of persons who perform that office; (S, O, Mgh, K;) as also † فَرِطٌ, (S, Mgh, K, TA,) pl. of فَارِطٌ: (Mgh, TA:) you say رَجُلٌ فَرَطٌ and قَوْمٌ فَرَطٌ. (S, Mgh.) It is said in a trad., أَنَا فَرِطُكُمْ عَلَى الْحَوْضِ [I shall be your preceder to the pool of Paradise]. (S, O.) — See also فَارِطٌ. — [Hence,] † A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase افْتَرَطَ قَرْنًا: see 4:] pl. أَفْرَاطٌ: or فَرَطٌ is both sing. and pl. [in this sense]. (TA.) — Hence also, (S, Mgh,) † A reward, or recompense, prepared in advance, or beforehand: (S, Mgh, Mgh, K;) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Mgh,) اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا *O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us.* (S, Mgh, Mgh.) — [Hence also,] † Water [at which one arrives]*

in advance of other waters. (K, TA.) — [Hence also,] أَفْرَاطُ الصَّبْحِ (S, O,) or الصَّبَاحُ (K,) † *The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (S, O,) of the daybreak: (S, O, K:) sing. فَرَطٌ. (Lth, TA.) — See also فَرَطٌ, last sentence. — Also Haste. (TA.) — See also the next paragraph.*

فَرَطٌ *A swift horse; (S, O, K;) one that precedes, outgoes, outstrips, or gets before, others: (S, A, O:) pl. أَفْرَاطٌ. (L, TA.) — A case, or an affair, in which the due bounds, or just limits, are exceeded: (S, O, K:) or neglected; (S,* TA;) as also † فَرَطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرٍ فَلَانٌ فَرَطٌ *The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded.* (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فَرَطًا, meaning, *And whose case is one in which the due bounds, or just limits, are exceeded: (S, O:) or in which obedience is neglected and unheeded: (TA:) or [one of] preference of backwardness (تَقْدِيرُ الْعَجْزِ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) wrong-doing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA.) — فَرَطٌ (S, O) and † فَرَطٌ (O) An [eminence such as is termed] أَكْحَةٌ, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base (سَفْح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرَاطٌ. (O.) [See also فَرَطٌ, last sentence but one.]**

فَرَطَةٌ *A single act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) — [A hasty, or an unpremeditated, saying, or action: pl. فَرَطَاتٌ. (See 1 and 3.)] You say, اَللّٰهُمَّ اغْفِرْ لِي فَرَطَاتِي, i. e. مَا فَرَطَ مِنِّي [meaning, *O God, forgive me my hasty, or unpremeditated, sayings, or actions*]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] فِي الْفَرَطَةِ [unless we should in this instance read the فَرَطَةِ, as the Turkish translator of the K has done,] signifies *hastiness, or forwardness, and transgression, in religion.* (TA.)*

فَرَطَةٌ *The act of going forth; (S, O, K;*) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to 'A'isheh, نَهَاكَ عَنِ الْفَرَطَةِ فِي الْبِلَادِ [He (referring to Mo'hammad) forbade thee from going forth into the country, or provinces]. (S, O.) And فَلَانٌ ذُو فَرَطَةٍ فِي الْبِلَادِ *Such a one is a person who makes many journeys.* (TA.)*

فَرَطِيٌّ and فَرَطِيٌّ (Ibn-'Abbád, K,) but the latter is said in the Mo'heet to be with damm, [which most probably means that it is فَرَطِيٌّ, and it is thus written in the O,] (TA,) applied to a camel and to a man, *Untractable, refractory, or stubborn; (Ibn-'Abbád, K;) not rendered manageable or submissive.* (TA.)

فِرَاطٌ (S, O) and فِرَاطَةٌ, like فِرَاطَةٌ, or فِرَاطَةٌ (so in the O,) Water that is for him, of the tribes, who first arrives at it; (S, O;) water that is common property among a number of tribes, and is for him who first arrives at it: (O, K:) and in like manner the latter word applied to a well.

(TA.) You say, هَذَا مَاءٌ فِرَاطَةٌ بَيْنَ بَنِي فُلَانٍ, meaning, [This is water between the sons of such a one and the sons of such a one, so that] whichever of them arrives at it first waters [his beasts] and the others do not thronk him. (TA.)

فِرَاطَةٌ: see فِرَاطٌ, in three places.

فَارِطٌ Preceding; going before; being, or becoming, before, beforehand, first, or foremost; having, or getting, priority, or precedence: pl. فِرَاطٌ. (TA.) — See the sing. and pl. voce فِرَاطٌ, first sentence. — فِرَاطُ الْقَطَا The foremost of the [birds called] قَطَا [meaning sand-grouse], who precedes the others to the valley and the water. (S, TA.) — فَارِطٌ also signifies One who goes before to dig the grave: pl. as above, and also فَوَارِطٌ, which latter is extr., like فَوَارِسٌ, pl. of فَارِسٌ, as is said in the O. (TA.) — And hence, (Lth, TA,) الفَارِطَانِ (Lth, S, O, K,) in the A الفَرَطَانِ (TA,) † Two stars, (Lth, S, O, K,) separate, each from the other, (Lth, S, O,) before [the stars in the tail of the Bear, app. meaning the Greater Bear, called] بَنَاتُ نَعَشٍ (K,) or before the bier (سَرِير) of بَنَاتُ نَعَشٍ: [each] being likened to the فَارِطٌ who goes before a company of men to dig the grave. (Lth, O, TA.)

مُفَرِّطٌ Sent before, or first, or foremost. (TA.) Hence the saying in the Kur [xvi. 64], (TA,) وَأَنْتُمْ مُفَرِّطُونَ And that they shall be sent before, or first, or foremost, to the fire [of Hell], and hastened thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA;) or forgotten (Mujāhid, Fr, O) in the fire [of Hell]: (Fr:) or neglected, or left: (TA:) or forgotten, and neglected or left, in the fire: and another reading is مُفَرِّطُونَ, meaning [they are] exceeding the limits assigned to them: (O, K:) and another is مُفَرِّطُونَ, meaning [falling short of their duty] to themselves, in respect of sins. (TA.) — [Filled, or] full; applied to a pool of water left by a torrent. (S, TA.)

مُفَرِّطٌ Exceeding the due bounds, or just limits; acting extravagantly; applied to a man: excessive; applied to anything; as, for instance, tallness, and shortness. (TA.) It is said in a trad. of Alee, لَا تَرَى الْجَاهِلَ إِلَّا مُفَرِّطًا أَوْ مُفَرِّطًا Thou wilt not see the ignorant otherwise than exceeding the due bounds in what he doth or falling short of what he ought therein. (TA.) See also مُفَرِّطٌ.

مُفَرِّطٌ: see مُفَرِّطٌ and مُفَرِّطٌ.

مَفَارِطٌ The extremities of a country or the like. (TA.)

فُلَانٌ مُفَرِّطٌ السَّجَالِ إِلَى الْعُلَى [Such a one's

emulation is foremost in attaining to eminence]; i. e. he has precedence therein: [see 1, first sentence:] (TA:) said in praise of a man. (TA in art. رَتَقَ.)

فرطح

Q. 1. فَرَطَحَ He made broad, or wide, (K,) or he spread out, or expanded, anything: and so فَلَطَحَ. (L.) Hence, فَرَطَحَ said of a round cake of bread, It was made broad, or wide: (S, L:) said by IB to be correctly فَلَطَحَ, and to be thus in a verse as related by El-Āmidce. (TA. [But see the pass. part. n., below.]

فِرَاطَحٌ: see what follows.

رَأْسٌ مُفَرَّطَحٌ A broad, or wide, head; (S, K;) as also فِرَاطَحٌ: the former is thus accord. to J; but it is [said to be] correctly مُفَلَّطَحٌ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.)

فرع

1. فَرَعَ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ النَّاسَ طُولًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَ فِي قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also فَرَعَ. (TA.) And فَرَعَ الْقَوْمَ, (K,) or فَرَعَ قَوْمِي (S, O,) inf. n. فَرَعَ and فَرُوعٌ, † He was, or became, superior to the people or party, (K,) or I was, or became, superior to my people or party, (S, O,) in eminence, or nobility, or in beauty, or goodliness. (S, O, K.) And فَرَعَ صَاحِبَهُ † He was, or became, superior to his companion; he excelled him. (IAqr, TA in art. بَرَعَ.) [See also 5.] — And فَرَعَ (O, K,) aor. -, (K,) inf. n. فَرَعَ (TK [as is indicated in the K, and, in the former of the two senses here following, فَرُوعٌ also, said in the TA to be syn. with فَرُوعٌ]), † He (u man, O) ascended: and also he descended: thus having two contr. significations: (O, K, TA:) or, accord. to IAqr, it has the former meaning, and فَرَعَ has the latter meaning: (TA: [but see what follows:]) you say, فَرَعَ الْجَبَلَ (S, TA) and فِي الْجَبَلِ (TA,) I ascended the mountain; (S, TA;) as also فَرَعْتُهُ (S, O, K,) inf. n. تَفَرَّعَ: (S, O, K:) and فِي الْجَبَلِ فَرَعْتُ: I descended the mountain; as also فِيهِ فَرَعْتُ: (S, O, K:) or, as IB says, on the authority of A'Obcyd, فِي الْجَبَلِ فَرَعَ means he ascended the mountain: and فَرَعَ مِنْهُ he descended it. (TA.)

— And فَرَعَتْ رَأْسَهُ بِالْعَصَا (S, O, K, TA,) inf. n. فَرَعَ; (O, TA;) as also فَرَعْتُهُ (S, O,) inf. n. فَرَعَ; (O;) † I smote his head, [or assailed it, smiting,] syn. غَلَوْتُهُ (S, O, K, TA) بِهَا (K, TA)

بِالسَّيْفِ (TA,) [with the staff, or stick], and فَرَعَتْ فَرَسِي بِالْبِجَامِ (TA.) — فَرَعْتُ (S, O, K, TA) aor. -, inf. n. فَرَعَ (S, O,) † I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — فَرَعْتُ بَيْنَهُمَا (S, O,) or بَيْنَهُمَا (K, TA,) aor. -, inf. n. فَرَعَ (TA,) † I interposed, or intervened as a barrier, (S, O, K, TA,) between them two, (S, O, TA,) or between them, (K, TA,) and restrained (S, O, K, TA) them two, (S, O, TA,) or them, and made peace, or effected a reconciliation, between them: (K, TA:) and فَرَعَ بَيْنَ الْقَوْمِ, inf. n. تَفَرَّعَ, † He made a separation, and interposed, or intervened as a barrier, between the people, or party: and hence the saying in a trad., كَانَ يُفَرِّعُ بَيْنَ الْغَنَمِ i. e. He was making a separation between the sheep, or goats: I Ath says that Hr has mentioned it as with ق; but, he adds, Abou-Moosà says, it is one of his mistakes. (TA.) — هَذَا أَوَّلُ صَيْدٍ فَرَعَهُ means This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) — See also 8. — فَرَعَ الْأَرْضَ: see 4. — فَرَعَ, [aor. -,] (TA,) inf. n. فَرَعَ (S, O, K, TA,) He (a man) was, or became, abundant, (TA,) or free from deficiency, (S, O, K,) in respect of the hair [of the head]. (S, O, K, TA.) [See فَرَعٌ.]

2: see 1, near the middle, in two places. — فَرَعْتُ مِنْ هَذَا الْأَصْلِ مَسَائِلَ (Msb, K, but in the latter فَرَعَ,) inf. n. تَفَرَّعَ (TA,) † I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Msb;) or made questions to be the فُرُوعُ [i. e. the branches, meaning derivatives,] of this fundamental axiom or principle: (K, TA:) a tropical phrase. (TA.) — See again 1, latter half, in two places. — And see also 4, former half, in three places.

3. فَرَعَ الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.)

4: see 1, in five places. — You say فَرَعَ بَيْتَهُ meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفْرَعْنَا فُلَانًا فَمَا أَحْمَدُنَاهُ (K.) أَفْرَعْنَا فُلَانًا فَمَا أَحْمَدُنَاهُ [We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended]. (S, O.) — And فِي لَوْمَةٍ فَرَعَ فِي لَوْمَةٍ i. e. اِنْحَدَرَ [as though meaning † He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) — فَرَعَ الْأَرْضَ He went round, or about, or round about, (S, O, K, TA,) or did so much, (S, O, TA,) in the land, (S, O, K, TA,) as also فَرَعَهَا, and فَرَعَهَا (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — فَرَعَتِ الْإِبِلُ The camels brought forth the [firstlings, or] first offspring. (O, K.) — And أَفْرَعُوا (O,) or أَفْرَعُوا (K,) They, (O,) or the people, or

party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) —

And **افرع القوم** *The people, or party, sacrificed the فرع [or firstling of a camel, or of a sheep or goat]:* (S, Mghb;) or **افرع الفرعة** *he sacrificed the فرعة*, (O, K,) which signifies the same as the فرع; (Mghb, Mghb;) and so **استفروع الفرعة**; (O;) or [simply] **استفروع**; (K;) and **افرع** [alone]; (O;) and **فرع**, (O, K,) inf. n. **تفرع**; (K;) *he sacrificed the فرع*; (O, K;) whence the trad., **فَرَعُوا** i. e. *Slaughter ye the firstling [of a camel, or of a sheep or goat], but slaughter not one that is little, whose flesh is like glue, [until it be full-grown.]* (O, TA.) — And [hence, perhaps,] **أَفْرَعْتُهُ** *I made him to bleed.* (Mghb.) And **أَفْرَعَتِ الصَّبُعُ** *the hyena*, (O, K, TA,) so says Ibn-'Abbād, (O, TA,) or **فِي الْغَنَمِ**, so in the L, (TA,) *The hyena, or female hyena, injured, and made to bleed*, (O, K, TA,) or *killed, and injured*, (L, TA,) *the sheep or goats*. (O, L, K, TA.) And **افرع اللجام** *The bit made the mouth of the horse to bleed.* (O, K. [See also 1, near the end.]) And **افرع المرأة**, said of menstruating, *It made the woman to bleed.* (TA.) And [hence, app.,] **افرع العروس** *He accomplished his want in respect of the compressing of the bride.* (AA, O, K.* [See also 8.]) — And **افرعت** *She (a woman) saw blood on the occasion of childbirth:* (O, K;) or, as some say, *before childbirth:* (A'Obeid, TA;) or *at the first of her menstruating:* (Ibn-'Abbād, O, K;) or *she menstruated:* (A'Obeid, L, TA;) or *she (a woman, or a beast,) first saw blood when taken with the pains of parturition, or near to bringing forth:* and **افرع لها الدم** *the blood appeared to her.* (L, TA.) — And **افرع** *He began, or commenced, discourse, or a narration:* (K;) and so **استفروع**; (Sh, O, K, TA;) and **افتروع**; (Sh, TA;) and likewise, as also **استفروع**, a thing. (K.) One says, **بِشْ مَا أَفْرَعْتَ بِهِ** *Very evil is that with which thou hast begun, or commenced:* (S, O;) and **أَفْرَعْتَ بِهِ** [or **بِشْ مَا أَفْرَعْتَ بِهِ**] *Very good is that with which [or with which] thou hast begun.* (Mghb.) And **افرع سفرته**, and **حاجته**, *He began, commenced, or entered upon, his journey, and his needful affair.* (TA.) And **افرعوا من سفرهم** *They came, or arrived, from their journey when it was not the proper time for their coming.* (TA.) — And **افرعوا** *They sought after herbage in its place (أَتَجَعُوا) among the first, or foremost, of the people.* (S, O, K.) — **افرع أهله**, thus in all the copies of the K, expl. as meaning **كفاهم**, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, **افرع الوادي أهله** i. e. *The valley sufficed its people;* syn. **كفاهم**. (TA.) — **افرع بسيد بني فلان**, (O, K,) with damm,

(K,) means *The chief of the sons of such a one was taken (O, K, TA) and slain.* (TA.)

5. **تفرعت أغصان الشجر** *The branches of the trees became abundant.* (S, O, K.*.) — And [hence,] **تفرع الوادي** *The valley branched forth.* (TA.) — [See also an ex. in a verse cited voce **فَطْيَع**.] — **تفرعت من هذا الأصل مسائل** (O, Mghb, K, TA) *Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle;* (Mghb;) or *were made to be the فروع [i. e. the branches, meaning derivatives,] thereof;* (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — **تفرعتم** *He set upon them (O, K, TA) with reviling and the like; as in the A and L: (TA:) and he was, or became, superior to them, (O, K, TA,) in eminence, or nobility; and excelled them: (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and **تفرعت بني فلان** *I married among the noble and high of the sons of such a one; like تَصَيَّرْتُمْ and تَذَرَّيْتُمْ.* (TA.)*

8. **افتروع**: see 4, latter half. — Hence, (TA,) *He devirginated a maid;* (S, O, Mghb, K, TA;) as also **فَرَعَهَا**. (K.) — And hence, **افتروع قصيدة** *He broached such an ode,* and **مَعَانِي كَذَا** *such meanings:* (Har p. 61:) and **يَفْرَعُ أَبْكَارَ** *He broaches virgin meanings.* (TA, and Har ubi suprā.)

10: see 4, former half, in two places: — and the same again, latter half, in two places.

فَرَعٌ *The upper, or uppermost, part of anything;* (S, O, Mghb, K;) the فرع being *what branches forth (يَتَفَرَّعُ) from the lower, or lowest, part thereof:* (Mghb:) pl. **فُرُوعٌ** only. (TA.) It is said in a trad. **أَيُّ الشَّجَرِ أَبْعَدُ مِنَ الْخَارِفِ قَالُوا فَرَعًا** *What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row of the persons worshipping in the mosque.* (TA.) Thus **فَرَعُ الْأُذُنِ** signifies *The upper, or uppermost, part of the ear;* (K,* MF, TA;) pl. as above. (TA.) And **فُرُوعُ الْمُقَلَّتَيْنِ** *The upper, or uppermost, parts of the two eyeballs.* (TA.) — [Hence,] *A branch of a tree or plant:* (KL, TA;) or *the head of a branch: or a great branch: and a branch of anything.* (MA.) — [And hence,] *A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole; a thing that is built, or founded, upon another thing; opposed to أَصْلٌ:* (K, TA;) [the pl. **فُرُوعٌ**, as opposed to **أَصُولٌ** meaning “fundamentals,” signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:] **عِلْمُ الْفُرُوعِ** *the science of the derivative institutes of*

the law] is what is commonly known by the appellation of **عِلْمُ الْفُقَهَاءِ** [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hájjees Khaalfeh.) — And **فَرَعُ** *The hair of a woman: pl. as above [app. used in a collective sense like the French “cheveux”]:* (K, TA:) one says **إِمْرَأَةٌ طَوِيلَةُ الْفُرُوعِ** [meaning *A long-haired woman*]. (TA.) And (K) **فَرَعٌ** *Full [or abundant] hair.* (S, O, K, TA.) — And **فَرَعٌ** *The noble, or man of eminence, of a people or party:* (S, O, K, TA:) pl. as above: (TA:) one says, **هُوَ فَرَعٌ قَوْمِهِ** *He is the noble, or man of eminence, of his people or party,* (S, O, TA,*) and **فَرَعٌ مِنْ فُرُوعِهِمْ** *of their nobles, &c.* (TA.) — And [app. from the same word as signifying “a branch of a tree,”] **فَرَعٌ** *A valley branching off.* (TA.) And **فَرَعٌ** *A channel in which water runs to the شَعْبُ (K, TA) i. e. the وَادِي [here meaning the water-course in a low tract or between the two acclivities of two mountains]:* (TA:) [but] in this sense its pl. is **فُرُوعٌ**. (K, TA.) — Also [or **قَوْسٌ فَرَعٌ**] *A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof:* (As, TA:) and (K) *a bow that is not [made from a branch] divided lengthwise* (S, O, K, TA) is called **قَوْسٌ فَرَعٌ**; (S, O, TA;) such as is [made from a branch] divided lengthwise being called **قَوْسٌ فَرَعٌ**: (S, O:) or the فرع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says **قَوْسٌ فَرَعٌ** and **فَرَعَةٌ**. (K.) — Also, i. e. **فَرَعٌ**, *Property that is beneficial, or serviceable, and made ready, or prepared:* (O, K, TA:) or, accord. to the S, it is **فَرَعٌ** which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the *r* quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the *r* quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify “a branch,” and be metonymically used as meaning *recent property*. (TA.) — See also the next paragraph, latter half.

فَرَعٌ *The firstling of the camel, (S, Mgh, O, Mghb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Mghb, K,) looking for a blessing thereby;* (S, O, Mghb;) and **فَرَعَةٌ** signifies the same: (Mgh, Mghb;) hence, (Mgh, O, K,) it is said in a trad., [implying the prohibition of this custom,] **لَا فَرَعٌ وَلَا فَرَعَةٌ وَلَا عَتَبَةٌ**, (S, O, K,*) or **وَلَا عَتَبَةٌ** [see **عَتَبَةٌ**:] or *when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]:* (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and

the Muslims used to do it in the first part of El-Islām: then it was abrogated: (K, TA:) accord. to the Bārī' and the Mj, the *firstling of camels* and also *that of sheep or goats* are thus called: (Msb:) the pl. [of فَرَع] is فُرُوع, with two dammehs. (K.) It is said in a prov., *أَوَّلُ الصَّيْدِ فَرَعٌ* [The first of what are taken by the chase or the like is a فرع] as being likened to a firstling: so says Yezed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) — The poet Ows Ibn-Hajar, (S, O,) or Bishr Ibn-Abee-Khāzim, has used it as meaning *The skin of a فرع*; (S, O,*) suppressing the prefix جلد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) — Also, and فُرُع, Lice: (S, K:) or, as some say, *small lice*: (TA:) and *one thereof* is termed فُرْعَةٌ and فُرْعَةٌ: (S, K:) or, accord. to some, فرعة signifies *a large louse*. (TA.) — And the former (فُرُع), Food that is prepared [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as *خُرُس* signifies such as is on the occasion of a woman's bringing forth. (TA.) — And *A portion, or share*; syn. قِسْر: (O, K, TA:) accord. to some, peculiarly of water. (TA.) — See also فُرُع, last quarter. — It is also the inf. n. of فَرَعَ. (TA. [See I, last sentence.])

فُرْعَةٌ *A high, or an elevated, place of a mountain*: pl. فُرُوع: so in the saying, *أَيْتَ فُرْعَةٍ مِنْ فُرُوعِ الْجَبَلِ فَأَنْزَلْنَاهَا* [Come thou to one of the high places of the mountain and descend it]: (S, TA:) or, as some say, it signifies particularly the *head of a mountain*. (TA. [See also فَارْعَةٌ.]) — And فُرْعَةُ الْجَلَّةِ *The highest, or uppermost, of the dates of the [receptacle called] جَلَّة* [q. v.]. (TA.) — And فرعة الطريق [i. e. فُرْعَةُ الطَّرِيقِ] and فرعته [sic, app. فُرْعَتَهُ,] and فُرْعَاؤُهُ and فُرْعَتُهُ all signify *The highest part of the road, and the place where it ends: or the conspicuous and elevated part thereof: or فُرْعَتُهُ signifies the sides, or borders, thereof*. (TA. [See also فُرْعَةُ الطَّرِيقِ.]) — And one says, *أَتَيْتُهُ فِي فُرْعَةٍ مِنَ النَّهَارِ* I came to him in a first part of the day. (TA.) — See also فُرُع, latter half.

فُرْعَةٌ *The blood of the virgin on the occasion of devirgination*.

فُرْعَةٌ: see فُرْعَةٌ. — [Also] *A piece of skin that is added in the قُرْبَةِ [or water-skin] when the latter is not full-sized, or complete*. (O, K.) — See also فُرُع, first quarter, in two places: — and the same again, latter half, in one place. — It is also a pl. of فَارِع [q. v.]. (O, K.)

فُرُوعُ الْجَوَازِ means *The most intense degree of heat*: (S, O, TA:) [or rather الفُرُوعُ is a name of a certain asterism of الجَوَازِ (which is an appel-

lation of Orion and of Gemini, either whereof may be here appropriately meant,) *at the season of the auroral rising of which the heat becomes most intense*:] Abou-Khirāsh says,

وَقَلَّ لَهَا يَوْمَ كَانَ أَوَارُهُ
ذَكَ النَّارِ مِنْ نَجْمِ الْفُرُوعِ طَوِيلُ

[And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوع; a long day]: (S, O, TA:)

in the S, وَقَلَّ لَهَا, but correctly لَهَا, meaning to the she-asses: (TA:) and Abou-Sa'eed related it as above with the unpointed ع in الفُرُوع: (S, TA:) in the same manner, also, it is expl. by him as used in the phrase فَبَحَّ نَجْمُ الْفُرُوعِ [which I would render *the vehement raging of the heat of the asterism of the فُرُوع*] in a verse of Umeiyeh Ibn-Abee-Āidh: El-Jumāḥee related it differently, with غ; but the فُرُوع [or rather the فُرْعَان] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فَبَح. (TA.)

فُرْعٌ, occurring [with tenween, perfectly decl.] in a verse of Umeiyeh Ibn-Abi-s-Salt, (O, K,) i. q. فُرْعُون, (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as قَيْصَر was of the Room [or Greeks of the Lower Empire], and كَسْرِي of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) [wherefore it is imperfectly decl., in Hebr. פַּרְעֹה, i. e. Pharaoh,] a dial. var. of فُرْعُون, or used by poetic license: (K:) the pl. of the latter is فُرْعَانَةٌ. (Msb.)

فُرْعُون: see the next preceding paragraph.

فَارِع [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say *جَبَلٌ فَارِعٌ* A mountain higher, or taller, than what is next to it. (S, O.) — And *High, or tall*; applied to a man, and to an extended gibbous piece of sand. (TA.) — And *High, or elevated; goodly in form or aspect or appearance; beautiful*: (Abou-Adnān, O, K:) or [simply] *high* [app. in rank or dignity]: (IAqr, O:) and also *low, ignoble, or mean*: (IAqr, O, K:) thus having two contr. significations. (O, K.) — And a man of the Arabs said, *لَقِيتُ فُلَانًا فَارِعًا مُفْرَعًا*, meaning [I met such a one] one of us ascending and the other descending. (S, O, TA.) — Also sing. of فُرْعَةٌ, which signifies *The armed attendants, or guards, of the Sultān, or sovereign*: (O, K, TA:) it is like فَارِع. (TA.)

فَارِعَةٌ *The higher, or highest, part of a mountain [and of a valley]: one says, انْزِلْ بِفَارِعَةِ الْوَادِي* [Alight thou in the higher, or highest, part of the valley, and beware of its lower, or lowest, part]. (S, O.) See also فُرْعَةٌ, in two

places. — *الْفَارِعَةُ مِنَ الْغَنَائِرِ* means *The surplus that is deducted [so I render الصَّاعِدَةُ الصَّاعِدَةُ, app. such things as cannot be divided and are therefore removed,] from the main stock of the spoils before they are divided into fifths*. (TA.) — And فَوَارِع, (pl. of فَارِعَة, TA,) applied to بَلَاع, [a word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلَعَة,)] (S, O, K,*) means *Of which the channels wherein the torrents flow are in high, or elevated, parts*. (S, O, K.)

فَيْفَرُع (K, TA) and فَيْفَرُع (TA) *A species of trees*. (K, TA.)

أَفْرَع *Free from deficiency in the hair [of the head]*; (S, O, K;) contr. of أَصْلَع; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَع, (S, O,) and so was Abou-Bekr, (O, K,) and 'Omar was أَصْلَع: (O:) fem. فُرْعَاء; (S, O, K;) accord. to IDrd, applied to a woman as meaning *having much hair*: (S, O:) pl. فُرْعَان, (O, K,) like its contr. صَلْعَان; (O;) and also فُرْع. (K.) 'Omar, being asked, "Are the صَلْعَان better or the فُرْعَان," said "The فُرْعَان are better," meaning to assert the superior excellence of Abou-Bekr over himself. (O.) — فُرْعَاءُ الطَّرِيقِ: see فُرْعَةٌ. — Also i. q. مَوْسُوس [app. as meaning *Such as is subject to diabolical promptings or suggestions*]: so in the trad., لَا يُؤْمَنُكَ إِلَّا فَرَعٌ [The فَرَع shall by no means act as your Imām]. (Nh, K, TA.)

مُفْرَعُ الْكَتِفِ (TA.) — *Anything tall*. (TA.) — *A man broad in the shoulder-blade*: (S, O, TA:) or *high therein*. (TA.) And كَتِفٌ مُفْرَعَةٌ *A shoulder-blade high, projecting, and broad*. (TA.)

مُفْرَع: see فَارِع, last sentence but one.

مُفْرَع *One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them*: (TA:) pl. مَفَارِع. (S, O, K.)

فرعن

Q. 2. تَفَرَّعَ He (a man, TA) affected the nature, or disposition, of the فُرَاعَة [pl. of فُرْعُون, and here meaning *such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs*]. (S, K, TA.)

فُرْعَةٌ *Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast*; (S, K, TA;) and *pride, haughtiness, or insolence* (TA.)

فُرْعُون [Pharaoh;] the surnames of El-Weled Ibn-Mus'ab, king of Egypt: (S:) or the surname of every king of Egypt: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] *anyone inordinately proud or corrupt or*

unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also **فَرَعُونَ** and **فَرَعُونَ** (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. **فَرَاعَةٌ**. (Msb, K, TA.) It is said in a trad., **هَذِهِ فَرَعُونَ هَذِهِ** [app. meaning *One of us is the Pharaoh of this people, or nation*]. (S: in one of my copies of the S, **أَخَذْنَا** and **فَرَعُونَ**.) — And [it is said that] **فَرَعُونَ** signifies *The crocodile*, (K, TA,) in the language of the Copts. (TA.)

الدُّرُوعُ الْفَرَعُونِيَّةُ Certain coats of mail so called in relation to the **فَرَعُونَ** [or Pharaoh] of Moses. (Sh, TA.)

فرغ

1. **فَرَّغَ**, [aor. ʔ; and app. **فَرَّغَ**, aor. ʔ and ʔ, as below; inf. n. **فَرَّوْغٌ** and **فَرَّوْغٌ**; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, *It was, or became, empty, vacant, void, devoid, destitute, or unoccupied*; syn. **خَلَا**. (Msb.) [You say, **فَرَّغَ مِنْ كَذَا** *It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby.*] And **فَرَّغَ لَكَ** [The thing was, or became, vacant, or unoccupied, for thee; as though it were a place, or a vessel: and hence, *the thing was, or became, exclusively for thee*]. (TA voce **خَلَا**.) — [Hence,] **فَرَّغَ** (O, K, TA) said of a man, (TA,) [and app. **فَرَّغَ** also, as below,] inf. n. **فَرَّوْغٌ**, *He died*; (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) — And **فَرَّغَ مِنَ الشَّغْلِ**, (S, O, Msb, K, TA) aor. ʔ, inf. n. **فَرَّوْغٌ** (S, O, Msb, K) and [more commonly] **فَرَّوْغٌ**, (S, O, K,) or the latter is a simple subst.; (Msb;) and **فَرَّغَ**, aor. ʔ, (O, K,) mentioned by Yoo; (O;) and **فَرَّغَ**, aor. ʔ, (O, Msb, K,) of the dial. of Temeem; (Msb;) and **فَرَّغَ**, aor. ʔ, a compound of two dial. vars.; (O, Msb;) *He was, or became, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*. (K, TA.) [See also 5.] — [And hence, **فَرَّغَ مِنَ الْأَمْرِ** *He ceased from, ended, or finished, the affair.*] — And **فَرَّغَ لَهُ** and **إِلَيْهِ** (O, Msb, K, TA,) aor. ʔ and ʔ; (TA;) and **فَرَّغَ**, (O, Msb, K, TA,) aor. ʔ; inf. n. **فَرَّوْغٌ** and [more commonly] **فَرَّوْغٌ**; (TA;) *He made him, or it, his object, or the object to which he directed himself*; syn. **قَصَدَ**: (O, Msb, K, TA:) [or *he made him, or it, his exclusive object*; agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], **سَنَفِّرُ نَكَمَ** *We will make you our object*; expl. by IʿAq as meaning **سَنَعِدُ** [which is syn. with **سَنَقْصِدُ**]; (TA;) and some read **سَنَفِّرُ**; (O, TA;) and some, **سَنَفِّرُ**; (O;)

and some, **سَنَفِّرُ**, asserting that Temeem say **نَعْلِمُ**; (O, TA;) and some, **سَنَفِّرُ**, meaning **سَنَقْصِدُ** (O, TA;) or **سَنَفِّرُ** means *We will apply ourselves exclusively (سَنَجْزِدُ) to the reckoning with, and the requiting of, you*; and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, **سَأَفِّرُ**, (Ksh, Bd,) meaning *I will apply myself exclusively to the making an assault upon thee*: (Ksh:) one says [also] in threatening, **لَأَفْرِغَنَّ لَكَ** [meaning in like manner *I will assuredly apply myself &c.*]. (TA.) [See, again, 5.] — **فَرَّغَ الْمَاءَ**, (S, O, K,) aor. ʔ, (S, K,) inf. n. **فَرَّوْغٌ**, (S, TA,) *The water poured out or forth, or became poured out or forth*. (S, O, K.) = **فَرَّغَ**, [aor. ʔ,] inf. n. **فَرَّوْغٌ**; *He (a horse) was easy, or good, and quick, in pace, and wide in step*. (TA.) — **فَرَّغَتْ** **الضَّرْبَةُ** [The [wound made by a] stroke, or blow, was wide; (O, K, TA;) likened to the **فَرَّغَ** of the leathern bucket. (TA.) — And **فَرَّغَتْ** (as an inf. n. of which the verb is **فَرَّغَ**, TK) signifies *The being impatient, and disquieted or disturbed or agitated*. (O, K.) = **فَرَّغَ** as trans.: see 4.

2. **فَرَّغْتُهُ** *I made it empty, vacant, void, devoid, destitute, or unoccupied*; as also **أَفَرَّغْتُهُ**. (Msb.) **فَرَّغَ الظُّرُوفَ** signifies *The making the receptacles empty*. (S, O, K.) And some read [in the Kur xxxiv. 22], **حَتَّى إِذَا فَرَّغَ عَنْ قُلُوبِهِمُ**, (O, TA,) expl. as meaning *Until, when their hearts shall be made void of fear, or fright*: or, accord. to IJ, **فَرَّغَ** and **أَفَرَّغَ** [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. **فَرَّغَ**].) — [Hence one says, **فَرَّغَهُ لَكَذَا** *He made him to be, or become, or he left him, vacant from, devoid of, or free from, business, occupation, or employment; or made him to be unoccupied, unemployed, or at leisure; so that he might apply himself exclusively to such a thing.*] — See also the next paragraph.

4: see 2, first sentence. — **أَفَرَّغَهُ**, (S, O, K,) inf. n. **أَفَرَّوْغٌ** and **أَفَرَّوْغٌ**, (O,) signifies [also] *He poured it out, or forth*; (S, O, K;) namely, water [&c.]; (S;) as also **أَفَرَّغَهُ**, (S, O, K,) inf. n. **أَفَرَّوْغٌ**; (S, O;) and **أَفَرَّغَ** likewise signifies *he poured forth blood*; (S, O, K;) and **أَفَرَّغَ عَلَيْهِ**, meaning *he poured out, or forth, upon him, the water*, is mentioned by Th, who has cited as an ex.,

• **فَرَّغْنَ الْهَوَىٰ فِي الْقَلْبِ ثُمَّ سَقَيْنَهُ** •
• **صِبَابَاتِ مَاءِ الْحَزَنِ بِالْأَعْيُنِ الشَّجَلِ** •

[They (referring to women) poured desirous love into the heart; then they gave him to drink the remains of the water of grief, by looking with the wide eyes: but perhaps **فَرَّغْنَ** is here used for **فَرَّغْنَ**, by poetic license, for the sake of the metre]: (TA:) **أَفَرَّغَتْ** signifies *A single act of pouring*; and hence the trad. **كَانَ يُفَرِّغُ عَلَى رَأْسِهِ ثَلَاثَ أَفَرَّغَاتٍ** [He used to pour upon his head three pourings].

[He used to pour upon his head three pourings]. (TA.) — [Hence,] **رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا**, in the Kur [ii. 251 and vii. 123], means: *O our Lord, pour forth upon us patience*, like as [the water of] the leathern bucket is poured forth: (O, TA:) or *send down upon us patience* (Msb, TA) that shall envelop us: (TA:) or **أَفَرَّغَ اللَّهُ عَلَيْهِ الصَّبْرَ** means *God inspired him with patience*. (Msb in art. **رَبَطَ**.) — [Hence, also,] **أَفَرَّغَ عَلَيْهِ ذَنْوُنَا** [lit. *He poured forth upon him a bucketful of water*] means *he talked with him of that in consequence of which he was confounded, or perplexed, by shame*. (TA.) — **أَفَرَّغَ** also signifies *He poured metal, such as gold and silver &c., in a molten state, into a mould*. (TA.) And *He cast a thing, i. e. formed it by pouring molten metal into a mould*. (Msb. [See its pass. part. n., **أَفَرَّغٌ**].) — And **أَفَرَّغَ عِنْدَ الْجَمَاعِ** *He poured forth his مَاءَ [or sperma] on the occasion of جماع*. (TA.)

5. **تَفَرَّغَ** *He was, or became, or he made himself to be, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure*; syn. **تَخَلَّى مِنَ الشَّغْلِ**. (O, K.) [See also **تَفَرَّغَ مِنَ الشَّغْلِ**.] Hence the trad. of the Prophet, **تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ** [Be ye, or make yourselves to be, vacant, or free, from the anxieties of the present state of existence as much as ye are able]. (O.) — And **تَفَرَّغْتُ لَكَذَا** [I was, or became, or I made myself to be, vacant, or free, from business, occupation, or employment; or unoccupied, unemployed, or at leisure; for such a thing: and I applied myself exclusively to such a thing]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, **تَفَرَّغَ لِلْعِبَادَةِ** [He applied himself exclusively to religious service]: (Msb in art. **بَتَلَ**.) and **تَفَرَّغْتُ لِلْأَمْرِ** means [also, simply,] **تَصَدَّقْتُ لَهُ** [i. e. *I addressed, or applied, or directed, myself, or my regard, or attention, or mind, to the affair*]. (Msb in art. **صَدَّ**.) [See also **تَخَلَّى** and **فَرَّغَ لَهُ** — And **تَفَرَّغَ بِهِ** signifies **تَخَلَّى بِهِ** [meaning *He confined himself exclusively to it; or contented himself with it exclusively of other things*]. (K and TA in art. **خَلَوُ**.)

8. **أَفَرَّغْتُ** *I poured forth upon myself* (S, O) water: (S:) [and so **أَفَرَّغْتُ عَلَى نَفْسِي** for one says,] **رَأَيْتُهُ يَغْتَرِفُ الْمَاءَ ثُمَّ يَفَرِّغُهُ عَلَى نَفْسِهِ** [I saw him taking, or lading out, the water; then pouring it forth upon himself]. (A, TA.) And **أَفَرَّغْتُ لِنَفْسِي مَاءً** *I poured out for myself water*. (O, K.)

10. **اسْتَفَرَّغَ** [He drew forth water &c.]. One says, **اسْتَفَرَّغَ مَا فِي الرَّأْوِيَةِ مِنَ الْمَاءِ** [He drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water]. (TA in art. **عَزَلَ**.) El-Akhtal said respecting Esh-Shaqbe, meaning to denote the largeness of the latter's retentive faculty, **أَنَا اسْتَفَرَّغُ مِنْ إِنَاءٍ وَاحِدٍ وَهُوَ يَسْتَفْرِغُ مِنْ أُنَا أَوَانِي شَتَّى** [I draw from one vessel, and he

by words in the next but one of the preceding verses. (O.) [See also another reading voce **فَرَّغَ**; and another, voce **فَرَّغَ**.] And it is said in a form of prayer, **اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَيْشَ الرَّابِعَ وَالْبَالِ** **الْفَارِغَ** [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, **فُلَانٌ فَارِغٌ مُشْغُولٌ**, meaning † Such a one is devoted to that which is unprofitable. (TA in art. **مُشْغَلٌ**.) And **هَذَا كَلَامٌ فَارِغٌ** [This is empty talk or language]. (TA.)

أَفْرَغَ [More, and most, empty &c.: and more, and most, free from business &c.]. **أَفْرَغَ مِنْ فُؤَادٍ** [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See **فَارِغٌ**, latter half.]) See also another prov., voce **حَجَّامٌ**. — Also i. q. **فَارِغٌ**, q. v.: (O, K:) fem. **فَرِغَاءٌ**: see **فَرِغَ**.

مَفْرَغٌ A place of pouring out or forth: (O, TA:) and [particularly] the part of the leathern bucket that is next to the fore part of the watering-trough. (TA.) See **فَرِغَ**, second sentence. — Also i. q. **سِيلَانٌ** [app. **سِيلَانٌ** i. e. The flowing of water &c.; as an inf. n. of **فَرِغَ** said of water]. (TA.)

دِرْهَمٌ مَفْرَغٌ A dirhem [cast, i. e.] poured into a mould; not **مَضْرُوبٌ** [coined or minted]. (TA.) And **حَلَقَةٌ مَفْرَغَةٌ** A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O,) and [continuous,] not cut. (TA.) One says, **هَرَمٌ كَالْحَلَقَةِ الْمَفْرَغَةِ لَا يَدْرِي أَيْنَ طَرَفَاهَا** [They are like the solid and continuous ring, of which it is not known where are the two ends]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. **حَلَقٌ**) — **مَفْرَغٌ** is also an inf. n. of **أَفْرَغَهُ** [q. v.]. (O.)

مُسْتَفْرَغَةٌ A she-camel having much milk. (O, K. [See also **فَرَاغٌ**].) — And **مُسْتَفْرَغٌ** † A horse that does not reserve aught of his run [i. e. of his power of running, for the time of need; that exhausts his power thereof]. (O, K, TA.)

فرغ

فَرَّغَ (S, A, L, K) and **فَرَّغَتْ** (L,) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called **البَقْلَةُ الْحَمَقَاءُ** (S, A, L,) which does not grow in Nejd, (L,) also called **فَرَّغِينَ** (S, A,) i. q. **رَجُلَةٌ**: (S, L, K:) an arabicized word, from the Pers. **پَرِهَن**, which signifies "broad-winged." (AHn, L, K.) — Also, the former, **كُغَابِرٌ** [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.)

فَرَّغَتْ: see the preceding paragraph.

فرق

1. **فَرَّقَ بَيْنَ الشَّيْئَيْنِ** (S, Mgh, O, Mgh, K,*) aor. ʔ, (S, Mgh, O, Mgh,) and in one dial. ʔ, (Mgh, TA,) inf. n. **فَرَّقَ** and **فَرَّقَانٌ** (S, O, Mgh, K,) the latter of which has a more intensive signification, (TA,) **He made a separation, or a distinction, or difference, (Mgh, K, TA,) between the two things, (K,* TA,) or between the parts of the two things: (Mgh:) relating alike to objects of sight and to objects of mental perception: (TA:) IAar, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and ʔ, **فَرَّقَ**, to persons, or material things: (Mgh: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Mgh.) It is said in the Kur [v. 28], **فَأَفَرَّقَ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ** [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, **فَأَفَرَّقَ**.**

(Mgh, TA.) **فِيهَا يَفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ** in the Kur [xlv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katādeh. (O, TA.) And in the phrase **وَقَرَأْنَا فَرَقْنَاهُ** (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by **فَرَقْنَاهُ** is meant **We have made it distinct, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read ʔ, **فَرَقْنَاهُ**, meaning We have sent it down in sundry portions, in a number of days. (S, TA.)** **وَإِذْ فَرَقْنَا بَيْنَ الْبَحْرِ وَالْبَحْرِ** (O, K, TA,) in the Kur [ii. 47], (O, TA,) means **And when we clave because of you the sea; i. q. **فَلَقْنَاهُ**: (O, K, TA:) another reading, ʔ, **فَرَقْنَا**, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that **الْفَرَقُ** is for rectification; and ʔ, **التَّفْرِيقُ**, for vitiation: and IJ says that **إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ** in the Kur [vi. 160, and the like occurs in xxx. 31], means **Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read **فَرَّقُوا** without tesbdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes **فَعَلَ** has the same meaning as **فَعَّلَ**. (TA.) IJ also says that **فَرَّقَ لَهُ عَنِ الشَّيْءِ** signifies **He made the thing distinct, or plain, to him. (TA.) — **فَرَّقَ الشَّعْرَ بِالْمِشْطِ**, aor. ʔ and ʔ, inf. n. **فَرَّقَ**, **He separated his hair with the comb: and **فَرَّقَ رَأْسَهُ بِالْمِشْطِ**, inf. n. **تَفَرَّقَ**, **He separated the hair of his head with the comb. (TA.) [And it is implied in a trad. cited in the O and TA that **فَرَّقَهُ** signifies the same as the latter of the two phrases in the next preceding sentence.] — **فَرَّقَ لَهُ الطَّرِيقَ** (S, O, K,) inf. n. **فَرَّقَ**, (K,) **The road presented itself to him divided into two roads: (S, O, K, TA:) or [it means] an affair presented************

itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of IAb, **فَرَّقَ لِي رَأْيِي** **An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, **فَرَّقَ لِي هَذَا الْأَمْرُ**, inf. n. **فَرَّقَ**, **This affair became, or has become, distinct, apparent, or manifest, to me: and hence the saying, **فَإِنْ لَمْ يَفَرَّقْ لِلْإِمَامِ رَأْيِي** [And if an idea, or an opinion, appear not, or occur not, to the Imām]. (Mgh.) — **فَرَّقَتْ** said of a she-camel, and of a she-ass, (S, O, K,) aor. ʔ, (S, O,) inf. n. **فَرَّقَتْ**, **She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) — **فَرَّقَ**, (O, K,) aor. ʔ, (K,) **He voided dung; syn. **فَرَّقَ** [which is said of a bird, and sometimes of a man]. (O, K. [See also **أَفَرَّقَ**].) — And **He possessed a **فَرَّقَ** [q. v.] (O, K, TA) of sheep or goats: (O, TA:) accord. to the K, of date-stones with which to feed camels: but the former explanation is the right. (TA.) — **فَرَّقَهَا**, (K,) inf. n. **فَرَّقَ**, (TA,) **He fed her (i. e. a woman) with **فَرِيقَةً** [q. v.]; as also ʔ, **افرقها**, (K,) inf. n. **افرقها**. (TA.) — **فَرَّقَنِي ʔ فَرَّقَنِي**, aor. ʔ, [He vied with me in fear and] **I exceeded him in fear. (Lh, L, TA.) — See also 2, last sentence. — **فَرَّقَ**, (S, O, Mgh, K,) aor. ʔ, (Mgh, K,) inf. n. **فَرَّقَ**, (S, O, Mgh,) **He feared; or was, or became, in fear, afraid, or frightened. (S, O, Mgh, K.) You say, **فَرَّقْتُ مِنْكَ** [I feared thee, or was in fear of thee]: (S, O, Mgh:*) but you should not say, **فَرَّقْتُكَ**, (S, O:) Sb [however] mentions **فَرَّقَهُ**, suppressing **مِنْ**. (TA.) And you say also, **فَرَّقَ عَلَيْهِ** [He feared for him]. (TA.) — And **فَرَّقَ**, aor. ʔ, **He entered into a wave, [which is termed **فَرَّقَ**] and dived therein. (K.) — And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be **فَرَّقَ**, (TA,) **He drank (O, K) the measure called **فَرَّقَ**, (O,) or with the **فَرَّقَ**. (K, TA.)********************

2. **فَرَّقَهُ**, inf. n. **تَفَرَّقَ** and **تَفَرَّقَ** (S, O, K,) **He separated it [into several, or many, portions]; disunited it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. **بَدَّدَهُ**. (K.) And **بَيْنَ الْأَشْيَاءِ** [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And **فَرَّقَهُ فِيهِمْ** and **فَرَّقَهُ عَلَيْهِمْ** **He scattered, or distributed, it among them, and to them.**] See 1, former half, in five places. It is said in a trad. of 'Omar, **فَرَّقُوا عَنِ النَّبِيِّ وَأَجْعَلُوا** **الرَّأْسَ رَأْسَيْنِ** (Mgh, O,*) meaning **Separate ye your cattle by way of preservation from death, [and make the one head two head,] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh, O.) And it is said in a trad. respecting the poor-rate, **لَا يَفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يَجْمَعُ بَيْنَ مُفْتَرِقٍ** **There shall be no separating what is put together, nor shall******

there be a putting together what is separate. (TA.) [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.] **يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ** [in the Kur ii. 96, meaning *Whereby they might dissolve, break up, discompose, derange, disorganize, disorder, or unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion, or, briefly, whereby they might cause division and dissension between the man and his wife,*] is from **التَفْرِيقُ** as meaning **تَثْنِيَتُ الشَّمْلِ وَالْكَلِمَةِ** (El-Iṣbahānee, TA.) One says also, **فَرَّقَ الْأَمْرَ**, meaning **شَتَّه** [i. e. *He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs*]. (S in art. شت.) And **فَرَّقَ عَلَيْنَا الْكَلَامَ** [lit. *He scattered speech* (app. meaning *he jabbered*) *at us, or against us*]. (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], **لَا تَفَرِّقْ بَيْنَ أَحَدٍ مِنْهُمْ** [We will not make a distinction between any of them], the verb is allowably made to relate to **أحد** because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. — **فَرَّقَهُ**, (O, TA,) inf. n. **تَفْرِيقٌ**, (O, K, TA,) also signifies *He made him to fear, or be afraid; put him in fear; or frightened him*: (O, K, TA:) and **أَفَرَّقَهُ** **مِنْهُ** *I made him to fear, or be afraid of, him, or it*: (Mṣb:) and Lh mentions **فَرَّقْتُ** **الصَّبِيَّ** as meaning *I frightened the boy, or child*; but ISd says, I think it to be **فَرَّقْتُ**. (TA.)

3. **فَارَقَهُ**, inf. n. **مُفَارَقَةٌ** and **فِرَاقٌ**, (S, Mṣb, TA,) *He separated himself from him, or it; or left, forsook, or abandoned, him, or it: or he forsook, or abandoned, him, being forsaken, or abandoned, by him*: syn. **بَايَنَهُ**, (TA;) and **فَارَزَهُ**, and **فَاطَعَهُ**, and **تَرَكَهُ**. (Mṣb in art. ترك.) And **فَارَقَ امْرَأَتَهُ** *He separated himself from his wife*. (TA.) — **فَارَقْتُ فَلَانًا مِنْ حِسَابِي عَلَى كَذَا** *I released such a one from my reckoning with him on such and such terms agreed upon by both*: and so **كَذَا** and **كَذَا**. (TA.) And **فُورِقَ عَلَى مَالٍ يُؤَدِّيهِ** *He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible*. (TA in art. صدر.) — **فَارَقْنِي فَرَّقْتُهُ** = see 1, last quarter.

4. **أَفَرَّقُوا إِبِلَهُمْ** *They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young*. (IAṣr, O, K.) — And **أَفَرَّقَ غَنَمَهُ** *He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish*. (TA.) — And **أَفَرَّقَ** *He lost a portion of his sheep or goats*. (IKh, TA.) — And **أَفَرَّقَ** *His sheep, or goats, became a فرقة* [q. v.]. (IKh, TA.) = **أَفَرَّقَ** *He recovered*; (Lth, Aṣ, Az, S, O, K;) or *recovered, but not completely*; (Aṣ, O, K;) to which IKh adds, *quickly*; (TA;) i. e., a sick person from (من) his sickness; (Aṣ, Az, S, O, K;) and one fevered from his fever; (Aṣ, S;) and one smitten

with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) — **أَفَرَّقَتْ** *She (a camel) had a return of some of her milk*. (O, K.) — **أَفَرَّقَ** said of a man, and of a bird, and of a beast of prey, and of a fox, *He voided dung, or thin dung*. (Lh, TA. [See also 1, last quarter.]) — And **أَفَرَّقَهُ** *He, or it, caused him to void dung*; syn. **أَذَرَقَهُ**. (K. [But I do not find **أَذَرَقَ** mentioned except as an intrans. v.]) See also **فَرَّقَهُ**, last sentence. — **أَفَرَّقَهَا**: see 1, last quarter. — **أَفَرَّقْتُهُ مِنْهُ**: see 2, last sentence.

5. **تَفَرَّقَ**, inf. n. **تَفَرُّقٌ** (O, K) and **تَفَرُّاقٌ**, (K, TA,) with two kesrehs, but accord. to the “Nawādir” of Lh **تَفَرُّقٌ**, (TA,) [and in the CK **تَفَرُّاقٌ**,] *It was, or became, separated, or disunited: or separated much, or greatly, or widely, or into several, or many, portions; or dispersed, or dissipated: contr. of تَجَمُّعٌ*; and **أَفَرَّقَ** signifies the same: (K, TA:) and so does **أَفَرَّقَ**: (TA:) all are quasi-pass. of **فَرَّقَهُ**: (S, TA:) [or rather the second and third have the former of the meanings mentioned above: and **تَفَرَّقَ** has the latter of those meanings:] or **أَفَرَّقَا** is said of two sayings, as quasi-pass. of **فَرَّقَتْ بَيْنَهُمَا**: and **تَفَرَّقَا**, of two men, as quasi-pass. of **فَرَّقَتْ بَيْنَهُمَا**: (Mgh, Mṣb, TA:) so says IAṣr: (Mṣb:) [but] one says also, **أَفَرَّقَ الْقَوْمَ** [The party, or company of men, became separated; or they separated themselves:] (Mṣb:) and Esh-Shāfi‘ee has used **أَفَرَّقَا** as relating to two persons buying and selling; (Mṣb, TA;) and so have Alḥmad [Ibn-Hambal] and Abū-Hanefeh and Mālik and others. (TA.) It is said in a trad., **مَا لَمْ يَتَفَرَّقَا** i. e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mgh, Mṣb;) originally, **مَا لَمْ يَتَفَرَّقَا أَبْدَانَهُمَا**; for this is the proper meaning. (Mṣb.) **تَفَرَّقَتْ بِهِمُ الطُّرُقُ** [properly *The roads became separate with them*,] means *every one of them went one [separate] way*. (TA.) [And one says, **تَفَرَّقَتِ الْأَغْصَانُ** (S in art. شذب, &c.) *The branches were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly*. And **تَفَرَّقَ أَمْرُهُ** *His affair, or state of affairs, became discomposed, deranged, disorganized, disordered, or unsettled, so that he considered what might be its issues, or results, saying at one time, I will do thus, and at another time, I will do thus*: see **أَجْمَعَ**; and **شَتَّ**: and **أَفَرَّقَ** signifies the same: see an ex. voce **فَشَا**, in art. فشو. And **تَفَرَّقَتْ** **كَلِمَتُهُمْ** (K voce شال, in art. شول,) *Their expression of opinion was, or became, discordant*: and **تَفَرَّقَتْ آرَائُهُمْ** *Their opinions were, or became, so*.]

6. **تَفَارَقُوا** *They separated themselves, one from another; or left, forsook, or abandoned, one another*. (TA.)

7. **أَفَرَّقَ**, of which **مُتَفَرِّقٌ** may be an inf. n. [like **أَفَرَّقَ**], as well as a n. of place, *It was, or became,*

separated, or divided. (O, K.) See also 5. [Hence,] **أَفَرَّقَ الْفَجْرُ** i. q. **أَفْتَلَقَ** [The dawn broke]. (TA.)

8. **أَفَرَّقَ**: see 5, first sentence, in three places: and also in the last sentence but one.

فَرَّقٌ [is originally an inf. n.: but is often used as a simple subst. meaning *A distinction, or difference, between two things*. — Hence,] *The line [or division] in the hair of the head*: (K: [see also **مَفَرَّقٌ**:] or, as some say, the *part*, of the head, *extending from the side of the forehead to the spiral curl upon the crown*: an ex. occurs in a verse of Abū-Dhu-eyb cited voce **مُطَرَّبٌ**. (TA.) — [And app. *A blaze on a horse's forehead*. (See an ex. voce **مُعْتَدِلٌ**.)] — And [hence, perhaps,] one says, **بَانَ فِي قَذَالِهِ قُرُوقٌ مِنَ الشَّيْبِ** i. e. **أَوْضَاحٌ** [app. meaning *There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest*]. (TA.) — One says also of the female comb and dresser of the hair, **تَمَشَّطَ كَذَا وَكَذَا فَرَقًا** i. e. [She combs and dresses the hair] *with such and such a mode or manner* [app. of *combing and dressing or of dividing*]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) — Also *A certain bird or flying thing*; (طائر O, K;) not mentioned by Aḥāt in “the Book of Birds.” (O, TA.) — And **فَلَازَ**. (K.) — See also **فَرَّقَ**, in nine places.

الْفَرَقُ: see **الْفُرْقَانُ**. — It also signifies *A certain vessel with which one measures*. (TA. [See also **فَرَّقَ**].) — And [it is said that] **الْفُرْقَانُ** signifies [app. meaning *Two separate bowls, or milling-vessels, supposing the former word to be قَدَحَانٌ*; the latter word being **مُقَرَّرَانُ**]. (TA. [This is app. said in explanation of **فُرْقَانٌ** ending a verse in which it means “milling-vessels:” but it is said in the S, and in one place in the TA, that it is in that instance pl. of **فَرَّقٌ** or **فَرَّقٍ**, q. v.]])

فَرَّقٌ *A piece, or portion, that is split from a thing, or cleft therefrom*; (S, O, K;) whence its usage in the Kur xxvi. 63: (S, O:) and *a portion of anything* (K, TA) *when it is separated*; and the pl. is **فُرُقٌ**: (TA:) or *a portion that is separated, or dispersed, of a thing*; and thus it is said to mean in the Kur ubi supra; and the pl. is **أَفْرَاقٌ**, like **أَحْمَالٌ** as pl. of **حَمْلٌ**. (Mṣb.) See also **فَرَّقَةٌ**. — Also *A great flock or herd, of sheep or goats*: (S, O, K;) and (as some say, TA) *of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats*; as also **فَرِيقٌ**, (K, TA,) and **فَرِيقَةٌ**: (TA:) or *less than a hundred*, (K, TA,) *of sheep or goats*. (TA.) — **فَرَقَانِ مِنْ طَيْرٍ مَوَاتٍ**, occurring in a trad., in which the second and third chapters of the Kur-ān are likened thereto, (L,) means *Two flocks [of birds expanding their wings without moving them in flight]*. (L, TA: but the first word, in both, is without any vowel-sign.) See, again, **فَرَّقَةٌ**. — And *A set of boys*. (O, K.) An

Arab of the desert said of some boys whom he saw, هَؤُلَاءِ فَرْقٌ سَوٌّ [These are a bad set of boys]. (O.) — And *A distinct quantity of date-stones with which the camel is fed.* (K.) — [And app. Any feed for one's beast: see an ex. in art. جبل, conj. 4.] — Also *A mountain.* (IAqr, O, K.) And *A [hill, or mountain, or the like, such as is termed] هَضْبَةٌ.* (IAqr, O, K.) — And *A wave, billow, or surge.* (IAqr, O, K.) — And *الفَرْقُ* is the name applied by the Arabs to *The star [a] upon the right shoulder of Cepheus.* (Kzw.)

فَرْقٌ Wideness of the space between the two central incisors, (IKb, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaakooob, S, O, K, TA.) And *A division in the عَرَفُ [or comb] of the coch: and likewise in the forelock, and in the beard, of a man:* (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And *sparse-ness, or a scattered state, of the plants, or herbage, of a land.* (S, O, K.) — In a horse, *The state of the hips when one of them is more prominent than the other; which is disapproved:* (S, O, K, TA:) or *a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips.* (TA.) — Also *The dawn: or الفَرْقُ signifies فَلَاقُ*

الصُّبْح: (K:) or *what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (مَا) أَتَفَلَّقُ مِنْ غُبُورِ الصُّبْحِ* [which is one of the explanations of الفَلَاقُ in the K]; because it has become separated from the blackness of the night: (TA:) one says, *أَبْيَنُ مِنْ فَرْقِ الصُّبْحِ* a dial. var. of *فَلَاقِ الصُّبْحِ* [i. e. *More distinct than what has broken of the bright gleam of dawn.*] (S, O, Mgh, TA.)

— It is also the inf. n. of *فَرَقَ* [q. v.: when used as a simple subst., signifying *Fear, or fright.*] (S, O, Mgh.) — Also, and *فَرْقٌ* (S, Mgh, C, Mgh, K,) the latter accord. to the usage of the relaters of traditions, (Az, Mgh, O, Mgh, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, TA,) or the former is the more chaste (K, TA) accord. to Ahmad Ibn-Yahya and Khulid Ibn-Yezed, (TA,) *A certain vessel, (T, Mgh, O, Mgh,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Mgh, K,) holding three أَصْعَ [a pl. of صَاعُ], (Mgh, O, Mgh, K, TA,) or, (K,) [app. referring to *فَرْقٌ* only,] which is the same quantity, *sixteen pints, (S, Mgh, O, Mgh, K, TA,) i. e. twelve times the quantity termed مَدٌّ by the people of El-Hijaz:* (TA:) or, accord. to El-Kutabee, the *فَرْقُ* is *sixteen pints*, and the *صَاعُ* is one third of the *فَرْقُ*; but the *فَرْقُ* is *eighty pints:* or the *فَرْقُ*, he adds, is, as some say, *four pints:* (Mgh:) or it is *four أَرْبَاعُ* [pl. of رُبْعُ, q. v.]; (K, TA;) thus accord. to AHat: and I Ath says, the *فَرْقُ* is said to be *أَكْثَاثُ* [or six; (see فَيْسُطُ);] the *فَيْسُطُ* being the half of a *صَاعُ*: but the *فَرْقُ* is *a hundred and twenty pints:* (TA:) in the "Nawadir" of Hisham, on the authority of [the Imam] Mohammad, the*

فَرْقُ is said to be *thirty-six pints*; but [Mtr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moheet, that it is *sixty pints:* (Mgh:) the pl. is *فَرْقَانُ* (S, Mgh, O, K, TA,) which is of *فَرْقٌ* and of *فَرْقٌ*; (S, Mgh, O, TA;) and *أَفْرَقُ* occurs in a trad. as a pl. [of pauc.] of *فَرْقٌ* meaning the measure thus called. (TA.) 'Aisheh is related to have said that she and the Prophet used to wash themselves from a vessel called the *فَرْقُ*. (O, Mgh.) [In a versc of which a hemistich is cited in the S and TA, the pl. *فَرْقَانُ* is used as meaning *Milking-vessels.* (See also الفَرْقُ.) Respecting a modern signification of *فَرْقُ* (*A bale, or sack, of merchandise*), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.]

فَرْقُ: see *فَرْوَقَةٌ*, in two places.

فَرْقُ is applied to plants, or herbage, (نَبْتٌ,) as meaning [In a sparse, or scattered, state; or] *small, not covering the ground:* (AHn, K, TA:) or (K) *فَرْقَةٌ* is applied to land, (أَرْضُ,) meaning *of which the plants, or herbage, are in a sparse, or scattered, state;* (S, O, K, TA;) *not contiguous:* (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) — See also *فَرْوَقَةٌ*, in two places.

فَرْقَةٌ the subst. from *فَارَقَهُ*; (S, MA, TA;) or from *افْتَرَقَ*, (Mgh,) [i. e.] a quasi-inf. n. used in the sense of *افْتِرَاقٌ*; (TA;) signifying *Separation, disunion, or abandonment;* (MA, KL, PŞ;) and *فَرَاقٌ* is syn. therewith, whence the reading [in the Kur xviii. 77], *هَذَا فَرَاقُ بَيْنِي وَبَيْنَكَ* [This shall be the separation of my and thy union]; and so is *فَرَاقٌ*, (O, K, TA,) which [is an inf. n. of *فَارَقَهُ*, and], in the Kur lxxv. 28, means the time of the quitting of the present world by death. (TA.)

فَرْقَةٌ طَائِفَةٌ [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Mgh, K,) and of other things; as also *فَرْقٌ*; (Mgh;) and so, accord. to IB, *فَرِيقٌ*: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. *فَرْقٌ* (O, Mgh, K) and *أَفْرَاقٌ* (S, O, K) is pl. of *فَرْقٌ* (O, K) and *أَفَارِيقُ* is pl. of *أَفْرَاقٌ*, (S, O, K,) and *أَفَارِقَةٌ* occurs in poetry; (O, K;) or *أَفَارِيقُ* may be of the class of *أَبَاطِيلُ*, a pl. without a sing. (O, TA.) — Also *A portion of a thing in a state of dispersion;* and so *فَرْقٌ* and *فَرِيقٌ*. (L, TA.) — And *A skin that is full [of milk], that cannot be agitated to make butter حَتَّى يُفَرَّقَ* [app. a tropical phrase meaning until it is made to void some of its contents]. (K.)

فَرْقَانُ, originally an inf. n. (Mgh. [See I, first sentence.]) *Anything that makes a separation, or distinction, between truth and falsity.* (S, O, K.) — Hence, (TA,) *الْفَرْقَانُ* signifies *The Kur-an;* (S, O, Mgh, K;) as also *الفَرْقُ*. (S, O, K.) — And *The Book of the Law revealed to Moses,* (Az, O, K,) in which a distinction is made be-

tween that which is allowable and that which is forbidden. (O.) — And *Proof, evidence, or demonstration.* (O, K.) — And *The time a little before daybreak:* (AA, O, K:) or *the dawn.* (O, K.) One says, *طَلَعَ الْفَرْقَانُ* [The dawn rose]. (O.) — And *Aid, or victory:* (IDrd, O, K:) so, accord. to IDrd, in the phrase *يَوْمَ الْفَرْقَانِ* in the Kur [viii. 42]: (O:) or by this phrase is meant *The day of Bedr*, (O, K,) in which a distinction was made between right and wrong. (O.) — And *The cleaving of the sea:* so it means [accord. to some] in the Kur ii. 50. (O, K.) — And *Boys:* (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) — It is also pl. of *فَرْقٌ* (S, M, O, K) and of *فَرْقٌ*. (S, Mgh, O.)

فَرْقَةٌ and *فَرَاقٌ*: see *فَرْوَقَةٌ*.

أَفْرَقُ: see *فَرْوَقَةٌ*, in two places: — and *أَفْرَقُ*, last sentence but two.

فَرِيقٌ طَائِفَةٌ [or party, &c.,] (S, Mgh, K) *more in number,* (S, K,*) or *larger,* (Mgh,) *than a فَرْقَةٌ:* (S, Mgh, K:) pl. [of pauc.] *أَفْرَقَةٌ* and [of mult.] *أَفْرَاقٌ* and *فُرُوقٌ* (K, TA) and *فُرُقٌ*: (CK:) see also *فَرْوَقَةٌ*, in two places; and see *فَرْقٌ*: AHei says that it is itself a quasi-pl. n., applied to *few* and to *many*: 'Abd-el-Hakeem, that it occurs in the sense of a *طَائِفَةٌ* [or party, &c.], and in the sense of a *single man*: and El-Isbahaneh, that it signifies *a company of men apart from others* [i. e. *a party of men*]: (MF, TA:) or [simply] *a company [of men]*. (O.) — And *A separator of himself.* (IB, TA.) Hence the saying, *هُوَ أَسْرَعُ مِنْ فَرِيقِي الْخَيْلِ* i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — *فَرِيقَةٌ* means *مَفْرَقٌ* [i. e. *A place to which one purposes journeying that separates widely*]: a poet says,

أَحَقُّ أَنْ جِيرَتَنَا اسْتَقْلَلُوا
فَنِمْنَتَنَا وَنَمِثَهُمْ فَرِيقٌ

[Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely]: he says *فَرِيقٌ* in like manner as one applies [the epithet] *صَدِيقٌ* to a company of men. (Sb, TA.) — Also *A palm-tree (نَخْلَةٌ) in which is [app. meaning out of which grows] another.* (AA, AHn, O, TA.)

فَرْوَقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and *فَرْوَقَةٌ*, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and *فَارُوقَةٌ*, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, *فَرْوَقَةٌ*, (K,) and *فَرْوَقَةٌ*, (CK,) and *فَارُوقَةٌ*, and *فُرُوقٌ*, (K,) but this last is also applied to a woman, (IB, TA,) and *فُرُوقٌ*, and *فَارُوقٌ*, One who fears much, or vehemently; [or rather the epithets with the affix *ة* are doubly intensive, meaning one who fears very much;]

(S, O, K, TA;) and **فَرَقَ** and **فَرَّقَ** signify the same as the other epithets above; or **فَرَّقَ** signifies *fearing*, or *fearful*, by nature; and **فَرَّقَ**, [simply,] *fearing* a thing. (K.) It is said in a prov., **رَبُّ عَجَلَةٍ تَهَبُ رَيْثًا وَرَبُّ فَرُوقَةٍ يَدْعَى لَيْثًا** [Many an act of haste causes (lit. gives) slowness, and many a very fearful man is called a lion, and many a collection of clouds has not been productive of rain]: (S, O, K, TA;) said by Málík Ibn-'Amr Ibn-Mohallam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Málík said to him, "Do not, for I fear for thee some of the troops of the Arabs:" but he disobeyed him, and journeyed with his family; and he had not stayed [away] a little while when he came [back], and his family had been taken. (O. [See also Freytag's Arab. Prov. i. 535.]) — And **الْفَرُوقَةُ** signifies **الْحُرْمَةُ** [meaning *Honour*, or *reputation*; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the CK **الْحُرْمَةُ**]) so Sh was told: and [so, app., **فَرُوقُ**, for] he cites as an ex.,

• مَا زَالَ عَنْهُ حِمْمُهُ وَمَوْفُهُ •
• وَاللُّؤْمُ حَتَّى أَتَيْتُكَ فَرُوقَهُ •

[His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And *The fat of the kidneys*: (O, K, TA:) so says A'Obeid, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.)

فَرِيقَةٌ: see **فَرَّقَ**. — Also *Some* (S, O, K) *one or two or three* (S, O) *of a flock or herd, of sheep or goats, becoming separate therefrom*, (S, O, K,) *being shut out from the rest by the like of a mountain or a space of sand or some other thing, as is said in the "Kitáb Leysa,"* (TA,) *and going away*, (S, O, K,) *in the "Kitáb Leysa" straying*, (TA,) *in the night, from the main aggregate*. (S, O, K.) — And *Dates cooked with fenugreek* (**حَلْبَة**), *for the woman in the state following childbirth*: (S, O, K, TA:) or *fenugreek* (**حَلْبَة**) *cooked with grains* (**حَبُوب**) [or *kernels*?], (O, K, TA,) *such as* **مَحْلَب** [q. v.], and **بِير** [app. a mis-transcription], and other things, (TA,) *for her*: (K, TA:) or, accord. to IKh, *a soup that is made for him who is affected with a chronic disease, or emaciated by disease so as to be at the point of death*. (TA.) [See also **فَرِيقَةٌ**.]

فَرُوقٌ: see **فَرُوقَةٌ**, first sentence.

فَرُوقَةٌ: see **فَرُوقَةٌ**, first sentence, in two places.

فَارِقٌ [act. part. n. of **فَرَّقَ**, q. v.]. **الْفَارِقَاتُ**, mentioned in the *Kur* lxxvii. 4, means *Those angels that descend with what makes a distinction between truth and falsity*: (Fr, O, K, TA:) or *that distinguish between that which is allowable and that which is forbidden*: (Th, TA:) or *that make a distinction between things according as God has commanded them*. (Er-Rághib, TA.) — Also, **فَارِقٌ**, *A she-camel, and a she-ass, in consequence*

of her being taken with the pains of parturition, going away at random in the land; (S, O, K, TA;) and so **فَارِقَةٌ**, as in the "Mufradát:" or *a she-camel that separates herself from her mate, and brings forth alone*: or *a she-camel that runs* (**تَشْتَدُّ**), *and then casts her young one by reason of the pain that befalls her*; thus expl. by IAqr: (TA:) pl. **فَوَارِقُ** and **فَرَقٌ** (S, O, K, TA;) and **فَرَقٌ** (K) and **فَرَاتٌ**, which is thus used by El-Aashá, applied to she-camels, and **فَرَاتٌ** is [an irreg. pl.] likewise applied to she-camels as syn. with **فَوَارِقُ**. (TA.) — And hence, as being likened to such a she-camel, applied to a cloud (**سَحَابَةٌ**) as meaning *† Apart from the other clouds*; (S, O, K, TA;) *cut off from the main aggregate of the clouds*: (ISd, TA:) or *an isolated cloud, that will not break its promise [of giving rain], and sometimes preceded by thunder and lightning*: (TA:) thus applied, also, having for pl. **فَوَارِقُ** and **فَرَقٌ** [&c.]. (O.)

فَارُوقٌ *A thing that makes a distinction between two things: and a man who makes a distinction between truth and falsity*: (TA:) or *one who makes a distinction between affairs, or cases*. (Mgh.) **الْفَارُوقُ** is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, O, K, TA,) the second of the Khaleefehs; (TA;) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, TA.) — **تَرِيَاقُ الْفَارُوقِ**, (O,) or **التَرِيَاقُ الْفَارُوقِ**, (K,) *The most approved sort of theriac*, (O, K,) and *the most esteemed of compounds*; because it makes a distinction between disease and health: (K, TA.) called by the vulgar **تَرِيَاقُ فَارُوقِي**. (TA.) — See also **فَرُوقَةٌ**, first sentence.

فَارُوقَةٌ: see **فَرُوقَةٌ**, first sentence, in two places.

أَفَرَقَ, applied to a man, *Having a wide space between the two central incisors*: (IKh, TA:) [or *i. q. أَفْلَجَ* [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has **الْأَفْلَجُ** instead of **الْأَفْلَجُ**]) or, accord. to Lth, the **أَفَرَقَ** is like the **أَفْلَجَ**, except that the **أَفْلَجَ** is such as has been rendered so, and the **أَفَرَقَ** is such naturally. (O, TA.) And *A camel having a wide space between the two toe-nails*. (Yaqkoob, TA.) And *Having a wide space between the buttocks*. (TA.) And *A he-goat having a wide space between his horns*. (IKh, TA.) And *A ram, or he-goat, having a wide space between his testicles*: and [the fcm.] **فَرَقًا** *a ewe, or she-goat, having a wide space between the two teats*. (Lth, O, K, TA.) — *A camel having two humps*. (TA.) — *A man whose forelock is as though it were divided; and in like manner, whose beard is so*. (S, O, K, TA.) *A cock whose عَرَفَ [or comb] is divided*: (S, O, K, TA:) and (accord. to Lth, O) *a white cock*: (O, K, TA:) or, as some say, *having two combs* (**ذُو عَرَقَيْنِ**). (O.) — *A horse having one of the hips more prominent than the other; which is disapproved*: (S, K, TA:) or *having a deficiency in one of his thighs, in comparison with the other: or having a deficiency in one of the*

hips: or, accord. to the T, a beast having one of his elbows prominent, and the other depressed. (TA.) And *A horse having one testicle*. (Lth, O, K, TA.) The pl. is **فُرُقٌ**. (TA, in which it is here mentioned: also mentioned in the K after **أَفَرَقَ** as applied to a ram or he-goat: in the CK [erroneously] **فُرُقٌ**.) And **فَرُوقٌ** applied to a horse signifies the same as **أَفَرَقٌ**. (O, TA.) — **طَرِيقٌ أَفَرَقٌ** *A road that is distinct, apparent, or manifest*. (TA.) And **سَيْلٌ أَفَرَقٌ** *A torrent that is as though it were the فَرَقُ* [app. as meaning *wave, billow, or surge*]. (TA.)

تَفَارِيقٌ [Sundry, or separate, or scattered, portions or things: and sundry times]. You say, **أَخَذْتُ حَقِّي مِنْهُ بِالتَّفَارِيقِ** (S, O, K, TA) i. e. [I took my right, or due, from him in sundry portions: or] *at sundry times*. (TA.) And **فَسَّرَ** **تَفَارِيقَ مَتَاعِهِ** i. e. [He put together] *what were scattered [of his household goods, or furniture and utensils]*. (TA.)

• إِنَّكَ خَيْرٌ مِنْ تَفَارِيقِ الْعَصَا •
[Verily thou art better than the several portions of the staff], (S, O, K, TA,) which is a prov., (O,) was said by a poet, (S,) or by Ghaueeyeh, (O,) or Ghuneiyeh, (K,) El-Aarabeeh, to her son; for he was evil in disposition, (**عَارِمًا** in the CK is a mistake for **عَارِمًا**) very mischievous, notwithstanding his weakness, (O, K,) and slenderness of bone; (O;) and he assaulted one day a young man, who thereupon cut off his nose, and his mother took the mulct for it; so her condition became good after abasing poverty; then he assaulted another, who cut off his ear; and another, who cut off his lip; and his mother took the mulct for each; and when she saw the goodness of her condition, (O, K,) the camels and the sheep or goats and the household goods that she had acquired, (O,) she said thus: (O, K, TA:) for from the staff (S, O, K) when it is broken (S) is made a **سَاجُور** [q. v.], and from this are made tent-pegs, and from the tent-peg is made an **عَرَان** [q. v.], and from this are made **تَوَادٍ** [pl. of **تَوْدِيَّةٌ**, q. v.]. (S, O, K, TA.)

مَفَرِقٌ (S, O, K) and **مَفَرَّقٌ** (S, O, Mgh, K) *The middle of the head*; (S, O, K, TA;) *the place where the hair of the head is separated*: (S, O, Mgh, K, TA:) pl. **مَفَارِقُ**; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, O, TA:) one says, **شَابَتْ مَفَارِقُ رَأْسِهِ** [meaning *The place (lit. places) of the separation of the hair of his head became white, or hoary*]. (Mgh voce **ذَكَرَ**.) [See also **فَرَّقَ**.] — Also *The place, of a road, where another road branches off*: (S, O, Mgh, K, TA:) both words are used in this sense likewise: (S, O, K, TA:) pl. as above. (K.) — And [hence] one says, **وَقَفَّيْتُ عَلَى مَفَارِقِ الْحَدِيثِ** [I made him to know] *the modes, or manners, [of the narrative, or discourse,] or the manifest, plain, or obvious, modes or manners [thereof]*. (TA.)

مُفَرَّقٌ A she-camel whose young one has become separated from her, (S, O, K, TA,) as some say, (TA,) by death: (S, O, K, TA:) pl. **مُفَرِّقَاتٌ**. (TA. [Thus in my original, not **مُفَرِّقَاتٌ**].) — And A she-camel that tarries two years, or three, without conceiving. (TA.) — And A she-camel having a return of some of her milk. (TA.) — And Anyone recovering from his disease. (Lh, TA.) — And Deviating from the right way or course, or from that which is right. (TA.) — And **مُفَرَّقُ الْجَسِيرِ**, (thus accord. to the K, there said to be like **مُخْسِنٌ**), or **مُفَرَّقُ الْجَسِيرِ**, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.)

مُفَرَّقُ الْجَسِيرِ: see what next precedes.

مُفَرِّقُ النَّعِيمِ [The disperser of the camels or cattle:] the [small, stinking beast called] **ظُرْبَانٌ**; because when it emits a noiseless wind from the anus among the cattle, they disperse themselves. (S, O, K.)

مُفَرِّقٌ: see **مُفَرَّقٌ** — and **فَارِقٌ**, latter half.

مُنْفَرِقٌ is a n. of place, as well as an inf. n. [of **انْفَرَقَ**]: (O, K:) and is used by Ru-beh as meaning A place where a road divides. (O.)

فرك

فَرَقْدٌ A calf: (S:) accord. to Aboo-Kheyreh, after he has become about two months old: (TA voce **عَجَلٌ**;) or the calf of a wild cow; as also **فَرَقْدَةٌ**: (IAar, O, L, K:) fem. **فَرَقْدَةٌ**. (L.) — And **الْفَرَقْدَانِ** (O, L, K) and **الْفَرَقْدُ** (O, K) † The asterism (نَجْمٌ) by which one directs his course (O, K) by sea and by land; (O;) two stars [β and γ of Ursa Minor]; (L, K;) also called (in poetry, O, K, [and generally in prose,]) **الْفَرَقْدَانِ**; (O, L, K;) thus in a verse cited voce **الْأَلَا**; (O;) they are two stars near the **قُطْبُ** [or pole-star]; (S, L;) two stars that never set, revolving round the **جَدْيُ** [or pole-star], both in Ursa Minor; (L;) the two bright stars of the four that form the angles of a quadrilateral figure in Ursa Minor; (Kzw;) also called by the Arabs **الْفَرَقْدَانِ** [which is the pl. of **الْفَرَقْدُ**]. (L.) — And **فَرَقْدٌ** signifies also A level, or an even, land. (Ibn-'Abbād, O.)

فَرَقْدٌ: see above, first and second sentences.

فرق

Q. 1. **فَرَقَعَ الْأَصَابِعَ** i. q. **نَقَضَهَا**, (S, O, K, [in copies of the K written **نَقَضَهَا**, but correctly with teshdeed, as is shown by what here follows,]) inf. n. **فَرَقَعَةً** i. q. **تَنْقِيعٌ** (S, O) and **تَنْقِيعٌ**, (TA,) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. **فَرَقَعَ**].) And one says, **سَبَعْتُ**

صَرَقَعَةً and **لَرَجَلٍ فَرَقَعَةً** [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — And **فَرَقَعَهُ** He twisted his (a man's, K) neck. (O, K.) = **فَرَقَعَ** [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) He ran vehemently, (O, K, TA,) going back, or retreating: so in the Tekmileh. (TA.) — And **فَرَقَعَ** (as an inf. n. of which the verb is **فَرَقَعَ**, TK) signifies The emitting of wind from the anus with a sound: (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) — See also **فَرَقَعَةً** in what next follows.

Q. 2. **تَفَرَّقَتِ الْأَصَابِعُ** The fingers produced a sound or sounds [by their joints' being cracked]; (O;) quasi-pass. of 1 in the first of the senses expl. above; (S, K;) as also **اِفْتَرَقَتِ**, (K, TA,) inf. n. **اِفْتَرَقًا** and [quasi-inf. n., being app. the inf. n. in this case of **فَرَقَعَتِ**] **فَرَقَعَةً**, (TA,) [and this is app. what is meant by its being said that] **اِفْتَرَقَتِ** is [syn. with] **الْفَرَقَعَةُ**. (K.) — Accord. to IDrd, **تَفَرَّقَ** signifies The sounding of two things striking against each other. (O.) — And **تَفَرَّقَ الرَّجُلُ** The man drew himself together, or shrank; like **تَقَرَّعَ** [which is mentioned in the K in the same sense, as also **تَقَرَّعَ**]. (L, TA.)

Q. 3: see Q. 2, in two places. — **اِفْتَرَقَ** also signifies The withdrawing, or removing, and going away, from a thing (عَنْ شَيْءٍ); (K;) and the dispersing of itself, or becoming dispersed. (IAth, TA.) **اِفْتَرَقُوا عَنِّي**, a phrase used by 'Eesā Ibn-'Omar, (S, O,) to people who had congregated about him on an occasion of his having fallen from his ass, (O,) means Withdraw ye, or remove, (S,) or disperse yourselves, (O,) from me, (S,) and go away. (S, O.) And 'Eesā Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] **حَتَّى الْفَرَقُ**, meaning, **كُثِفَ**; or the like, being understood;] but the common reading is **فَرَقَ**, q. v. (TA.)

اِفْتَرَقَتِ الْفَرْقَةُ The **اِسْتِ** [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of El-Yemen: (O:) also called **الْفَرْقَةُ**. (TA.)

فرك

1. **فَرَكٌ**, as expl. by Lth, signifies (O, TA) primarily (TA) One's rubbing, or rubbing and pressing, a thing [with the hand] so that its integument becomes stripped off (O, TA) from its hernel; as, for instance, a [shelled] walnut. (TA.) One says, **فَرَكَ السَّنْبِلَ**, (S, O, Mgh, K,) aor. **فَرَكًا**, inf. n. **فَرَكًا**, (S, Mgh,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand [so that the hernels became divested of their husks]. (S, O, Mgh, TA.) And **فَرَكَ الثَّوْبَ** (S, O, Mgh, K) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand [to remove a soil]. (S, O, Mgh, TA.) And **فَرَكَ الْمَنِيَّ مِنَ الثَّوْبِ** (Mgh, O, Mgh,) aor. and inf. n. as above, (Mgh,) He rubbed, (Mgh,) or rubbed and pressed, (Mgh,) with his hand, the [dry soil of] **سُپَرْمَا**, so that it crumbled, and came off from the garment; (Mgh, Mgh;) like **حَتَّ**: and in like manner **الطِّينَ** [i. e. the dry mud]. (Mgh.) [And **فَرَكَ الْقَمْلَةَ** He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] = **فَرَكْتُ زَوْجَهَا**, and **فَرَكَهَا زَوْجَهَا**, aor. **فَرَكًا**; (S, O, K;) and **فَرَكْتُهُ**, and **فَرَكًا**, aor. **فَرَكًا**, but this form of the verb is extr.; (K;) inf. n. **فَرَكًا** (S, O, K) and **فَرَكًا** and **فَرَكًا**; (K;) She hated her husband, and her husband hated her; (S, O;) or she hated her husband vehemently, and her husband hated her vehemently: (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned **فَرَكْتُهُ**, aor. **فَرَكْتُهُ**; but it is not well known: (TA:) all of the nouns mentioned above as inf. ns. signify [hatred, or] vehement hatred, in a general sense, as also **فَرَقَانٌ**, (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrchs and the teshdeed [i. e. **فَرَقَانٌ**]: (TA:) or all relate peculiarly to the hatred of the husband and wife; (K, TA;) i. e., to the man's hating his wife; or to her hating him, which is the better known: it is said in a trad. of Ibn-Mes'ood, **إِنَّ الْحُبَّ مِنَ اللَّهِ وَالْبُغْضَ مِنَ الشَّيْطَانِ** [Verily love of the husband is from God, and hatred of the husband is from the Devil]: A'Obeyd says that **الْبُغْضُ** signifies the woman's hating her husband; that it relates peculiarly to the wife and the husband, and that it had not been heard by him as used in relation to any but them two: and IAar says that the sons of a man by a wife who hates him, which sons are termed **أَوْلَادُ الْبُغْضِ**, possess generosity, because the sons thus called are most like to their fathers, and do not resemble her: and when the husband hates the wife, one says **صَلَفَهَا** [i. e. **صَلَفَهَا** or **صَلَفَهَا**] and **فَرَكْتُهَا** [i. e. **صَلَفْتُ عَنْدَهُ**]. (TA.) = **فَرَكْتُ**, aor. **فَرَكًا**, (S, O, K,) The ear had a flaccidity in its **أَصْلُ** [or base, meaning the part surrounding the entrance of the meatus auditorius]. (S, O, K.)

2. **تَفَرَّقَ** [inf. n. of **فَرَكَ**] The causing to be hated, or much hated. (O.)

3. **مُفَارَقَةٌ**, (AZ, O, K, TA,) inf. n. **مُفَارَقَةً**, (TA,) i. q. **تَارَكُهُ** [i. e. He left, forsook, or abandoned, him; or he did so being left &c. by him]; (AZ, O, K, TA;) namely, his companion; (AZ, O;) said by IF to be formed by substitution [of ف for ت]: (O, TA:) expl. in the A as meaning **فَارَقَهُ** [which is syn. with **تَارَكَهُ**]. (TA.)

4. **اِفْرَكَ السَّنْبِلَ** The ears of corn became **فَرِكًا**, i. e. in the state in which they were fit to be rubbed, or rubbed and pressed, with the hand [so as to divest the kernels of their husks], and then to be eaten: (S, O:) and **اِفْرَكَ الزَّرْعَ**, (TA,) and **اِفْرَكَ الْحَبَّ**, (K,) The seed-produce, and the grain, attained to the state in which it was fit to be rubbed, or rubbed and pressed, (K, TA,) with the

hand: or the grain became hard, or firm, and attained to its utmost state of growth; before which it is forbidden to sell it. (TA.)

5. **فَرِكَ** *He* (an effeminate man, O) *affected languor, or languidness, (تَكَسَّرَ) in his speech, (O, K,) and in his walk: (K:) so says IDrd. (O.)*

7. **انفرك السنبل** *The ears of corn were rubbed, or rubbed and pressed, (K, TA,) with the hand [so that the kernels became divested of their husks]. (TA.)* And **انفرك الثوب** *The garment became rubbed, or rubbed and pressed, (K, TA,) with the hand [to remove a soil]. (TA.) [See 1.]* — And **انفرك المنيكب** *The shoulder-joint became lax, or slack: (S, TA:) or انفرك منكبه, (Lth, O, K,*) as also وابلته, (Lth, O,) signifies the وابلة [or head] of his humerus became dislocated (Lth, O, K) from the صدفة [or socket] of the scapula, so that the shoulder-joint became lax, or slack: but when the like thereof happens in the وابلة of the femur, one does not say انفرك, but حرقق, and the epithet محروقق is applied to it [i. e. to the hip-joint]. (Lth, O.)* — And **انفرك عن عهده** *He became released from his compact, engagement, or promise; syn. انفك. (TA.)*

10. **استفرك الحب في السنبل** *The grain became full (سمن [q. v.]), and hard, or firm, [as though demanding to be rubbed with the hand so as to be divested of the husks, and eaten,] in the ear of corn. (K, TA.)*

فرك: see what next follows.

فرك, (O, K,) like **كف**, (K,) or correctly, as written in the L and A. **فرك**, (TA, [but this I think doubtful,]) [A fruit or the like] of which the integument becomes rubbed off [with the hand]: (O, K: [I read المنفرك قشرة, as in the CK, for المنفرك قشرة in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) — See also what next follows.

أصل أذن فركا *An ear having a flaccidity in its [or base]; as also فركا. (S, O, K. [See 1, last sentence.])*

فركان and **فركان**: see 1, latter half.

فرك a term for **حيض** [or Menstruation]: mentioned by MF. (TA.)

فرك: see **فارك**, first sentence.

مفرك, applied to grain (حب), i. q. **فرك** [i. e. Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel]: (K:) or wheat (بر) that is rubbed, &c., and picked, or cleared. (O.) See also 4. — And *Wheat rubbed, &c., and moistened with clarified butter &c.; (K, TA;) also termed مفركا. (TA.)* — **فركتان**, or, as in some copies of the K, **فركتان**, (TA,) *Two bones [app. the two greater cornua of the os hyoides] in, or at, (يفي,) the root of the tongue. (K, TA.)*

فركتان: see what next precedes.

فارك A woman *hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also فرك [but app. in an intensive sense]: (S, O, K:) pl. of the former فوارك. (O, TA.)* Dhur-Rummeh says, (O, TA,) describing camels, (TA,)

• **إِذَا اللَّيْلُ عَنْ نَشْرِ تَجَلَّى رَمِيته**

• **بِأَمْشَالِ أَبْصَارِ النِّسَاءِ الْفَوَارِكِ**

[When the night clears away from an elevated piece of ground, they cast at it the like of the eyes of the women that hate their husbands]: (O, TA:) he likens them to the women that hate their husbands because these raise their eyes towards men, not confining the look to the husbands: he says, these camels enter upon the time of dawn, having journeyed all their night; and whenever an elevated piece of ground becomes within their view, they cast their eyes at it by reason of sprightliness and strength for the journeying. (TA.)

مفرك [Caused to be hated, or to be much hated: see its verb. And] A man *hated by women: (S, O, K:) such was Imra-el-Kays: (S, O:) [and accord. to Freytag, مفرك occurs in this sense in the Deewán of Jereer.]* And **مفركا** A woman *hated by men. (IAar, K.)* — Also *Left, forsaken, or abandoned, and hated. (Fr, TA.)*

فرك: see **فرك**. One says also **فركا** *A louse rubbed, or rubbed and pressed, between the finger and thumb, or otherwise, to be killed. (S, O.)* — Applied to a camel, (En-Nadr, O, K,) it means *Such as is termed أفك [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render انفرك, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see انفرك)], and the عصبه [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أخمر [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also منكبه.])* — And A garment, or piece of cloth, (TA,) *strongly dyed (K, TA) with saffron &c. (TA.)* — See also **مفرك**.

مفركا, as a subst.: see **فرك**.

فرم

2. **تفرم** [as an inf. n. of which the verb is **فرمت**] signifies A woman's *contracting her فم (or فم, TA) [i. e. vulva or vagina] with the stones of raisins [which were supposed to have an astringent property, or with some other medicament: see فرم: and see also 10]: and so تفريم. (IAar, T.)*

3. **فرام** [app. as an inf. n. of which the verb is **فارمت**] signifies A woman's *menstruating, and stuffing her vulva with a piece of rag: and one says of her who has done this, افترمت [and app.*

also فارمت. (T, K.) [See also فرامة.] — It occurs in a trad. [as an inf. n.] used in the sense of **مجامعة** [meaning † The act of compressing]. (IAth, TA.)

4. **افرم** *He filled (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.)*

8. **افترمت**, said of a woman: see 3.

10. **استفرمت** *She (a woman) applied a medication to her vulva, or vagina, to contract it: (S, K:*) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA:*) [see also 2: and see فرم:] the epithet فرمة is applied to her who does thus; as also مفرمة. (M, K.)* — And [hence] one says of a mare, **استفرمت بالحصى**, meaning † *She caused the pebbles to enter her vulva by her vehement running. (TA. [And the same is implied in the S by an ex. and explanation of the part. n.])*

فرم, (T, S, M, K,) and **فرمة**, (S, K,) and **فرام**, (M, K,) *A medicament, or remedial application, (T, S, M, K,) such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.)*

فرم The rag that is used on the occasion of menstruation: (IAth, TA:) and **مفام** signifies the rags used on the occasion thereof; and [may be an irreg. pl. of فرم, like as مسابه is held to be of شبه, but it is said that it] is a pl. having no sing.: (M, TA:) [in the F., in art. حشو, the مفام (there in the CK erroneously written مفام) are said to be used by the مستحاضة: see 8 in that art.]

فرمة: see فرم.

فرمة: see 10.

فرام: see فرم: = and see also the next following paragraph.

فرامة The piece of rag which a woman bears [stuffed] in her vulva, or vagina: (AZ, T, K:) or her menstruating, and stuffing her vulva with a piece of rag; like فرام [as expl. above: see 3]. (K.)

أفرم A man (TA) *whose teeth become much broken. (K, TA.)*

مفرم Filled with water (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a watering-trough: (T:) and applied also to a شعب [or road in a mountain, &c.] as meaning filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.)

مفام: see فرم, in two places.

مستفرمة: see 10.

فرن

فرن [app. from, or cognate with, the Latin

“furnus”] *An oven*, (IDrd, * S, * M, K,) syn. *مُخْبَر*, (M, K,) [or *one*] in which one bakes bread such as is termed *قُرْنِي*; (S, K;) differing from the *تَوْر* [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. *أَقْرَان*. (M.)

قُرْنِي *Thick*, (S, K,) *round*, or *circular*, (K,) bread; (S, K;) so called in relation to its place [in which it is baked, i. e. the *قُرْن*]: (S:) or (K) *a sort of bread having a raised and pointed, or hollowed, head, the lateral portions thereof being drawn together, or towards, the middle*, (M, K,) and being intermingled, one part thereof in another, (M,) roasted, or fried, (K,) then well moistened with milk and clarified butter and sugar: (M, K:) n. un. *قُرْنِيَّة*: which signifies also a round, or circular, great cake of bread: (M:) [whence, app.,] *فَإِذَا هِيَ مِثْلُ الْقُرْنِيَةِ الْحَمْرَاءِ* [And lo, she, or it, was like the red *قُرْنِيَّة*; but to what this refers I know not]: a saying of some of the Arabs. (S, TA.) — And (as being likened thereto, TA) *A thick, bulky, man*: (M, K, TA:) and (K) *a bulky dog*. (IB, K, TA.) — Also *A baker*; as a rel. n. of *قُرْن*: (Msb:) and so *قُرْنَان*, in the dial. of the vulgar. (TA.)

قُرْنِيَّة: see the next preceding paragraph.

قُرْنَان: see *قُرْنِي*, last sentence. [It is applied in the present day to *A baker of bread and of meat &c.*]

قُرْنَانَة *A female baker* (T, K) *of the bread termed قُرْنِي*. (T.)

فرن

قُرْنَب *A rat, or mouse*; syn. *قَارَة*: (IAqr, O, K:) or the *young one generated between it and a jerboa*: (K:) or [as a coll. gen. n.] the *rat, or mouse*; syn. *قَار*. (T.) [See also *قُرْنَب*.]

فرن

الْفِرْنَجِي, n. un. *فرننجي*: see what follows.

الْفِرْنَجَة (O, K) [and *الْفِرْنَج*, which is the more common,] and *الْفِرْنَج*, (MF, TA, [but in the Commentary of MF written without any of the syll. signs,]) in which last manner it is correctly written accord. to the sheykhs of El-Andalus, who are the nearest to, and the best acquainted with, the country of the people thus called, and so written by Suh, (MF,) *A certain people*; [the *Franks*; an appellation given originally, by the Arabs, to the *French*; and afterwards to all *Europeans except those of the Turkish Empire*:] an arabicized word from *فرنك*, (K,) or *فرنك*, (O,) or from *فرنك* [or *فرنك*]: (Suh, MF:) accord. to general analogy, it should be *الْفِرْنَجَة*, with *kesr* to the *ر*: (O, K:) so called because the seat of their dominion is [named] *فرنجة* or *فرانسة* [i. e. *France*]; and their king is called *الفرنسي*, [more

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properly *الفرنسي*,] which is likewise an arabicized word. (Suh, as cited by MF.) [The n. un., or appellation given to a single person of this people, is *فرننجي* and *فرنجي*.]

فرن

فِرْنَد *A sort of cloth, or garment*, (Lth, T, O, K,) well known: (K:) an adventitious word, (Lth, T, O,) [from the Pers. *فِرْنَد*] arabicized. (O, K.) — And [hence, app.,] *فِرْنَد السيف*, (T, S, M, O, K,) and *فِرْنَدَة*, (S, O, K,) *The diversified wavy marks, streaks, grain, or water, of the sword*; syn. *وَشِيَّة*, (T, S, M, O, K,) and *جَوْهَرَة*, (T, O, K,) and *رَبْدَة* [q. v.], (S, O,) and *طَرَائِفَة*, (T, O,) *مَأْوَة* *الَّذِي يَجْرِي فِيهِ*, (T, O,) i. e. *سَفَاسِة*. (T.) — And *الفِرْنَد* signifies *The sword itself*. (M, L, K.) — And *الْحَوْجَم*; (K, TA;) i. e. (TA) *the red rose*. (M, TA.) — And *The grains of the pomegranate*. (AA, O, K.)

فِرْنَد i. q. *أَبْزَار* [Seeds that are used in cooking, for seasoning food; &c.]: pl. *فِرْنَاد*. (IAqr, O, K.)

فِرْنَادَة *A قَطَاة* [or *sand-grouse*]. (Ibn-'Abbád, O, K.)

فِرْنَد السيف: see *فِرْنَد*, second sentence.

فرنس

For words mentioned in some of the lexicons under this head, see art. *فرنس*.

فرنق

Q. 2. *تَفَرَّقَتْ* *He was, or became, bad*; (K, TA;) said of a camel: (TA:) and so *تَفَرَّقَتْ* said of a sheep or goat (شاة). (Ibn-'Abbád, O, TA.) = And *تَفَرَّقَتْ أُذُنُهُ* *His ear became raised*. (Ibn-'Abbád, O, K.)

فُرْنَق *Bad*; (Ibn-'Abbád, O, K;) applied to the *عَرِيف* [or chief, superintendent, or manager of the affairs,] of a people or party: and so *فُرْنَق* applied to a camel. (Ibn-'Abbád, O.)

فُرَانَق *The هَرِيد*, i. e., (IDrd, S, O,) *the warner before the lion*; (S, O, K;) *a certain beast of prey*, [sometimes called by us the *lion's provider*,] *that cries out before the lion, as though warning men of his presence; said to resemble the jachal* (أَبْنِ آوِي); (IDrd, TA;) and said to be the *jachal* [itself]; but some say otherwise: (TA voce *هَرِيد*;) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally *فُرَوَانَة* [or *هَرَوَانَة*], (IDrd, TA,) or originally *هَرَوَانَك*: (S, O, K:) said by AHát to be [also] called the *وَعُوع*. (TA.) — And (hence, TA) *The guide of the messenger on a beast of the post*. (O, K, TA.) And sometimes *The guide of an army* was thus

called. (S, TA.) — And, (O, K,) accord. to some, (O,) it signifies *The lion* [himself]. (O, K.)

فُرْنَق: see *فُرْنَق*.

فره

1. *فَرَة*, aor. *فَرَّ*, (S, K,) inf. n. *فَرَاهَة* and *فَرَاهِيَة* (K) [and app. also *فُرُوَهَة*, expl. below as a simple subst.,] *He was, or became, skilled, or skilful*. (S, K.) — And *فَرَة* and *فَرَة*, aor. of each *فَرَّ*, [inf. n. app. *فُرُوَهَة* and *فَرَاهَة* and *فَرَاهِيَة*, expl. below as simple substs.,] said of a horse or similar beast, &c., *He was, or became, brisk, lively, sprightly, active, agile, or light*. (Msb.) — [And *فَرَة*, inf. n. *فَرَاهَة*, (of which see an explanation below,) probably signifies *He was, or became, beautiful, comely, pretty, or elegant*; like *صَبَح*, inf. n. *صَبَاحَة*.] — And *فَرَة*, (S, K,) aor. *فَرَّ*, (K,) inf. n. *فَرَّهَة*, (TK,) *He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully*: (S, K:) the *ه* in this verb, accord. to Fr, is substituted for the *ح* in *فَرَح*, which has this meaning. (TA.)

2: see what next follows.

4. *أَقْرَهَتْ* *She (a camel) brought forth [young ones such as are termed] فَرَة* (S) or *فَرَة* (K) [i. e. such as were brisk, lively, sprightly, active, agile, or light]; as also *فَرَهَتْ*, inf. n. *تَفَرُّهَة*. (K.) — And *She (a woman) brought forth beautiful children*. (TA.) — And *فَرِه* *He (a man) took for himself a غَلَام* [i. e. youth, young man, or male slave,] such as is termed *فَارِه* (IAqr, K) meaning *beautiful, or comely, of countenance*. (IAqr, TA.)

10. *هُوَ يَسْتَفْرِهُ الْإَفْرَاسَ* means *يَسْتَكْرِمُهَا* [i. e. *He seeks the horses, or mares, that are of generous race*]: (K, TA:) and the like is said in the A, but with *الدَّوَابَّ* in the place of *الافراس*. (TA.)

فَرِه [part. n. of *فَرِه*, meaning *Exulting, or rejoicing above measure; &c.*]. In the *Kur* xxvi. 149, some read *فَرِهِيْن*, from *فَرِه*, signifying as expl. above: others reading *فَارِهِيْن*, which is from *فَرِه*: (S, TA:) — but *فَرِه* is also syn. with *فَارِه*, as an epithet applied to a youth, or young man, or male slave; and thus the reading of *فَرِهِيْن* in the *Kur* has been expl. as meaning *Possessing skill*. (TA.)

فَرَاهَة, as an epithet applied to water, signifying *Sweet*, &c.: both are chaste forms, and well known, like *تَابُوَه* and *تَابُوَتْ*: so in the *Towsheeh*. (MF and TA in art. *فَرَّت*.)

فَرَاهَة [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see *فُرُوَهَة*. — Also *Beauty, or comeliness*. (Msb, TA.)

فُرُوَهَة [app. an inf. n., but mentioned as a simple subst., meaning] *Skilfulness*. (K.) — And *فَرَاهَة* and *فُرُوَهَة* and *فَرَاهِيَة* denote a

quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Mṣb,) all signifying *Briskness, liveliness, sprightliness, activity, agility, or lightness*. (Mṣb, TA.)*

فَرَاهِيَّة [mentioned in the first paragraph as an inf. n.]: see what next precedes.

فَارِه *Shilful, or possessing skill*; (S, Mṣb, K;) part. n. of فَرِه, irregularly formed, for by rule it should be فَرِيه: (S:) accord. to Z, it is applied to a man; and also, without ة, to a قَبِيْة [i. e. female slave, or slave-songstress]. (Mṣb.) — And it is applied as an epithet to a hackney, (Az, S, Mṣb,) and a mule, (S,) and an ass, (Az, S, Mṣb,) or to a horse, or similar beast, (Az,) meaning *Brish, lively, sprightly, active, agile, or light*; (Az,* Mṣb;) *sharp; strong; that goes, or journeys, much; a great goer*: (Az, TA:) it is not applied to a فَرَس, (Az, S,) i. e. to an Arabian horse; (Az, Mṣb;) such being termed جَوَاد, (Az, S, Mṣb,) and رَابِع: (S:) 'Adce Ibn-Zeyd has applied it to the latter; but Aṣ has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فَرِه, (S, Mṣb,) like بَزَل and حَوْل pl. of بَازِل and حَائِل, (S,) or فَرِه, like كَتَب, (K,) and فَرِهَة, with two fet-ḥahs, (Mṣb,) or فَرِهَة, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فَرِهَة, like رُكْع, and فَرِهَة, like سَكْرَة, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — Also, applied to a غُلَام [i. e. youth, young man, or male slave], *Beautiful, or comely, of countenance*. (IAqr, TA.) And [the fem.] فَارِيَّة signifies *A beautiful, or comely, girl, or young woman*: (K:) [and] so فَرَاهِيَّة, [of which the masc. is فَرِهَة, and] of which the pl. is فَرِهَة; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply فَارِهَة and فَرَاهِيَّة peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Mṣb.) — And فَرَاهِيَّة is also syn. with قَبِيْة [i. e. A youthful female, or one in the prime of life]: (thus accord. to several copies of the K and accord. to the TA:) or قَبِيْة [i. e. a female slave, or a slave-songstress: see the first sentence of this paragraph]. (Thus in the CK.) — And it signifies also [A woman] *who eats vehemently*: (K:) and فَرَاهِيَّة applied to man, *A vehement eater*. (IAqr, TA.)

أَفْرَه: see its fem., فَرَاهِيَّة, in the next preceding paragraph. — فَلَانُ أَفْرَهٌ مِنْ فَلَانٍ means *Such a one is more beautiful, or comely, than such a one*. (Mṣb.)

مُفْرَهَة and مُفْرَهَة (S, K) and مُفْرَهَة (S) are epithets applied to a she-camel, meaning *Bringing forth [young ones such as are termed] فَرِهَة (S) or فَرِهَة (K)*. [Sec 4.]

فره

Q. 2. تَفْرَهْد, said of a boy, or youth, not of a

man, *He became fat*. (TA. [See also فَرَهْد, and مُفْرَهْد.])

فَرَهْد: see the next paragraph, in three places.

فَرَهْد (S, M, O, L, K) and فَرَهْد (M, L, K) A boy, or youth, (L,) *fat, or compact in make, (حَادِر,) and thick*; (S, M, O, L, K;) as also فَرَهْد: (O:) and *soft, thin-skinned, and plump*: (M, O,* K:) some assign this meaning to فَرَهْد, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فَرَهْدٌ, meaning *a plump boy or youth*: (L:) also, (K,) or فَرَهْد [only], (TA,) or فَرَهْد (IDrd, O,) a boy, or youth, (IDrd, O, K, TA,) not a man, (IDrd, O,) *plump* (IDrd, O, K, TA) *in body*, (TA,) and *beautiful* (IDrd, O, K, TA) *in face*; (TA;) as also فَرَهْد: (K:) and فَرَهْد and فَرَهْد signify a boy, or youth, *that has nearly attained to puberty*. (O. [See also فَرَهْد and فَرَهْد.]) — Also, i. e. the first and second, (L, K,) or فَرَهْد, which is of the dial. of Azd, (O,) *The whelp of a lion*; (O, L, K;) of the dial. of 'Omán: the pl. [of فَرَهْد, or] of فَرَهْد, accord. to Kr, is فَرَاهِيْد; but ISd distrusts his authority on a matter of this kind. (L.)

فَرَهْد: see the next preceding paragraph, in four places. — Also *A young mountain-hid*. (L, K.) — And [the pl.] فَرَاهِيْد signifies *Young lambs or kids*. (O, K.)

مُفْرَهْد A fat boy or youth. (TA.)

فرو

2. تَفْرِيَة, inf. n. فَرِيَة, *He furred, or lined with fur, the garment called جَبَة*: see the pass. part. n., below.]

4. اَفْرَى *He was, or became, abundant in cattle, or other property*: like أَفْرَى. (M in art. فَرَو. [See فَرَوَة, last sentence.])

8. اَفْرَى *He wore fur* [i. e. fur]: (S, M, K:) [and so, app., اَفْرَى alone: see مُفْتَر, below.]

فَرَو signifies *A certain thing that is worn*; (S, Mṣb;) as also فَرَوَة: (Mṣb:) each of these is a word of well-known meaning: (M:) [but the former is properly a coll. gen. n., and فَرَوَة is its n. un.; agreeably with what here follows:] فَرَو is well known [as being fur]; and فَرَوَة is the appellation applied when it is [a furred garment] like the جَبَة: (Lth, T:) and signifies also *a skin, but not unless having upon it وَر [i. e. fur, or soft hair,] or wool*: (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (T:) a kind of garment, well known, (K, TA,) *lined with the skins of various species of animals, the most highly esteemed whereof is the سَمُور [or sable], tanned, and sewed together; this garment being worn for preservation from the cold*: (TA:) فَرَو is the pl. (S, M, Mṣb, TA) of mult., and the pl. of pauc. is أَفْر: so says Abou-Alec El-Kálee. (TA.)

فَرَوَة: see the next preceding paragraph, in three places. — Also *The scalp, or skin of the head*: (S, Mṣb, K:) or فَرَوَة الرَّأْسِ signifies *the scalp, or skin of the head, with the hair thereof*, (Lth, T, M, Mgh,) of a man, and of other than man: (M:) or *the upper part of the head*: (M, TA:) and one says, ضَرْبَةٌ عَلَى أَمْرِ قَرَوْتِهِ meaning [He struck him upon] his هَامَة [crown, &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to †The shin of the face. (TA.) — And †A woman's [head-covering such as is called] خِمَار, (Mgh, K, TA,) or [such as is called] قِنَاع; occurring in a trad.; (Mgh, TA;) metaphorically applied thereto. (Mgh.) — And †A crown, such as is worn by a king: (Z, K,* TA:) [said to be] so called because made of skins. (TA.) — And A [garment of the kind called] جَبَة of which the two sleeves have been tuched up. (K.) — And The half of a [garment such as is called] كَسَاء made of the soft hair of camels; (K, TA;) now known by the appellation of جَبَة [evidently a mis-transcription, app. for خَبَة, q. v.]. (TA.) — And A [bag such as is termed] وَفْصَة [q. v.], (K, TA,) [i. e.] like the خَرِيْطَة, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) ذُو الْفَرَوَة means *The beggar*. (K, TA.) — And A portion of herbage collected together and dry. (S, K.) — And Waste, or uncultivated, land, having in it no herbage (T, K) and no بَرَش [or maculae, or spots differing in colour from the rest]. (T.) — أَبُو قَرَوَة signifies *The chestnut* [here meaning chestnut, which is called in Egypt ابو قَرَوَة in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels. (TA.) — Also i. q. ثَرَوَة, (Fr, Aṣ, ISk, T, S, M, Mṣb, K,) and غِنَى; (S, K;) [i. e. Abundance, and richness &c.]; accord. to Yaḥkoob [i. e. ISk], (M,) formed from ثَرَوَة by substitution (S, M) of ث for ث: (M:) one says, إِنَّهُ لَذُو ثَرَوَةٍ مِنَ الْمَالِ, and فَرَوَة, both meaning the same [i. e. Verily he is a possessor of abundance of property]; (T, S; [in some copies of the latter, فِي الْمَالِ]) so says ISk, (T,) or Fr; (S;) and Aṣ says the like: (S:) the latter says, فَلَانٌ ذُو فَرَوَة and ثَرَوَة, meaning *Such a one is a possessor of abundant property*. (T.)

فَرَا A manufacturer of فَرَا [i. e. furs, or furred garments]: — and A seller thereof. (TA.)

جَبَة مُفْرَهَة [A furred garment;] a [garment of the kind called] جَبَة upon which is a فَرَوَة [or fur, i. e., that is lined therewith].

مُفْتَر لَا يَجِدُ الْبَرْدَ [act. part. n. of 8]. [The wearer of fur will not feel the cold] is a saying of the Arabs. (TA.)

Quasi فرز

Q. Q. 1. فَرَز see in art. فَرَز.

فرى

1. **فَرَأَهُ**, (M, K,) aor. **يَفْرِيه**, (K,) inf. n. **فَرَى**, (K,) *He slit it, or cut it lengthwise, ill, or improperly; or well, or properly; as also فَرَأَهُ and فَرَأَهُ* [both relating to both of the foregoing explanations]: (K:) or *he slit it, or cut it lengthwise, and made it bad, or improper; as also فَرَأَهُ*: or, accord. to the sound lexicologists, the former has this meaning: but **فَرَى** signifies *he slit, or cut lengthwise, and made good, or proper*: (M:) or **فَرَأَهُ** (M, K) signifies, (M,) or signifies also, (K,) *he made it good, or proper: or he ordered [another] to make it so*: (M, K:) as though he removed from it unsoundness, or imperfection: but some say that this signifies *he slit it, or cut it lengthwise, and made it bad, or improper*: and when you mean *he measured it, and cut it, to make it good, or proper*, you say **فَرَأَهُ**, inf. n. **فَرَى**: (M:) [thus, accord. to J,] **فَرَى**, aor. and inf. n. as above, signifies *he cut a thing in order to make it good, or proper*: (S:) or *he cut a skin, or hide, in a good, or proper, manner*: (Ks, S, Mgh, Mghb:) and **فَرَى** *he cut it in a bad, or an improper, manner*: (Ks, S:) or this signifies *he slit much, in a bad, or an improper, manner*: and **فَرَى** *افرى*, accord. to Ag, *he rent, tore, or slit, the skin, and made holes in it, and spoiled it*: and **فَرَى** signifies also *he slit a thing* (S, M, Mghb) of any kind; (M; [as also فَرَأَهُ:]) thus you say, **فَرَى** *افرى* **اوداج** *he slit the اوداج* [or external jugular veins], (T, M, Mgh, Mghb,) and *made what was in them, of the blood, to come forth*; (T, Mgh, Mghb;) and in like manner one says of a garment, or piece of cloth, and of a **جِلَّة** [or receptacle for dates, made of palm-leaves woven together]; (T;) or *he cut the اوداج*: (S:) IAqr alone mentions **فَرَى** *اوداجه* and **افراها**: (M:) [but it is also said that **فَرَى** signifies *he cut a نِطْع* [or the like]: (K in art. **خلق**: [see an ex. in a verse cited in the first paragraph of that art.; also cited in the T after the first of the explanations here following, and in the M after the second thereof:])] or **فَرَى**, aor. and inf. n. as above, signifies *he measured, and worked, or manufactured, and made good, or proper, a thing, such as a sandal, or a نِطْع* [q. v.], or a water-skin, and the like: (T:) or *he measured it, and cut it, to make it good, or proper*: (M:) and *he measured and manufactured a مَزَادَة* [or leathern water-bag]: (S, K:) or *he served, and made well, or properly, a مَزَادَة*: (T:) [it is said that] the difference between **فَرَأَهُ** and **فَرَى** is this, that the former signifies *the cutting so as to render bad, or improper, and the slitting like as the slaughterer and the wild beast slit [their victims]*; and the latter, *the cutting so as to make good, or proper, like the act of cutting of the sewer of the hide, or of leather*: but **فَرَى** sometimes occurs in the sense of **افرى**: (Mgh:) one says, **أَفَرَيْتُ** **رَأْسَهُ**, meaning *I split, or clave, his head with a sword*; like **أَفَرَيْتُهُ**: (Yz, T &c. in art. **فر**:) and **افرى** **الجرح** *he slit the wound*: (T:) and **افرى** **الذئب بطن الشاة** [the wolf slit, or

rent, the belly of the sheep, or goat]: (S:) and one says, **قَدْ أَفَرَيْتَ وَمَا فَرَيْتَ** i. e. *thou hast done ill, or improperly, and hast not done well, or properly*. (A, TA.) — **فَرَأَهُ**, aor. as above, [and so the inf. n.,] is sometimes metonymically used [as meaning *He slaughtered him, or butchered him*; i. e.] as denoting vehemence, or excess, in slaying. (TA.) — And it means also *He cut him with censure, or satire*: (TA:) and **فَرَى** means *he blamed, or censured, a man*. (M, K.) — And you say, **فَرَيْتُ الْأَرْضَ** *I traversed, or crossed, (lit. travelled and cut,) the land, or country*; (T, S, K, TA;) inf. n. as above. (TA.) — **هُوَ يَفْرِى** means *He effects what is wonderful in his deed*. (S, K.) **أَحَدٌ** **فَرَى** **فَرِيَهُ**, thus, with teshdeed [to the **فَرِيَهُ** as related by A'Obeyd, is said of a courageous man [as meaning *No one does his deed, or the like*]: but it is said [by Kh] to be correctly **فَرِيَهُ**, [as an inf. n.,] without teshdeed. (M. [See, however, what follows.]) They say, **تَرَكْتُهُ يَفْرِى الْفَرَى**, meaning [I left him] *doing well, or excellently, in a deed, or in watering*: [an explanation relating to what here follows:] the Prophet said, respecting 'Omar, whom he saw in a dream drawing water at a well with a great bucket, **فَلَمْ أَرْ عَبْرِيًا يَفْرِى فَرِيَهُ** [And I have not seen a chief of a people do his deed, &c.]: (T:) or, as some relate it, he said **فَرِيَهُ**: (TA:) [but] A'Obeyd says, this is like thy saying **يَعْمَلُ يَفْرِى** and **يَقُولُ قَوْلَهُ**; and Fr cited to us [as an ex.]

قَدْ كُنْتُ تَفْرِينَ بِهِ الْفَرِيَّ

meaning [Verily] *thou didst multiply and magnify thy words respecting it*: (T: and in like manner this hemistich [which shows, by the measure, that **الْفَرِيَّ** cannot be here a mistake for **الْفَرِيَّ**,] is expl. in the S:) it is said that **فَرَى** thus used is of the measure **فَعِيل** in the sense of the measure **مَفْعُول**, from **فَرَى** signifying “he cut” [or “cut lengthwise” or “slit”] a hide, or leather; (Har p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, **تَرَكْتُهُ يَفْرِى الْفَرَى** [lit. *I left him slitting, or cutting, the slit, or cut, thing, and shaping*]. (T.) — **فَرَى** is also synonymous with **افترى**: see the latter, in two places. — **فَرَى** **البرق**, aor. and inf. n. as above, signifies *The lightning shone, or glistened, or shone with flickering light, and continued, in the sky*. (T, TA.) — **فَرَى**, (T, S, M, K,) aor. **يَفْرِى**, (T, S,) inf. n. **فَرَى**, (T, S, K, but omitted in the CK,) *He was, or became, confounded, or perplexed, and unable to see his right course*; syn. **بَهَتَ**, (T,) and **دَهَشَ**, (T, S, M, K,) and **تَحَيَّرَ**, (S, K,) and **بَطَرَ**: (Skr, on the verse here following:) El-Aqlam El-Hudhalee says,

وَفَرَيْتُ مِنْ فَرْعٍ فَلَا

أَرْمَى وَلَا وَدَعْتُ صَاحِبَ

[And I became confounded, &c., by reason of

fright, so that I did not shoot an arrow, nor bade I farewell to a friend]: (T, M:) or, accord. to Ag, **فَرَى**, aor. **يَفْرِى**, signifies *he looked, and knew not what he should do*: (T:) and **فَرَيْتَ** signifies also *I wondered*; from **الْفَرَى** meaning “that which is wonderful.” (Skr, on the verse above-cited.)

2: see 1, first quarter, in three places.

4: see 1, former half, in seven places: — and also in the latter half, near the middle of the paragraph.

5. **تَفَرَى** *It became slit, or cut lengthwise*; (S, M, Mgh, K;) as also **انفرى**; (S, M, Mghb;) both said of a skin, (M,) or of a thing: (S:) or *it became much slit, or rent*; said of the sewing of a leathern water-skin. (T.) And **تَفَرَى عَنْهُ** *His garment became much slit, or rent, from him*. (T.) And **تَفَرَّتِ الْعَيْنُ** *The spring of water burst forth*: (K, TA:) or **تَفَرَّتِ الْأَرْضُ بِالْعَيْنِ** *The earth, or ground, burst with the springs*. (S, M, A, TA.) — [Hence,] the saying of Ka-beesah Ibn-Jábir,

تَفَرَى بَيْضًا عَنَّا فَكُنَّا

بَنَى الْأَجْلَادِ مِنْهَا وَالرِّمَالِ

i. e. *Its eggs (the pronoun in بَيْضًا denoting the earth) burst from us [so as to disclose us], so that we were the sons of the hard tracts thereof and of the soft tracts, or plains, [or of the sands,] means only their numerousness, and the wide extent of their districts*. (Ham p. 341.) — And **تَفَرَى اللَّيْلُ** *The night became distinct, as though cleft, from its dawn*. (TA.)

7: see the next preceding paragraph.

8. **افترى كَذِبًا** *He forged, or fabricated, a lie, or falsehood*; (T, S, M, Mgh, Mghb, K;) you say, **افترى عَلَيْهِ كَذِبًا** [he forged against him a lie]; (Mgh, Mghb;) and **كَذَبًا** **فَرَى** signifies the same, (T, S, M, Mgh, K,) aor. **يَفْرِى**, (Mghb,) inf. n. **فَرَى**; (M;) and this verb likewise is followed by **عَلَيْهِ**: (Mghb:) **فَرَى** in this sense is mentioned as said by Lth; others saying **افترى**. (T.) **افترى** is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], **وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَى إِثْمًا عَظِيمًا** [And who so attributeth a copartner to God, hath devised an enormous sin]. (Er-Rághib, TA.)

فَرِيَّة *Clamour; or a confusion, or mixture, of cries or shouts or noises*. (M, K, TA. [الحَلْبَةُ in the CK is a mistake for الجَلْبَةُ.])

فَرِيَّة *A lie, or falsehood*; (S, M, Mgh, Mghb, K, TA;) a subst. from **افترى**: (S, Mgh, Mghb, TA:) and meaning [also] *a defamation*: (Mghb:) pl. **فَرَى**. (TA.) — And *An affair, or a case, of great magnitude or moment or gravity*. (M, TA.)

فَرَى *Slit, or cut lengthwise*; applied to a skin (جِلْدٌ): and so **فَرِيَّة** [app. as applied to a قِرْبَة or

the like, as being fem. of **فَرَى**. (M, TA.) — And A wide **دَلْو** [or leathern bucket]; (M, K;) as though it were slit; (M;) as also **فَرِيَّة**. (K.) — And A thing *forged*, or *fabricated*; (S, K, TA;) thus [or rather as hence meaning *unknown*, or *unheard of*,] in the saying, **لَقَدْ جِئْتَ شَيْئًا قَرِيبًا**, in the *Kur* [xix. 28], (S, TA,) i. e. [Thou hast done] a thing hitherto unknown; a thing deemed strange: (Bd:) or a thing of great magnitude or moment or gravity; (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or *wonderful*; (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) — See also 1, latter half, in eight places. — Also, applied to a man, A *forger*, or *fabricator*, of lies; and so **مَفْرَى**. (Lh, M, TA.) — And Milk of the time when it is *milked*. (K.) — And they say, **الْفَرَى الْغَرَى**, meaning **الْعَجَلَةُ الْعَجَلَةُ** [i. e. *Haste: haste*: used in an imperative sense; as inf. us. are often thus used; but they are] both like **غَنَى** [in measure]: mentioned by Sgh. (TA.)

أَفْرَى الْغَرَى occurs in a trad. as meaning *The most lying of lies*: **الْفَرَى** is the pl. of **فَرِيَّة**. (TA.)

مَفْرَى: see **فَرَى**.

مَفْرِيَّة A *mَزَادَة* [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.)

فَزَر

1. **فَزَر**, (A, O, K,) aor. **فَزَرَ**, inf. n. **فَزَرٌ**, (TA,) *He* (a gazelle) *was*, or *became*, *frightened*, or *afraid*. (A, O, K.) — **فَزَرَ قَلْبَهُ** *His heart heaved by reason of fear*. (O.) — **فَزَرَ عَنْهُ** *He* (a man, O) *turned away from him*. (A, O, K.) And *He separated himself from him, and became alone*. (A, O, K.) — **فَزَرَ**, nor. **فَزَرَةٌ**, inf. n. **فَزَرَةٌ**, *He* (a man, O) *became excited with ardour*, or *eagerness*. (O, K.) — **فَزَرَ**, (A, O, K,) inf. n. **فَزَرٌ**, (O,) *He* *disturbed*, *removed*, or *unsettled*, *such a one from his place*: (A, O, K:) or *he frightened*, and *disturbed*, or *removed*, or *unsettled*, *such a one from his place, and made his courage* (lit. *his heart*) *to fly away*: (IDrd, TA:) and [in like manner] **فَزَرَهُ** *he frightened him*; (K;) or, as in some copies of the K, *he disturbed* or *disquieted him*; (TA;) or *he frightened him, and disturbed* or *disquieted* or *unsettled him, and made his courage* (lit. *his heart*) *to fly away*. (S, O, K.) [See also 10.] — **فَزَرَ**, aor. **فَزَرَ**, inf. n. **فَزَرٌ**, (S, O, K, TA) and **فَزَرٌ**, (TA,) said of a wound, *It became moist, and flowed*, (S, O, K, TA,) *discharging its contents*; and so **فَضٌ**: and in like manner it is said of water [app. as meaning *it oozed forth*]: (TA:) and of sweat, meaning *It exuded*; and so **فَضٌ**. (TA in art. **فَضٌ**.)

2. **فَزَرَهُ** *He* (a man) *rendered him powerful, or strong, and made him to overcome*. (Ibn-'Abbád, O.)

4: see 1, latter half.

8. **فَزَرَ** *He* (a man, O) *overcame*; (K;) or *was*, or *became*, *powerful*, or *strong*, and *overcame*: (O:) and **فَزَرَ** and **فَزَرَ** signify the same: so in the *Nawádir*. (O, TA.)

10. **فَزَرَ** *It* (fear, S, A, O) *excited him to lightness and unsteadiness; unsettled him*. (S, A, O, K.) — **فَزَرَ مِنْ أَسْطَعَتْ مِنْهُمْ بِصَوْتِكَ**, in the *Kur* [xvii. 66], is expl. by Fr as meaning *And excite thou to lightness and unsteadiness, or unsettle thou, when thou canst, with thy voice*. (O, TA.) And in like manner, **فَزَرُوا لَيْسَفَرُونَكَ مِنْ الْأَرْضِ**, in the same [xvii. 78], is expl. by him (O, TA) as meaning, *And verily they were near to unsettling thee from the land*: (TA:) but some say the meaning is, *they were near to frightening thee so as to excite thee to promptness of flight from the land*. (O, TA.) And **فَزَرَهُ عَنْ رَأْيِهِ** *He incited him, or excited him, to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; like* **أَسْخَفَهُ عَنْ رَأْيِهِ**. (Az and TA in art. **خَف**.) — *He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like* **أَسْخَفَهُ**. (Ksh in xliii. 54.) — *He expelled him* (Jel in xvii. 105, and K) *from the land*, (Jel,) or *from his abode, and disturbed, or disquieted, or unsettled him*, (K,) *so as to excite him to lightness and unsteadiness*. (TA.) [See also 1, latter half.] — *He, or it, deceived him, or beguiled him, so as to cast him into destruction*. (TA.) — *He slew him*: so the verb is expl. by some in the *Kur* xvii. 78, quoted above. (TA.)

فَزَرٌ A *light*, or an *active*, man. (S, A, O, K.) — And *The offspring of the cow*; (S;) [meaning,] *of the wild cow*: (O, K:) because of its restlessness: (TA:) pl. **أَفَزَارٌ**. (S, O, K.)

فَزَرَةٌ A *leap with disquietude* [or *fright*]. (TA.) — **فَزَرَ** [so in a copy of the S, but without the vowel-signs: in two other copies of the same, **فَزَرٌ**, which belongs to art. **وَفَرَ**:] *He sat in an uneasy posture*. (S.) — **فَزَرَ** **لِلْوَتْبِ وَالْعَدْوِ** [so in two copies of the S, in art. **طَمَر**; in the O, in that art., **مُسْتَفِرٌّ** **لِلْوَتْبِ وَالْعَدْوِ**; probably a mistake for **مُسْتَفِرٌّ**; app. meaning, *A horse in a state of excitement to leap and run*.]

فَزَر

1. **فَزَرَ**, (S, O, Msh, K, &c.), aor. **فَزَرَ**, (M, O, TA,) or **فَزَرَ**, (Msh,) inf. n. **فَزَرٌ**, (S, O, Msh,) *He* *rent*, or *slit*, a garment, or piece of cloth: (K:) *he dissundered* (S, O, Msh) the same. (S, O.) — *He split, slit, or cracked, a thing*. (S, O, TA.) — *He struck a man's nose with a thing so as to split it*. (O, TA.) — *He struck one with a stick, or staff*: (TA:) or *he struck him with a stick, or staff, on his back*, (K, TA,) *so as to break it*. (TA.) — *He separated, disunited, sundered, or dispersed, a thing*. (TA.) — *He separated, or divided, a thing from another thing*.

(TA.) — *He broke* [a thing]. (Sh, O, Msh.) Sh says, I was in the desert, and, seeing some small round tents (**قِيَاب**) pitched, I said to an Arab of the desert, "To whom belong these **قِيَاب**?" and he answered, **فَزَرَ اللَّهُ**: whereupon I said to him, "What meanest thou by it?" and he answered, "[To Benoo-Fezárah:] may God break [their backs]." (TA.) — *He crumbled, or broke into small pieces*, a **جُلَّة** [or round piece of camel's or similar dung]; as also **فَزَرَ**, (TA,) and **فَزَرَ**. (O, K, TA.) [In the CK, **الْحَلَّة** is put for **الْجُلَّة**.] — See also 5. — Also, as implied in the K, but correctly **فَزَرَ**, aor. **فَزَرَ**, inf. n. **فَزَرٌ** [q. v.], *He was*, or *became*, *such as is termed* **أَفَزَرٌ** [expl. below]. (TA.)

2 and 4: see 1, last signification but one.

5. **فَزَرَ** *It* (a garment, or piece of cloth,) *became rent*, or *slit*; (K;) as also **فَزَرَ**; (O, K;) and **فَزَرَ**, inf. n. **فَزَرٌ**; (Msh; [but see **فَزَرَ**, below;]) and so the like thereof; (Msh;) and the same is said of a wall: (TA:) and *it* (a garment, or piece of cloth,) *became dissundered, ragged, tattered, or shabby, and old and worn out*; (S, TA;) as also **فَزَرَ**. (TA.)

7: see 5, in two places.

فَزَرٌ inf. n. of the trans. v. **فَزَرَ**. (Msh.) — [And app. used as a simple subst., having for its pl. **فَزَرٌ**: see **فَزَرَ**.] — [Also] A man *possessing little*, or *no*, *good*, or *goodness*; or *little*, or *no*, *wealth*; like **فَزَرٌ**. (AZ, TA in art. **فَزَرٌ**.)

فَزَرٌ A *flock of sheep*, or *herd of goats*: (S, O:) or a *flock of sheep from ten to forty*: (AZ, A'Obeyd, S, O, K:) or *from three to ten*; thus in the copies of the K; but in the L, *to twenty*: (TA:) and *two*, and *more*: (S, O, K:) and hence, (S, O,) **الْفَزَرُ** was a surname of Sa'ad Ibn-Zeyd-Menáh: he came to the **مَوْسِمَ** [or fair, and place of meeting, app. of the pilgrims,] with some goats, and allowed them to be taken as spoil, saying, "Whoso takes of them one, it shall be his, but a **فَزَرٌ** [i. e. a pair or more] of them shall not be taken;" **فَزَرٌ** here meaning *two* and *more*: whence the prov., **لَا آتِيكَ مِعْزَى الْفَزَرِ**, meaning [I will not come to thee] until the goats of *El-Fizr* shall become gathered together; and [that means *never*, for] those goats will never become gathered together: (S, O, K:) or, accord. to 'Isd, this surname was given to him because he said to his sons, one after another, "Pasture ye these goats," and they were incontinent to him; so he called to the people, "Collect yourselves together;" and they did so; and he said, "Take ye them as spoil; but I do not allow to any one more than one;" therefore they separated them at once, and they became scattered in the country: this was the origin of the prov.: and one of their provs. relating to leaving a thing undone is the saying, **لَا أَفَعَلُ ذَلِكَ مِعْزَى الْفَزَرِ** [I will not do that until the goats of *El-Fizr* shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) **فَزَرٌ** means *The kid* (S, O, K, TA) itself: (S, O, TA:)

and one says, *لَا أَنْعَلُهُ مَا نَرَا فُزْرًا* [I will not do it as long as a kid leaps]. (TA.) — And The male young one of the *نمر* [or leopard]: (TA:) or the male young one of the [beast of prey called] *ببر* [q. v.], (O, K, TA, [in the CK, erroneously, *ببر*]) as is said in the T, and likewise in the Tekmileh: (TA:) and *فُزْرَة* signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and *فُزْرَة* signifies the female of the *ببر*; (O, Mṣb, TA;) thus says IḤar, (O,) [and] thus is said in the T: (TA:) or the mother of the *ببر* is called *فُزْرَة*; and also the female of the *ببر*; (K, TA;) thus says IḤar. (TA.) — Also The *أصل* [or origin, &c.,] (O, K) of a thing. (O.) — And A small thing, (O, K,) like a *نَبْخَة* [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a *غُدَّة* [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.)

فُزْر an inf. n. [of which the verb, accord. to a general rule, is *فُزِرَ*, A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb *فُزِرَ*, inf. n. *فُزُور*, is mentioned in a similar sense.]) — And [app. The being open, or wide, or broad,] meaning in Pers. *فراخ شدن*. (KL.) — Also The being such as is termed *أَفْزَر* [expl. below]. (S. [See 1, last sentence.])

فُزْر Slits, rents, or fissures: (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that *فُزُور* [a pl. of which the sing. is app. *فُزْر*, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.)

فُزْرَة: see *فَازِر*. — Also A great protuberance upon the back, or upon the chest. (K.)

فُزْرَة: see *فُزْر*, last quarter of the paragraph.

فَازِر A wide road; (S, O, K;) as also *فُزْرَة*: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] *نَجَاف* [pl. of *نَجَف*] and the [hills, or small mountains termed] *قُور* [pl. of *قَارَة*], and cleaves them as though it made furrows upon their heads: you say, *أَخَذْنَا طَرِيقَ الْفَازِرِ* and *أَخَذْنَا الْفَازِرَ*, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And *فَازِرَة* [or *فَازِرَة*] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to *فَازِرَة*. (K* and TA in art. *فُزِرَ*.) — Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is *ز* [as being called *فَازِر*]. (TA.) — And The round black thing [app. a species of animal-cule] found in [dried] dates. (O.)

فَازِرَة: see the next preceding paragraph.

أَفْزَر and *مَفْزُور* A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-Abbād, the former signifies the same as *أَقْعَسَ* [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also *أَفْزَر*].) — And [the fem. of the former] *فُزْرَاءَ* A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.)

مَفْزُورُ الْأَنْفِ A man having his nose struck with a thing so as to be split. (TA.) — See also *أَفْزَر*.

فزع

1. *فَزَعَ*, (S, O, Mṣb, K,) and *فَزَع*, (K,) aor. -, of the former verb, (Mṣb, K,) and of the latter also, (K,) inf. n. *فَزَع*, (S, O, Mṣb, K,) which is of the former verb, (S, O, Mṣb, TA,) and [of the latter verb] *فَزَعًا* in the CK being a mistake for *فَزَعًا* and *هَزَع*, (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Mṣb, K, TA;) and so *تَفَزَع*: (TA in art. *رُوع*:) you say, *فَزَعَ مِنْهُ* he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Mṣb, TA:) accord. to Er-Rāghib, *فَزَع* signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of *جَزَع* [q. v.]; and one should not say *فَزَعْتُ مِنْهُ* like as one says *جَفَعْتُ مِنْهُ*: or, as Mbr says, in the "Kāmil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — *فَزَع* signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA:) this latter being likewise a signification of *فَزَاع*: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Anṣār, *إِنَّكُمْ لَتَكْثُرُونَ عِنْدَ الْفَزَعِ* [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (*عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ*) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] *فَزَع* has two contr. significations: (K:) and both of these significations are expressed by the verb *فَزَعَ*: (O:) you say *فَزَعَ إِلَيْهِ* and *فَزَعَ مِنْهُ*; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; or that the

former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say *فَزَعَهُ*, (K, TA,) i. e. like *مَنَعَهُ*: (TA:) [or] from *الْفَزَعُ* as signifying "fear," or "fright," you say *فَزَعْتُ* *فَزَعْتُ* and *فَزَعْتُ مِنْكَ* [app. meant to indicate that the former phrase signifies I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by *إِلَيْهِ* which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say *فَزَعْتُكَ*: (S: [thus in my copies, *فَزَعْتُكَ*, not *فَزَعْتُكَ*]) or *فَزَعْتُكَ* signifies he sought, or demanded, of them, aid, or succour; and *فَزَعْتُهُمْ* and *فَزَعْتُهُمْ* signify he aided, or succoured, them, syn. *أَغَاثَهُمْ* [in the CK *أَغَاثَهُمْ*] and *نَصَرَهُمْ*, like *أَفْزَعَهُمْ*: (K, TA:) accord. to IB, *فَزَعْتُهُ* meaning *فَزَعْتُ لَهُ* is originally *فَزَعْتُ لَهُ* [primarily signifying I feared, or became in fear &c., for him]; then the *ل* was dropped; for one says *فَزَعْتُهُ* and *فَزَعْتُ لَهُ*: (TA:) or *فَزَع*, like *فَرَح*, signifies *اِئْتَصَرَ*: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for *اِئْتَصَرَ*, he sought, or demanded, aid, or aid against an enemy:]) and *فَزَعَ إِلَيْهِ* he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Mṣb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, *فَافْزَعُوا إِلَى الصَّلَاةِ* i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — *فَزَعَ مِنْ نَوْمِهِ* means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, *فَزَعْتُ بِمَجِيءِ فَلَانٍ*, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) — *فَزَعَهُ* in the phrase *فَزَعَهُ فَزَعَهُ* means He exceeded him in fear, or fright. (TA.) — *فَزَعَ عَنْ قُلُوبِهِمْ*: see the next paragraph.

2. *فَزَعَهُ*: see 4. — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — *فَزَعَهُ عَنْهُ* He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that *فَزَعَهُ* has this meaning; but in the O and other lexicons it is *فَزَعَهُ*. (TA.) And *فَزَعَهُ عَنْهُ*, (S, K,) inf. n. *تَفْزِيعٌ*, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the

Qur [xxxiv. 22], *حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ*, meaning *Until, when fear, or fright, shall be removed from their hearts*: (S, O:) this is the common reading: another reading is *فَزَعَهُ*, i. e. *اللَّهُ*: and El-Hasan reads *فَزِعَ*: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase *يَسِيرُ عَنِ الْبَلَدِ*: (TA:) some read *فَزَعَهُ* [q. v.]: (O and TA in art. *فَزَعَهُ*) and 'Eesà Ibn-'Omar is related to have read *إِذَا أَفْرَقَهُ*. (TA in art. *فَزَعَهُ*.)

3. *فَزَعَهُ* [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.)

4. *فَزَعَهُ*, (Msb, K,) inf. n. *إِفْزَاعٌ*, (S, O,) *He made him to fear, or to be afraid; frightened him; or terrified him*; (S, O, Msb, K;) as also *فَزَعَهُ*, (S, O, Msb, K,) inf. n. *تَفْزِيعٌ*, (S, O.) And you say, *يُفْزِعُ مِنْهُ* [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and *مِنْ أَجْلِهِ* [on account of him, or for the sake of him], (O, K,) and *بِهِ* [by him, or by means of him]. (O.) — [Hence,] *He housed him from his sleep*. (K, TA. [See 1, last quarter.]) — Also *He aided, or succoured, him*. (S, K.) See 1, former half; and again, in the latter half. — See also 2.

5: see 1, first sentence.

فَزَعٌ Fear, or fright: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, O, K,) sometimes, (S, O,) having a pl., which is *أَفْزَاعٌ*. (S, O, K.) — [And, as seems to be indicated by an explanation of *مُفْزِعٌ* (q. v.), *A fearful event*: pl. as above.]

فَزِعٌ Fearing; being afraid or frightened or terrified; (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce *ظُنْبُوبٌ*; (Er-Rághib, TA;) and *مُفْزِعٌ* is syn. therewith: (O, K:) and one says also *رَجُلٌ فَزِعٌ*, pl. *فَزَعَةٌ*; and *مُفْزِعٌ*; meaning *a man put in fear; made afraid; frightened, or terrified*. (TA.) And *In a state of disquiet, disturbance, or agitation*: whence an extraordinary reading, of four readers, in the Qur xxviii. 9, [i. e. *فَزِعًا*] for *فَارِعًا*, relating to the heart of the mother of Moses, meaning *in a state of disquiet, &c., almost quitting its pericardium*. (TA.) It has no broken pl.; its only pl. being *فَزَعُونَ*. (TA.) — Also *Seeking, or demanding, aid, or succour*; and Sgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, *aiding, or succouring*; thus being trans., though of the measure *فَعِلَ*; but it may be altered from *فَزِعٌ*, like as *حَذِرٌ* is [said to be] altered from *حَاذِرٌ*. (IB, TA,)

فَزَعَةٌ: see *فَزَعَةٌ*.

فَزَعَةٌ A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like *مُفْزِعَةٌ* as expl. by Lth and others:] and *by whom, or by means of whom, one is made afraid, or frightened*. (O.)

فَزَعَاتُ الرُّوعِ sing. of *فَزَعَاتٍ* in the phrase *فَزَعَاتُ الرُّوعِ* [app. meaning *The fears, or frights, of the heart*]. (TA. [The sing., as well as the pl., is there said to be thus, *بِالتَّحْزِيرِ*; but if the former be, as I think it is, an inf. n. un., it should by rule be *فَزَعَةٌ*.])

فَزَعَةٌ One who fears men, or is frightened at them: (K:) or one who fears, or is frightened, much, or often; (O;) [and] so *فَزَاعَةٌ*. (TA. [But see what next follows.])

فَزَاعَةٌ One who makes men to fear, or frightens them, much, or often. (O, K.) See also *فَزَعَةٌ*.

فَزَاعٌ: see *فَزِعٌ*, in two places.

مُفْزِعٌ i. q. *مَلْجَأٌ* [as meaning *A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation*], (S, O, Msb, K, TA,) on the occasion of the befalling of an affliction or a calamity; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, *فُلَانٌ مُفْزِعٌ لِلنَّاسِ* *Such a one is a refuge to men when an event comes upon them suddenly, and هُمَا مُفْزِعٌ لِلنَّاسِ*, and *هُمَا مُفْزِعٌ*, &c.; (S, O;) and *مُفْزِعَةٌ* is the same in signification and in its applications; (K;) expl. by IF as signifying *a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation*: (TA:) or *مُفْزِعٌ* signifies one of whom aid, or succour, is sought, or demanded: (K:) and *مُفْزِعَةٌ*, [a cause of fear or fright; being a word of the class of *مَبْخَلَةٌ* and *مَجْبَنَةٌ*; i. e.] *a thing that one is made to fear, or at which one is frightened*; (S;) or *a person whom one is made to fear, or at whom one is frightened*; [like *فَزَعَةٌ*]; or *on account of whom, or for the sake of whom, one is made to fear, or is frightened*: (Lth, O, K:) you say, *فُلَانٌ لَنَا مُفْزِعَةٌ* [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.)

مُفْزِعَةٌ: see the next preceding paragraph, in two places.

مُفْزِعٌ Cowardly; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and *courageous*; (Fr, O, K;) as being one the like of whom fearful events are made to befall (*بِإِسْلِهِ تُنْزَلُ الْأَفْزَاعُ*). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) *مُفْزِعَةٌ* applied by 'Amr Ibn-Ma'adee-Kerib as an epithet to his *أَسْت*, in replying to a threat of El-Ash'ath, who had said to him, *لَوْ دَنَوْتَ لَأَصْرَطْتُكَ*, means *Secure from being overcome by fear, or fright, and*

[therefore] not lax so as to break wind [in consequence of fear]; being from *فَزَعَهُ* meaning "he removed fear, or fright, from him;" or it may be for the same reason as that for which *مُفْزِعٌ* is applied to a courageous man. (O.)

مُفْزِعٌ: see *فَزِعٌ*, first sentence.
مُفْزِعٌ:

فس

فَسَاءٌ i. q. *فَضِيفَةٌ*, i. e. *رَطْبَةٌ*. (K:) the second of these is more known than the first; both of which are arabicized, from the Persian *إِسْفِيسْت* [or *إِسْفِيسْت*]. (TA.)

فأ

1. *فَسَاءٌ*: see 2. — Also, (M, K,) or *فَسَاءٌ بِالْعَصَا*, (AZ, O,) aor. *فَسَأَ*, inf. n. *فَسَأَ*, (M,) *He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick*; (AZ, M, O, K;) as also *فَسَأَهُ*, (K,) or *فَسَأَهُ بِالْعَصَا*. (O.) — And *فَسَأَ فُلَانًا عَنْهُ* *He restrained, withheld, or debarred, such a one from him*. (O, K.) = *فَسَأَ*, aor. *فَسَأَ*, [inf. n., app., *فَسَأَ*, q. v. *إِنْفَرَأَ*], *He was, or became, such as is termed* *أَفْسَأَ* [q. v.]. (K.)

2. *فَسَاءٌ*, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. *تَفْسِيفَةٌ*, (S, O) and *تَفْسِيفٌ*, (S,) *He stretched it so that it rent, or became ragged, or dissundered*: (S, O:) or *he rent it*; as also *فَسَأَهُ*, aor. *فَسَأَ*, (M, K,) inf. n. *فَسَأَ*. (M.)

5. *تَفْسَأَ*, said of a garment, or piece of cloth, (S, M, O, K,) *It became ragged, or dissundered, (S, O,) and worn out*: (S:) like *تَفْسَأَ*, or *تَفْسَأَ*: (accord. to different copies of the S: the latter in the L:) or *it became rent*. (M, O.) — *تَفْسَأَ فِيهِمْ*, (K,) or *بِهِمْ*, (O,) said of a disease, *It spread among them, (O, K,) and became common among them*: (TA:) like *تَفْسَأَ*. (O, K.) = *تَفْسَأَ*: see 1.

6. *تَفْسَأَ*, and *تَفْسَأَ*, (M, O, TA,) *He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both*. (TA.)

فَسَأٌ a subst. signifying *The state of such as is termed* *أَفْسَأَ* [q. v.]: (M, TA:) or *a hollowness, or incurvity, of the spine*. (TA in art. *فَسَأَ*.) [See also 1, last sentence.]

أَفْسَأَ i. q. *أَبْرُخَ* [i. e. *Having a protuberant breast, or chest, and hollow back; &c.*]: or *having a protuberant breast, or chest, and the lower part of the belly prominent*: (M, K:) fem. *فَسَأَتْ*: (M:) and (M, in the K "or") *he who, when he walks, is as though his posteriors were in pain (in the M تَوَجَّعَ in some copies of the K تَوَجَّعَ [as though for تَوَجَّعَ], and in some (برجع) ; as also مُفْزِعٌ: (M, K:) or he who, when he sits, cannot rise but with an effort*: (O, K:) or *whose spine enters into [or turns inwards between] his haunches*. (K.)

مُفْزِعٌ: see the next preceding paragraph.

فسط and فست

فُستَات, also written فِستَات: see فُسطَات.

فُسطَات, also written فِسطَات: see فُسطَات, in art. فسط, to which it belongs; for the ت is a substitute for the [former] ط in فسطاط, or for the [latter] س in فِسطَات. (M and TA in art. فسط.)

فتق

فُتُق and فُتُقُق (O, Mṣb, K,) the latter the more agreeable with the original, (O,) which is بَستَه (O, K,) a Pers. word, (O,) for from this each is arabicized; (O, Mṣb, * K;) [The pistachio-nut, *pistacia vera* of Linn.;] a certain fruit; (O;) [in the Mṣb by نقل; perhaps a mis-transcription for نقل, i. e. نَقْل, a certain fruit that is eaten with wine;] well known: (K:) said in a verse of Abou-Nukheyleh to be مِنَ الثَّقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِنَ الثَّقُولِ, the mistake would be removed: (O:) Az says that the فستقة [which is the n. un.] is a fruit of a well-known tree: and AHn says, "It has not come to my knowledge that it grows in the land of the Arabs:" (TA:) it is good for the liver, and the mouth of the stomach, and the colic, and the odour of the mouth. (K. [In the CK, التَّهْكَة is put for التَّهْكَة.]) The vulgar pronounce the word with fet-h [to the ف, saying فُتُق: and many of them say فُتُقُق. (Mṣb.)

ثَوْبٌ فُتُقُق [meaning A garment of the colour of the فُتُقُق] is [thus] with ḍamm [to the ف and ت]. (Mṣb.)

فسح

1. فَسَحَ (MA, Mṣb, K, [in the CK فَسَحَ, a misprint,]) with ḍamm, (Mṣb,) like كُورَ (K,) [aor. ʔ,] inf. n. فُسَاحَة (L,) or فَسَاحَة [for which the former is app. a mistranscription] and فَسَحَة (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Mṣb, K;) as also فَسَحَ (Mṣb, K,) and فَسَحَ, and فَسَحَ (K.) (K.) فَسَحَ (MA, Mṣb, K,) aor. ʔ, (Mṣb, K,) inf. n. فَسَحَ (MA, Mṣb, TA) and فَسَحَ; (TA;) as also فَسَحَ (A, K,) and فَسَحَ; (A;) He made room, or ample room, for him, (S, MA, Mṣb, K,) فِي الْمَجْلِسِ (S, MA, Mṣb) in the sitting-place, or in the assembly. (MA.) You say, تَفَسَّحُوا فِي الْمَجْلِسِ (S, Mṣb, *) and تَفَسَّحُوا (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّحُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Hasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) — And اِفْسَحْ عَنِّي Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bd in

lviii. 12.) — فَسَحَ [as inf. n. of فَسَحَ] also signifies The making wide steps; and so فَيَسَحِي (K.) [Heuce,] اِفْسَحِ الْخَطَى, said by an Arab of the Desert, of the Benoo-Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning †Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — And فَسَحَ لَهُ الْأَمِيرُ فِي السَّفَرِ means The commander, or governor, wrote for him a فَسَحَ [q. v.] (K.)

2. فَسَحَ He made a place spacious, roomy, wide, or ample. (Mṣb.)

4: see 1, first and second sentences.

5: see 1, in three places. — [فَتَسَحَ also signifies He expatiated, or ranged at large: and he had ample room or scope: see مُتَفَسِّحٌ.]

6: see 1, third sentence.

7: see 1, first sentence. — [Hence,] اِنْفَسَحَ مُرَاحِمَهُمْ [lit. The nightly resting-place of their camels was, or became, spacious,] means †their camels became numerous. (TA.) — And اِنْفَسَحَ صَدْرُهُ †His bosom became dilated [with joy]. (S, A.) — And اِنْفَسَحَ طَرَفُهُ †His eye had an unobstructed view, nothing hindering its seeing far. (L.)

Q. Q. 2. تَفَسَّحَ: see تَفَسَّحَ, in art. فحس.

فَسَحَ A writing like a جَوَاز [or traveller's pass]. (K.) [See 1, last sentence.]

فَسَحَ: see فَيَسَحَ, in three places.

فُسْحَة Spaciousness, roominess, width, or amenity; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسَحَ.] — And [Ample scope for action &c.] in an affair. (Mṣb in art. رَخَو.) [And A state in which is ample scope for acting &c.: see نَفْسٌ.] — اِنْفَسَحَتِ الْفُسْحَتَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.)

فُلَانٌ اَبْنٌ فَسَحِمٌ: see فَيَسَحَ, in two places. — فُسْحِمٌ is a phrase mentioned by Lh, thought by him to be from الْفُسْحَة and اِنْفَسَاحٌ, but the meaning is unknown. (L.) = Also The glans of the penis. (K in art. فحمر; where the word is mentioned again in the S likewise.)

فُسَاحَ: see the paragraph here following.

فَيَسَحَ (S, A, Mṣb, K) and فَسَاحَ (K,) like طَوَالٌ and طَوِيلٌ (TA,) Spacious, roomy, wide, or ample; applied to a place; (S, A, Mṣb, K;) as also فَسَحَ and فَسَحِمٌ: (K:) or فَسَحَ signifies thus applied to a sitting-place: (S:) and فَسَحِمٌ (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) وَاسِعَ الصَّدْرِ [meaning free

from distress of mind or from narrowness of mind], (S, K,) as does also فَسَحَ [in the CK in this sense written فَسَحَ]; both being applied in this sense to a man. (K.) — سَبْرٌ فَيَسَحٌ [means A pace in which the steps are wide: see 1, latter half].

جَمَلٌ مَفْشُوحٌ الضُّلُوعِ i. e. A camel wide in the ribs]. (TA.)

مَا لَكَ فِي هَذَا مُتَفَسِّحٌ [There is not for thee ample scope (lit. a place in which one has ample scope) in this]. (A.)

مُنْفَسِّحٌ [The place of expanding of a valley]. (JK and K in art. خرق, &c.)

مَرَاخٍ مُنْفَسِّحَةٍ †A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (Aṣ, K.)

فسح

1. فَسَحَ (S, A, L, K,) aor. ʔ, (S, L, K,) inf. n. فَسَحَ; (S, L;) and فَسَحَ; (L;) [but this has an intensive signification;] He dislocated, luxated, or disjoined, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] فَسَحْتُ الْمَفْصَلَ عَنْ مَوْضِعِهِ I removed the joint from its place. (Mṣb.) — And the former v., aor. and inf. n. as above, He removed a stick, or twig, or branch, from its place with his hand. (Mṣb.) — And the same v., (S, Mṣb,) aor. as above, (A,) and so the inf. n., (K,) He cast, or cast off, (S, Mṣb, K,) a garment, (S, Mṣb,) or his garments. (A.) You say, فَسَحْتُ عَنِّي ثَوْبِي I cast, or cast off, from me my garment. (S.) — And the same v., (L, Mṣb,) [aor. and] inf. n. as above, (K,) He separated, disunited, sundered, dissuaded, or dispersed, (L, Mṣb, K,) a thing. (L, Mṣb.) — Also, the same verb, (S, A, L, Mṣb,) aor. as above, (L,) and so the inf. n., (L, Mṣb, K,) †He undid, dissolved, or annulled, (S, A, L, Mṣb, K,) a sale, (S, A, L, Mṣb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Mṣb.) — And the same v., (L, Mṣb,) [aor. and] inf. n. as above, (L, K,) †He (a man, Mṣb) corrupted, or disordered, the judgment, or opinion. (L, Mṣb, K.) = فَسَحَ, aor. ʔ, (L, K,) inf. n. فَسَحَ; (L;) or فَسَحَ, this v. being intrans. as well as trans.; (Mṣb;) †It (the judgment, or opinion,) was, or became, corrupt, or disordered. (L, Mṣb, K.) — [And, accord. to the TK, فَسَحَ, (but this I think to be a mistake for فَسَحَ,) inf. n. فَسَحَ, signifies ضَعْفٌ (†He was, or became, weak, app. in intellect and in body; see فَسَحَ below); said of a man: and جَهْلٌ (app. intrans., meaning †He was, or became, ignorant; but accord. to the TK trans., meaning he knew not a thing).] — In the conventional language of the philosophers, اِنْفَسَحَ [as an inf. n.] signifies †The transmigration of the rational soul of a human being from his body to [some one of] the inanimate,

not increasing, bodies, such as the minerals, or metals, and the simple elements: (Diet. of Technical Terms used in the Sciences of the Musalmans:) or, to a plant: the former meaning being that of **الرشخ**. (So in a marginal note in a copy of the TK.)

2: see the preceding paragraph, first sentence.

3. **فاسخه البئع**: [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.])

4. **افسح القرآن** + He forgot the Kur-an. (Fr, S.)

5: see 7, in two places. — **تفسخ الشعر عن الجلد** The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, **التحر عن العظم** the flesh from the bone. (A, L.) And **تفسخت الفأرة في الماء** The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) — **تفسخ تحت الحمل الثقيل**, said of a [young camel such as is termed] **ربع**, (S, K,*) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] **تفسخ تحت العبء**, one says of a man, **التقيل**. (A.)

6. **تفاسخوا العقد** + They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And **تفاسخا البئع** † [They two agreed in dissolving, or annulling, the sale]. (A.) — And **تفاسخت الأقاويل** † The sayings annulled, or contradicted, one another. (TA.)

7. **انفسح** It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or dis-jointed; (A, L;) as also **تفسخ**. (L.) One says, **وقع فلان فانفسخت قدمه** Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — It (flesh) became dissundered by putrefaction; as also **تفسخ**. (L.) — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) † It became undone, dissolved, or annulled. (S, A, L, K.) — Also said of a weak man, [app. as meaning † He became unnerved,] on an occasion of difficulty. (L: see **فسيخ**.)

فسح [mentioned above as the inf. n. of 1 in most of its senses] † Weakness (L, K) in intellect and in body; as also **فسيخة**. (L.) — And † Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And † Weak in intellect and in body; as also **فسيخة**. (K.) — See also **فسيخ**.

فسح † A corrupt, or disordered, judgment, or opinion. (L.)

فسخة: see **فسح**, in two places.

فسيخ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Golius, from Meyd.) — And] † A weak man, who becomes unnerved (**يتفسخ**) on an occasion of difficulty: (L:) a man who does not attain that which he wants, (S, L, K,) and is not fit for his affair, or business; as also **فسح** [q. v.]. (K.)

ثوب فاسح † A faded garment: so in the language of the present day: perhaps post-classical. (A in art. **رمد**.) — **الفاسخ** is a name given by the Jews to their festival of The Passover: see De Saey's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also **الفصح**.

فسد

1. **فسد**, aor. **فَسَدَ**, (S, M, A, O, L, Msb, K, &c.) which is the aor. commonly known, (TA,) and **فَسَدَ**, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and **فَسَدَ**, aor. **فَسَدَ**; (S, M, O, L, K;) inf. n. **فَسَادَ** (S, M, A, O, L, K) and **فُسُوذَ**, (M, O, L, K,) the former being inf. n. of **فَسَدَ**, aor. **فَسَدَ**, (S, A, O,) and so the latter, and the former being also inf. n. of **فَسَدَ**, (O,) or the former is of **فَسَدَ** and the latter is of **فَسَدَ**, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.) and so **استفسد**: (KL:) contr. of **صَلَحَ** (M, L, K:) it became altered in its state [for the worse]: and it became null, void, of no force, or of no account; or it came to nought, or perished; accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.)

2: see 4, first sentence.

3. **فسده** He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. **كشع**.) And **فلان يفاسد رفقته** [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kinsfolk]. (A.)

4. **افسد**, (S, M, O, L, Msb, K, &c.) inf. n. **فَسَادَ** and [quasi-inf. n.] **فَسَادَ**; (L;) and **فَسَدَ**, (O, L, Msb, K,) inf. n. **تَفْسِيدَ**; (O, K;) He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly:] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.);

contr. of **أَصْلَحَ**. (M, L, K.) One says, **افسد الحال** [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And **افسد عليهم** He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; or the like, being understood. And **افسده على** He corrupted him and rendered him disaffected towards me.] **إنساد صبي**, occurring in a trad., means The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk: which act is also termed **الغيلة**. (L.) [And **افسد** as contr. of **أَصْلَحَ** signifies also He acted in a bad, an evil, or a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; or did evil, or mischief; **إليه** to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; or made, or did, mischief; **بين القوم** between, or among, the people, or party. (See also 10.)]

6. **تفاسدوا** They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.)

7. **انفسد** [as quasi-pass. of **أَفْسَدَ**] is not allowable, (S, L,) or has not been heard. (K.)

10. **استفسد** contr. of **استصلح**. (S, O, L, K.) [Henec, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; &c.: see 1. — And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) — [And He sought to render bad, evil, corrupt, &c. — And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, **الأمير يستفسد رعيته** [The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebellious]. (A.) And **استفسد السلطان قائده** The Sultan provoked the leader of his forces to rebellion by his evil conduct to him. (L.) — [And He sought to act in a bad, an evil, or a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously, or dishonestly.] One says, **استفسد فلان إلى فلان** [Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) — [And He sought discord, or dissension. — And It (an event) happened in a bad, or an evil, manner.] — See also 1.

فَسَادَ an inf. n. of 1: (S, M, A, &c.) or a simple subst.: (Msb:) [as a subst. signifying] Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.): contr. of **صَلَحَ**. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] syn. with **إنساد**

[signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الْفَسَادِ [The war of evil-doing]: thus was termed a war that happened between [the two sub-tribes] بَنُو شَاك [in which the latter word is app. a mistranscription for شَيْك] and غَوْت, of the tribe of طَيِّ: it was so termed because one party patched their sandals with the ears of the other, and one party drank wine out of the skulls of the other. (MF.) — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْفَسَادُ i. c. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers: (M, L, TA:) accord. to Zj; (M;) or accord. to Ez-Zejjajee. (L, TA.)

فَيْدٌ: see the next paragraph.

فَيْدٌ (S, M, A, O, L, Mṣb, K, &c.) part. n. of فَسَدٌ; (S, M, A, &c.) and فَيْدٌ (S, M, O, L, K,) part. n. of فَسَدٌ; (S, O;) Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.: [contr. of صَالِح and ضَالِح, as is indicated in the S and M &c.:]) pl. (of the former, S, O, Mṣb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسَدَى (S, M, O, Mṣb, K,) applied to a people, (S, M, O,) like as they said سَاقَطٌ and سَقَطَى; (S, O;) the pl. being made of the same form as هَلَكَى because these two words are nearly the same in meaning. (Sb, M.)

أَفْسَدٌ is [a noun denoting the comparative and superlative degrees] from الْفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ الْبَيْدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الْإِفْسَادُ; as in the prov., أَفْسَدُ مِنَ الْجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.)

مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَادٍ [i. e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.]; (M, A;) contr. of مَصْلَحَةٌ: (S, O, Mṣb, K:) pl. مَفَاسِدُ. (A, Mṣb.) One says, هَذَا الْأَمْرُ مَفْسَدَةٌ لَكُنَّا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هُمْ مِنْ أَهْلِ الْمَفَاسِدِ لَا الْمَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.)

Bk. I.

فسر

1. فَسَّرَ, aor. : (S, M, O, Mṣb, K) and فَسَّرَ, (M, K,) inf. n. فَسْرٌ; (S, M, O, Mṣb, K;) and فَسَّرَ, (S, M, K,) inf. n. تَفْسِيرٌ; (S, K;) which latter is the more common; (IKt;) or the latter has an intensive signification; (Mṣb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAar, O, K;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (S, M, O, Mṣb, K:) accord. to Th (O, K, TA) and IAar, (TA,) تَأْوِيلٌ and تَفْسِيرٌ signify the same; (O, K, TA;) and so these and مَعْنَى: (O, TA:) or فَسَّرَ signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تَأْوِيلٌ signifies the “reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning:” (O, L, K, TA:) or the latter, the “turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh:” for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْآخَى مِنْ، if the meaning be [thus explained], “He produceth the bird from the egg,” this is تَفْسِيرٌ: and if the meaning be [thus explained], “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is تَأْوِيلٌ: (KT:) or فَسَّرَ signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تَأْوِيلٌ, the “explaining the meaning of that which is مُتَشَابِهٌ, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration.” (TA.) — Also فَسَّرَ, inf. n. فَسْرٌ; and فَسَّرَ, inf. n. تَفْسِيرٌ, (S, O, K,) like تَذَكُّرٌ; (TA;) or تَفْسِيرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is post-classical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K, [but the inf. ns. only are mentioned,]) that he might judge, by its colour, of the disease of the person from whom it came. (TA.)

2: see the preceding paragraph, in six places.

5: see the next following paragraph.

10. اسْتَفْسَرَهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Mṣb, TA:) and اسْتَفْسَرَهُ is like اسْتَفْسَرَ. (TA.)

تَفْسِيرَةٌ Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.) — Urine by means of which, (M, O, K,) or by means of the colour of which, (TA,) one seeks to obtain an indication of the disease (M, O, K, TA) of a patient: (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.]

عَاهِنُ: see أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ.

فسط

فَسَاطٌ (S, M, Mṣb, K) and فُسَاطٌ (S, M, K,) the latter in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط, or rather for the [latter] س in فسطاط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسطاط are together, whereas the two identical letters in فسطاط are separated, (M,) and فُسَاطٌ and فُسَاطٌ altogether eight different forms, but MF observes that Esh-Shiháb El-Kastálánée gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h to the ف,] (TA,) A tent of hair[-cloth]: (S, Mṣb:) or a great tent: (Mgh:) or a kind of structure (M, Z) used in travelling, less than the سُرَادِقُ: (Z:) or the kind of structure called سُرَادِقُ: (K:) pl. فُسَاطِيٌّ; (M, Mṣb, TA;) for which they did not say فُسَاطِيٌّ. (M, TA.) — Hence فُسَاطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Mṣb:) the place of assemblage of the people of a كُورَةٌ [which means a city, and a district, or region], (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسَاطُ الْبَصْرِ, meaning the place of assemblage of the people of the مِصْرُ [or city], around their congregational mosque. (M.) فُسَاطٌ [so in two copies of the S] is [a name of] The city of مِصْرُ [the metropolis of Egypt]: (S:) or الْفُسَاطُ is also the proper name of مِصْرُ الْعَبْقَةِ, (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El-'As; (K, TA;) the city of مِصْرُ in old times; as also الْفُسَاطُ: (Mṣb:) and الْبَصْرَةُ. (TA.)

فسق

1. فَسَقَ is said to signify primarily It (a thing) went forth, from another thing, in a bad, or corrupt, manner. (Mṣb.) One says, فَسَقَتِ الرُّطَبَةُ, (S, O, Mṣb,) or فَسَقَتِ الرُّطَبَةُ عَنْ قَشْرِهَا, (K,) The fresh ripe date came forth from its skin; (S, O, Mṣb, K;) as also انْفَسَقَتْ: (IDrd, O, K:) and in like manner فَسَقَ is said of anything as meaning it came forth from its integument: so says Es-Sarakustee. (Mṣb.) — [Hence] فَسَقَ, aor. فَسَقَ and فَسَقَ, (S, O, Mṣb, K,) the latter aor. mentioned by Akh, (S, O, Mṣb,) inf. n. فَسُوقٌ (S, Mgh, O, Mṣb, K) and فَسَقَ, (S, O, K,) or this latter is a simple subst.; (Mṣb;) and likewise فَسَقَ, like كَرَمَ, (K, TA,) mentioned by Lh, but not known by Ks; (TA;) He went forth from, departed from, or quitted, (Mgh, Mṣb, K,) the right way, (Mgh, K,) or the way of truth, (K,) and the limits of the law, (Mgh,) [or the bounds of] obedience; (Mṣb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَرَ [meaning

as above; or *he transgressed*; or *acted unrighteously, sinfully, wickedly, vitiously, or immorally*. (S, O, K. [See also *فَتَنَ* below.]) *فَتَنَ عَنْ أَمْرِ رَبِّهِ* (in the *Kur* [xviii. 48], O, TA) means *He departed (خَرَجَ) from the command of his Lord*: (Th, S, O, K:) or *from the obeying [of the command] of his Lord*: (Fr, O, TA:) and Akh says that this phrase is like *إِتَّخَمَ عَنِ الطَّعَامِ* (S, O,) meaning *عَنِ أَكْلِهِ الطَّعَامَ* (S,) or *عَنْ مَأْكَلِهِ*; but Th says that there is no need of this [explanation]: or, accord. to AO, it means *he declined, or deviated, from obeying the command of his Lord*: (O:) for *فَتَنَ* signifies also *he declined, or deviated*: (K:) and hence the saying, *فَسَقَتِ الرِّكَابُ عَنْ قَصْدِ السَّبِيلِ* i. e. [*The ridden camels*] *declined [from the right direction of the way]*. (TA.) Sometimes *فَتَنَ* may mean *The believing in a plurality of gods*: and it may mean *the committing sin*. (A Heyth, O.) And it is said to mean *The calling one another by names of reproach*: (Zj. Mgh, TA:) or the saying “*O Jew*,” and “*O Christian*,” after one has become a believer: thus in the *Kur* xlix. 11. (TA.) — One says also, *فَتَنَ فِي الدُّنْيَا*, inf. n. *فَتْنٌ*, meaning *He had a wide, or an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him*. (Kfr, Sh, TA.) — And *فَتَنَ مَالَهُ* *He made away with his property; and disposed of it, or spent it*. (TA.)

2. *تَفْثِيْقٌ* is the contr. of *تَعْدِيلٌ* (O, K, TA:) one says *فَتَنَهُ* (O, TA,) inf. n. *تَفْثِيْقٌ* (TA,) *He (the judge) pronounced him to be characterized by فتق [q. v.]*: (O, TA:) *he attributed to him فتق*. (TA.)

7: see 1, second sentence. — [*Hence*,] *انْفَتَقَ* said of the *فَاتِق*, *He divested himself, or became divested, of good*. IDrd, O.)

فَتَقٌ is an inf. n., (S, O, K,) or a simple subst., (Mgh,) from *فَتَقَ* [q. v.]: (S, O, Mgh, K:) unless as signifying [simply] *A going forth, or a departure*, it is said to be a word unknown before El-Islām, and to have become so much used in its legal acceptation as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies *a going forth, or departure, from the right way*, (K, TA,) which is said to be the primary meaning, (TA,) or *from the way of truth*; (K, TA;) or *from the truth, or that which is right*, as in the phrase *وَأَنَّهُ لَفَتَقَ* (O, K, [in the CK *لَفَتَقَ*, a strange mistake,]) in the *Kur* [vi. 121]; (O;) or *a relinquishment, or neglect, of the command of God*; (Lth, O, K;) and *an inclining to disobedience*; (Lth, O;) or also *disobedience [itself]*; (K;) or i. q. *فُجُورٌ* [meaning as above; or *transgression*; or *unrighteous, sinful, wicked, vitious, or immoral, conduct*]: (O, K:) it is said by El-Isbahānee to be a more general term than *كُفْرٌ*; applying to *few sins, misdeeds, transgressions, or acts of disobedience, or to little thereof*; and also, to *many, or much thereof*; but is commonly known as applying to the latter: and it is related on the authority of Mālik that in the *Kur*

vi. 146 it means *such as is slaughtered*: (TA:) [being used as a subst.,] it sometimes has a pl., which is *فُتُوقٌ*. (TA.)

فَتَقَ (Lth, O, K) and *فَتَّقَ* (Lth, S, O, K,) applied to a man, *Always characterized by فتق*. (Lth, S, O, K.) — *يَا أَيُّهَا الْفَاتِقُ يَا فَتَقُ* means *يَا فَاتِقُ*; (S, O, K;) like *يَا خَبِثُ*, meaning *يَا أَيُّهَا الْخَبِيثُ*; *فَتَقُ* being determinate, as is shown by their saying *يَا فَتَقُ الْخَبِيثُ*, thus prefixing *ال* to *خَبِثُ*: (S, O:) and to a woman they say *يَا فَسَاقِي*, like *قَطَامِي*, (S, O, K,) meaning *يَا أَيُّهَا الْفَاسِقَةُ* (K) [or rather *يَا فَاسِقَةُ*].

فَتَقِيَّةٌ, with fet-h, [often pronounced *فَتَقِيَّةٌ*,] a post-classical word, [arabicized, from the Lat. “*piscina*,”] i. q. *مُتَوَضِّعٌ* [properly *A place, here meaning a tank, or basin, in which the ablution termed وَضُوءٌ is performed*: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. *فَسَاقِي*. (TA.)

فَسَاقِي } see *فَتَقُ*
فَتَّقِي }

فَاتِقٌ *Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience*; (Mgh;) *disobedient [to God]*; (Mgh, TA;) [*transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral*]; mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the *Kur* xxxii. 18; so *فَاتِقٌ* is a more general term than *كَافِرٌ*; and *ظَالِمٌ* is a more general term than *فَاتِقٌ*: (El-Isbahānee, TA:) accord. to IDrd, (O,) the *فَاتِق* is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAqr, S, O, Mgh, K,) nor in their poetry, (IAqr, S, O, K,) though it is an Arabic word, (IAqr, S, O, Mgh, K,) and a chaste one, and the *Kur*-ān has used it: (IAqr, Mgh:) the pl. is *فَتَقَةٌ* and *فَسَاقِي*: (Mgh:) *فَوَاسِقُ*, [pl. of *فَاسِقَةٌ*,] applied to women, signifies *فَوَاجِرُ* [generally meaning *adulteresses, or fornicatrices*]. (TA.) — The five animals, or living things, (*الْحَيَوَانَاتُ الْخَمْسُ*, [specified voce *حَيَوَانَ*]) are metaphorically termed *فَوَاسِقُ* [as though meaning *Transgressors*] (Mgh, Mgh) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of

freedom from *إِحْرَامٍ* and in the state of *إِحْرَامٍ*, and in prayer, which is not rendered ineffectual thereby: (Mgh:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.)

فَاسِقِيَّةٌ *A certain mode of attiring oneself with the turban*. (Z, O, K.) One says, *تَعَمَّرَ فُلَانٌ الْفَاسِقِيَّةَ* [*Such a one attired himself with the turban in the mode termed الفاسقية*]. (TA.)

الْفَأْرَةُ *The rat, or mouse*; syn. *الْفَارَةُ*: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of *فَاسِقَةٌ*. (TA.)

أَفْتَقُ [*More, or most, characterized by فتق*]. The Arabs say, *نَعَنَ اللَّهُ أَفْتَقِي وَأَفْتَقَكَ*, meaning, *اللَّهُ أَفْتَقِي* [i. e. *May God curse the more characterized by فتق, of us, or of me and thee*]. (Fr, O.)

فعل

Q. 1. *فَتَنَهُ* *He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last*, (Sh, O, K,) in rank, or estimation. (O.) — And *فَتَنَ* *He was, or became, behind, &c.*: the verb being intrans. as well as trans. [unless *فَتَنَ* be a mistake for *فَتَنَ*, the pass. form, of which an ex. occurs in the O and TA]. (K.) — Accord. to IAqr, a foreign word (*عَجَمِيَّةٌ*), arabicized. (O.)

فَتَنَ: see the next paragraph, in two places.

فَتَنَ *The last, in coming in, of the horses in a race*; (S, O, K;) as also *فَتَنَ* and *فَتَنَ* and *فَتَنَ*: (K:) also called the *سَكَبَتِ* [q. v.] and the *قَاشُور*. (S, O. [In a copy of the S, in art. *الْفَتَنَ* is put for *الْفَتَنَ*].) — And hence, (S, O,) applied to a man, *Low, base, ignoble, vile, or mean*: (S, O, K:) the vulgar say *فَتَنَ*. (S, O.)

فَتَنَ and *فَتَنَ*: see *فَتَنَ*. — Both also signify *Occupying the hinder, or latter, or last, place [in rank, or estimation*: see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.)

فعل

1. *فَتَلَ* (S, M, O, K,) with damm, (S, O,) like *كَوَرَمَ*; (K;) and *فَتَلَ* (M, K,) like *عَلِمَ*; (K;) and *فَتَلَ* (M, K,) of the form of that whereof the agent is not named, (M,) like *عَنَى*; (K;) inf. n. *فَتْلٌ* and *فَتْلَةٌ* (S, M, O, K) and *فَتْلٌ* (M, TA:) *He (a man, S, O) was, or became, low, base, ignoble, vile, or mean*; (S, M, O, K;) *such as had no manliness, or manly virtue*, (M, K,) and *no hardness*. (TA.) — And *فَتَلَ الصَّبِيَّ* *He weaned the boy*; (AA, O, K;) as though a dial. var. of *فَتَّلَ*. (TA.)

2: see the paragraph here following.

4. *افْتَلَّ عَلَيْهِ مَتَاعَهُ* *He pronounced against him (i. e. against another man, Lth, O) that his goods*

were bad; syn. **أَرَذَلَهُ** (Lth, O, K:) and **أَفْسَل** *he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زُيُوف* (Lth, O, K:*) syn. **زَيْفًا** (Lth, O, K, TA,) and **أَرَذَلَهَا** (TA:) and [in like manner] **فَسَلَهُ**, inf. n. **تَفْسِيلٌ**, signifies **أَرَذَلَهُ** and **زَيْفَهُ**. (TA.) = See also what next follows.

8. **اِفْتَسَلَ** (M,) inf. n. **اِفْتِسَالٌ** (O, TA:); or **أَفْسَلَهَا** (K:); [app. a mistranscription for **اِفْتَسَلَهَا**, as it is outweighed by the latter in authority;] *He plucked the young palm-tree from its mother, and planted it* (M, O, K) in another place. (O.)

فَسْلٌ and **مَفْسُولٌ** (S, M, O, Mgh, K,) as epithets applied to a man, (S, O, Mgh,) *Low, base, ignoble, vile, or mean*; (S, M, O, Mgh, K:) *such as has no manliness, or manly virtue*, (M, K,) and *no hardness*: (TA:) pl. [of pauc.] **أَفْسَالٌ** (S, O,) or **أَفْسَلٌ** (M, K,) or both, (TA,) and [of mult.] **فَسْلٌ** and **فُسُولٌ** (S, M, O, K) and **فُسُونَةٌ** (Kr, M, K) and **فُسْلٌ** (M, K) and **فُسْلَةٌ** (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. **فَسِيلٌ**. (M.) — Also, the former, *Anything bad, corrupt, vile, base, abominable, or disapproved*. (TA.) [The pl.] **فُسُونٌ**, applied to dirhems, or pieces of money, means *Bad*; or *such as are termed زُيُوف*. (TA.) = And **فَسْلٌ** signifies also *Cuttings from grape-vines, for planting*. (AHn, M, K:*)

فُزْلٌ *Foolish, stupid, or unsound in intellect or understanding*. (AA, O, K.)

فَيْسِلٌ *The young ones, or small ones, of palm-trees, like وَدْيٌ* (S, O, Mgh:); as also **فَيْسِلَةٌ**: (S, O:) [or] the former signifies *such as are cut from the mother-tree, or plucked from the ground*, (Mgh, Mghb,) *of the young ones, or small ones, of palm-trees*, (Mgh,) and *then planted*; (Mgh, Mghb:) and **فَيْسِلَةٌ** signifies *one thereof*: (Mghb:) [i. e.] **فَيْسِلَةٌ** signifies *a sucker, or an offset, of a palm-tree*: or *a small palm-tree*: and **فَيْسِلٌ** is its pl., as also **فَسَائِلٌ** (M, K,) and **فُسْلَانٌ** (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of **فَيْسِلٌ** [which is properly speaking a coll. gen. n.], like as **رَغْفَانٌ** is pl. of **رَغِيفٌ**. (Mghb.)

فَسَالَةٌ *The filings (نُحَالَةٌ) of iron*: (S, O:) or the *portions that become scattered about, on the occasion of heating [or hammering], in the manufacturing, of iron and the like thereof*. (M, K.)

فَيْسِلَةٌ: see **فَيْسِلٌ**, in three places.

مَفْسَلَةٌ *A woman who, when her husband is desirous of compressing her*, (S, M, O, K,) *urges an excuse to him*, (S, O,) or *says to him أَنَا حَائِضٌ* (M, K:*) and the like thereof, (M,) *in order to repel him* (M, K) thereby: (M:) such, and the **مُسُونَةُ** [which belongs to the same category] the Prophet cursed. (O.)

مَفْسُولٌ: see **فَسْلٌ**.

فـ

1. **فَسَا**, (aor. **يَفْسُو**, Mgh,) inf. n. **فَسُو** (S, M, Mgh, K) and **فَسَا** (M, K,) or this latter is a simple subst., (S, Mgh,) *He emitted a noiseless wind [or a puff of wind]* (Mgh, K, TA) *from his anus*. (K:*) (TA.) [Hence the saying, **فَسَا بَيْتُنَا**, or **بَيْتُهُم**, expl. in art. **الظَّرْبَان**.]

6. **تَفَاسَى**, said of a man, *He protruded his posteriors*: (M, TA:) and **تَفَاسَتْ**, said of the [beetle called] **خُنْفَسَاءُ**, *It protruded its podex for the purpose of emitting a noiseless wind*: (S, TA:) but **أَس** says that it is with hemz. (TA. See 6 in art. **فَسَا**.)

فَسَا is a dial. var. of **فَسَا** [i. e. **فَسَا** is a dial. var. of **فَسَا**, expl. in art. **فَسَا**]. (K.)

الْفَسَاءُ: see the paragraph here following.

فَسُوَةٌ [is the inf. n. of unity of **فَسَا**, as such signifying *A single noiseless emission of wind from the anus*: and] has for its pl. **فَسَوَاتٌ**, agreeably with rule, and also **فُسَى**, which is [anomalous,] like **نَيْسٌ** pl. of **نَيْسَةٌ**, which see. (TA.) — **فَسُوَةٌ** [the lit. signification of which is sufficiently plain] occurs in a trad. as meaning *† There is not any benefit, or profit, or utility, attributable to it*; [or rather, *it is worse than useless*]; the **ضَبُع** [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. **فَسُوَةٌ**, and app. **الْفَسَاءُ** also (mentioned among the addenda to this art. in the TA),] is a plant (شَجَرَةٌ) like the **خَشَخَاش** [or poppy], from the fruit of which no great utility is derived: so says IAth. (TA.) [See also **خَمِيطٌ**, in two places.] — **فَسَوَاتُ الضَّبَاعِ** is an appellation of Certain truffles (كِمَاءَةٌ); (K:) a species of **كِمَاءَةٌ**; (M:) said by AHn to be the species thereof called **الْقَبْعُلُ**; (M, TA:) and the like is said in the Minhāj; and further, that it is a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles **وَرَسٌ** [q. v.]. (TA.)

فَسَا an inf. n. of 1; (M, K:) or a subst. therefrom [signifying *A noiseless wind from the anus*]. (S, Mghb.)

فَسُوٌ A man who often emits a noiseless wind from the anus; (S, M, K:) as also **فَسَا**. (M, K.)

فَسِيَّةٌ [originally **فَسِيوَةٌ**] dim. of **فَسُوَةٌ**. (TA.)

فَسَا: see **فَسُوٌ**. — And **الْفَسَاءُ**: see what here follows.

الْفَاسِيَةُ (S, M, K) and **الْفَاسِيَاءُ** (M, K) and **خُنْفَسَاءُ** (TA) *The [beetle called] خُنْفَسَاءُ* (S, M, K:) which emits a noiseless wind, and makes the party to stink by its foul odour: (M:) the pl. of the first is **الْفَوَاسِيَةُ**. (TA.) Hence the prov., **خُنْفَسَاءُ مِنْ فَاسِيَةٍ** i. e. [More foul than] a **فَاسِيَةٍ**. (S, M.)

الْفَاسِيَاءُ: see the next preceding paragraph. — **ابْنُ الْفَاسِيَاءِ** is an appellation of *The insect called قَرْنَبِيٌّ, resembling the beetle called خُنْفَسَاءُ, or some-*

what larger than the latter, with long hind legs, and with a speckled back: for **الْقَرْنَبِيُّ**, as the explanation of **ابْنُ الْفَاسِيَاءِ**, the TA, in art. **بَنِي**, has **الْقَرْنَبِيُّ**; and the TT, in that art., as from the T, **الْقَرْنَبِيُّ**: what I have here substituted for these is evidently, in my opinion, right.]

أَفْسَى مِنَ الظَّرْبَانِ [More wont to emit noiseless wind from the anus than the **ظَرْبَان**, a small stinking beast, described in art. **ظَرْب**,] is a saying of the Arabs. (TA.)

الْبَيْسَى *The anus* [as being the place of emission of the **فَسَا**]. (TA.) **مَا أَقْرَبَ مَخَاةٍ مِنْ مَفَاةٍ** [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see **مَفَاةٍ**, in art. **حَسُو**]. (S.)

فـ

1. **فَشَّ** (S, A, K,) aor. **فَشَّ**, inf. n. **فَشٌّ** (S, TA,) *He made the wind*, (S, A, K,) and *the butter*, (TA,) *to come forth from the milk-skin, or butter-skin*, (S, A, K, TA,) *by loosing the tie round its mouth*. (TA.) And **فَشَّ السَّعَاءُ** *He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it*. (Mgh.) [Hence the prov.,] **لَأَفْشِكَ فَشَّ الْوُطْبِ** *† I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin: said to a man who is angry*: (T, S:) or *I will assuredly remove thy boastfulness, &c.*: (TA:) or *I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.*: (Th:) or the meaning is **لَأَفْشِكَ** [I will assuredly mulct thee, &c.; lit., milk thee]. (Kr.) See also **فَشَّشٌ**. — [Hence,] **فَشَّ النَّاقَةَ** (S, K,) aor. as above, (TA,) and so the inf. n., (S, TA,) *He milked the she-camel quickly*. (S, K.) And **فَشَّ الضَّرْعَ** *He exhausted all the milk of the udder*. (TA.) — [Hence also,] **فَشَّ الْوَرَمَ** *It (a medicament) caused the swelling, or tumour, to subside*. (See also 7.) — And **فَشَّ الْعَقْلَ**, (IKtt, L,) or **الْبَابَ**, (Mgh, Mghb.) [aor. **فَشَّ**,] inf. n. **فَشٌّ**, (IKtt, L,) *He opened the lock*, (IKtt, L,) or *the lock of the door, by artifice*, (Mgh, Mghb,) *without a key*, (IKtt, L,) or *without its key*: (Mghb:) from **فَشَّ السَّعَاءُ**. (Mgh.) — And accord to Lth, (O,) **فَشَّ الشَّرْقِيَّةَ** signifies *The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft*: (O, Mgh, K:) it is the inf. n. of **فَشَّ**, aor. **فَشَّ**: (O, Mghb:) and Lth, (O,) or Az, (Mghb,) cites as an ex.,

نَحْنُ وَلِبْنَاءُ فَلَا نَفْشُهُ

[which seems to mean *We have had charge of it, and we will not seek repeatedly, or in a leisurely manner, bit by bit, after pilfering from it*]. (O, Mghb.) — And **فَشَّ**, aor. **فَشَّ**, inf. n. **فَشٌّ**, *He compressed a woman*. (IKtt, TA.) — And *He ate*; as a trans. verb. (TA.) — And **فَشَّ الرَّجُلَ**, (S, O, K,) aor. **فَشَّ**, (O,) [inf. n. **فَشٌّ**,] *The man eructed, or belched*. (S, O, K.) [A meaning assigned by Freytag to 4 also, as on the authority of the S,

in which I find it assigned to **فَشَ** only.]) — And **فَشَ** also signifies *The blowing gently, or softly.* (TA.) — And *The breaking wind gently, or softly.* (IAqr, TA.) — And *The uttering calumny;* (O, K;) thus accord. to IAqr, with **فَشَ** (O,) **بَيْنَ النَّاسِ** [among the people]. (TK.) — And **فَشَ الْقَوْمَ**, inf. **فَشَوْشَ**, *The people, or party, became in good condition, or fat, after leanness:* mentioned here, and also in art. **فَشَ**, in the L. (TA.) — And **فَشَ** is syn. with **فَاشَ** as meaning *He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess.* (TA in art. **فَشِشَ**.)

4. **اَفَشَ الْقَوْمَ** *The people, or party, went away, and fled quickly:* and so with **قَ**. (TA.)

7. **انْفَشَتِ الرِّيحُ** *The blasts of wind came forth from the skin,* (S, Mgh,*) on its being felt, (Mgh,) and from the like thereof. (S.) — **انْفَشَ اللَّبَنُ** *The milk flowed forth by reason of the wideness of the orifice of the teat.* (TA.) — **انْفَشَ الْجُرْحُ** [and **الْوَرَمُ**, and likewise **فَشَ** accord. to modern usage,] *The wound [and the swelling or tumour] ceased to swell, or be inflated.* (ISK, S) — **انْفَشَ** *He (a man) became remiss and indolent in the affair:* (S:) *he turned back from it through weakness and impotence;* like **تَفَشَ**. (TA in art. **فَشِشَ**.) — And **انْفَشَ** *He was, or became, cowardly; weak-hearted.* (TA.)

R. Q. 1. **فَشَفَ**, (K,) inf. n. **فَشَفَشَ**, (Fr, O,) *He was, or became, weak in judgment.* (Fr, O, K.) — And *He was, or became, extravagant, immoderate, or excessive, in lying:* (IDrd, O, K;) or so **فَشَفَ فِي قَوْلِهِ**. (TA.) — And **فَشَفَ بِيُولِهِ** *He sprinkled his urine;* (IDrd, O, K;) as also **شَفَفَ**. (IDrd, O.)

فَشَ *The fruit of the يَنْبُوتَ [q. v., a kind of trees, of which one species is said to be also called خَرْوب; but see the next sentence];* (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. **فَشَّة**: and pl. **فَشَاش**. (TA.) — And *The [species of trees called] خَرْوب [which name is now commonly applied to the carob, or locust-tree; *ceratonia siliqua*]; as also **فَشَوْشَ** (O, K,) and **فَشَفَشَ** (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a **خَرْوبَة** [n. nn. of **خَرْوب**], accord. to AA. (O.) — Also *Foolish, or stupid.* (IAqr, O, K.) — And *Places in which water collects and remains: and a depressed piece of ground into which water pours and where it remains:* (O, K:) so says Ibn-'Abbād: [but] ISh says that **فَشَ** means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and **فَشَوْشَ**, and **فَشَاشَ**, [this last said in the TA to be written by Sgh with **kasr**, but it is not so in the O,] *A [garment of the kind called] كَسَاءَ such as is thick* (IAqr, O, K, TA) *in texture,* (TA,) *fine in the yarn;* (IAqr, O, K, TA;) called by the vulgar **فَشَاشَ**; (O; in the TA **فَشَاشَ**;) or, as some say, **فَشَاشَ** signifies a thick **كَسَاءَ**; and **فَشَوْشَ**, a thin, or flimsy, **كَسَاءَ**, such as is scanty in the yarn. (TA.)*

فَشَاشَ, like **فَطَامَ**, [indecl.,] means **فَاشَتْ** [i. e. *She who makes the wind to come forth from a skin, by loosing the tie round its mouth:* in the TA expl. only as signifying **عِنْدَ الْجَمَاعِ**, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) **فَشَاشَ** **فَاشَتْ** **مِنْ أَسْتِهِ إِلَى فِيهِ** [lit. *O woman discharging the confined wind of the skin, discharge thou its confined wind, from its anus to its mouth, i. e., from end to end,*] (Meyd, O, K,) which is a prov., (Meyd, O,) means **فَاشَتْ** [O woman] *do thou with it, or him, what thou wilt, for it, or he, has no means of self-defence* (Meyd, O, L, K) *nor of becoming altered;* and it is said in relation to an angry man who is not able to become altered: (L:) **فَشَاشَ** is the making the wind to come forth from a **وُطْبَ**. (Meyd.)

فَشَاشَ: see the next paragraph.

فَشَوْشَ A female slave who emits noiseless wind from the anus; as also **فَاشَتْ** [an evident mistranscription for **فَاشَتْ**: (IAqr, in TA:) [or] a woman from-whom wind issues on the occasion of **الْجَمَاعِ**: (IDrd, O, K, TA:) or, accord. to the K, applied to a woman, *sonum submissum genitalibus edens in congressu:* and also, applied to a man, *who glories, or boasts, vainly:* but these two explanations are there wrongly assigned: (TA:) the former of them applies to **نَجَاحَة**; and the latter, to **فَيُوشَ**; two epithets occurring, with **فَشَوْشَ**, in a verse of Ru-beh. (O, TA.) — And, applied to a woman, i. q. **خَلَابَة** [i. e. *Very deceitful*]: (O, CK, TA:) thus correctly, with **عَ**: in some copies of the K with **حَ**; and in others, with **جَ**. (TA.) — And A woman who sits upon the **جُرْدَان**. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies **مُنْشَرَّةُ الشَّحْبِ**, (S, O, K, TA,) meaning *Whose milk flows forth without its being drawn, by reason of the wideness of the orifice of the teat: or whose milk flows forth in separate jets, like the rays of the rising sun, into the vessel, so as not to make froth:* and **فَشَاشَ** signifies the quality, or state, that is denoted by this epithet thus applied. (TA.) — And A skin, such as is used for water or milk, *that sweats, or exudes moisture.* (O, K.) — See also **فَشَ**, in three places.

فَشِشَ The sound of a gentle emission of wind from the anus. (TA.) — And The sound of the skin of a viper when it moves along upon a dry, or rigid, substance. (TA.)

فَشَاشَ One who opens locks by artifice, (Mgh, Mṣb,) without their keys. (Mṣb.) — See also **فَشَ**, last sentence, in two places.

فَاشَتْ: see **فَشَاشَ** and **فَشَوْشَ**.

فَشَفَشَ: see **فَشَ**, second sentence.

فَشَاشَ A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) — See also **فَشَ**, last sentence.

مُنْفَشُ الْمُنْخَرَيْنِ A man inflated in the nostrils, with shortness and expansion of the cartilaginous portion of the nose, which are characteristics of the noses of the Zenj. (TA.)

فشا

1. **فَشَا**, (O, K,) aor. **فَشَا**, (K,) [inf. n. **فَشَا**;] as also **فَشَا**; *He magnified himself; or behaved proudly, or haughtily:* (O, K:) [or he gloried, or boasted: for] **فَشَا** is from **الْفَخْرُ**, (Ibn-Buzurj, O,) [or] syn. with **الْفَخْرُ**. (K.)

4: see what here precedes.

5. **تَفَشَا** *It (a thing) spread.* (S, O.) One says of a disease, **تَفَشَا بِيَهُم**, (AZ, S, O,) or **فَشِيَهُم**, (K,) [and **تَفَشَا**, and **تَفَشَى**,] *It spread among them:* (AZ, S, O, K:) and **تَفَشَا** *it became common, or general, or universal, among them.* (O.) — **تَفَشَا بِهِ** *He mocked at him, or derided him.* (O, K.)

فش

1. **فَشَحَ**, aor. **فَشَحَ**, (S, O, K,) inf. n. **فَشَحَ**, (A'Obeyd, TA,) *He parted his legs, or made an opening between them,* (A'Obeyd, S, O, K,) but less than is denoted by **تَفَاحَ**, (A'Obeyd, TA,) previously to making water; as also **فَشَحَ**, (S, O, K,) inf. n. **فَشَحَ**; (S, O;) or the latter signifies *he did so [much, i. e.,] in a greater degree than is denoted by the former verb:* (TA:) [and **فَشَحَ** and **فَشَحَ** signify the same:] and **فَشَحَ** [likewise] is syn. with **فَشَحَ** [signifying the same as **فَشَحَ**]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And **فَشَحَتْ** (T, TA) and **فَشَحَتْ** and **فَشَحَتْ** (T, O, TA,) as also **فَشَحَتْ**, with **حَ**, (IAqr, O,) are said of a she-camel, (T, O, TA,) meaning *She parted her [hind] legs widely, to be milked or to stale.* (T, TA.) — And **فَشَحَ عَنْهُ**, and **فَشَحَ** *He declined, deviated, or turned aside or away, from him, or it; like **فَشَحَ** and **فَشَحَ**.* (TA in art. **فَشَحَ**.)

2: see the foregoing paragraph, in two places.

5: see the same paragraph, in two places.

7: see the same paragraph.

فش

1. **فَشَحَ**, aor. **فَشَحَ**, (K,) inf. n. **فَشَحَ**, (TK,) *He (a man, TK) parted his legs, or made an opening between them;* (K;) like **فَشَحَ**; both mentioned by Th, on the authority of IAqr; (TA;) as also **فَشَحَ**, (K,) inf. n. **فَشَحَ**; and likewise with **جَ**, as mentioned by Th. (TA.) — And **فَشَحَ عَنْهُ**, and **فَشَحَ** *He declined, deviated, or turned aside or away, from him, or it;* (K;) and so **فَشَحَ** and **فَشَحَ**. (TA.)

2: see above, in two places: — and see also what here follows.

5. **نَفَسَتْ** *She (a camel) parted her [hind] legs widely*; syn. **تَفَاجَّتْ**; (K, TA;) [to be milked, or] to stale; as also **فَشَعَتْ**; (TA;) and so **اِنْشَمَتْ**. (K.) = **تَفَشَّحَ جَارِيَتَهُ** *He compressed his young woman.* (K.)

7: see the next preceding paragraph.

فَسَاح, [indecl.,] like قَطَامٍ, *The ضُبُع* [or *hyena*, or *female hyena*]. (K.)

فشع

1. فَشَّغَ (Ṣ, O, K,) aor. َ, (K,) inf. n. فَشْغٌ, (TA,) *It overspread it and covered it*; (Ṣ, O, K;) as also فَشَّغَ (K,) inf. n. تَفْشِيعٌ. (TA.) And فَشَّغَتْ said of the نَاصِيَةِ [or forelock (of a horse)], and of the قُصَّةَ [which has the same, or a similar, meaning], *It covered the eye.* (TA.) And فَشَّغَ *It* (a thing) *was, or became, wide and spreading*; as also اِنْفَشَعَ: and تَفَشَّغَتْ said of the غُرَّةَ [or blaze on a horse's forehead] is like فَشَّغَتْ [signifying *it was wide and spreading*]. (TA.) [See also 5.] — فَشَّغَهُ بِالسَّوْطِ (Ṣ, O, TA,) inf. n. as above, (Ṣ,) *He set upon him, or assailed him, or struck him, with the whip*, syn. عَلَاَهُ بِهِ (Ṣ, O, TA,) and ضَرَبَهُ بِهِ (TA;) and اِفْشَغَهُ بِالسَّوْطِ signifies in like manner *he struck him with the whip*; (Ṣ;) or so اِفْشَغَهُ السَّوْطُ (O, K.)

2: see 1, first sentence. — [Hence,] فَشَغَهُ النَّوْمُ, inf. n. تَفَشَّغَ, *Sleep came upon him and overpowered him*; (AS, O, K, °TA.); and *rendered him heavy, lazy, or torpid.* (O, TA.)

4: see 1, last sentence.

5. تَفْغَهَا, said of the lie-camel, *He overcame her, and mounted upon her*; namely, the she-camel. (O.) — And in like manner, تَفْغُهُ, said of debt, (O,) *It overcame him, and lay as a burden upon him.* (O, K.) — And, said of hoariness, i. q. تَشِيعُهُ and تَشِيمُهُ and تَسِيمُهُ [i. e. *It became abundant upon him, and spread*]: (IAar, TA:) or تَفْغُهُ said of hoariness, or of the blood, *it spread in him, and became abundant*: (K:) or this, said of hoariness, *it became abundant in him, and spread*: and, said of the blood, *it overcame him, and pervaded his body.* (S, O.) See also 1. تَفْغَ الْوَلَدُ, occurring in a trad., means *Children were, or became, numerous.* (O.) And in another trad. occur the words, مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَفْغَتْ, meaning [What is this judicial decision] that has spread abroad? (O: [and the like is said in the Mgh, in which the verb thus used is said to be from فُغِيَ signifying a certain plant:]) but this is differently related; some saying thus; and some, تَشَفَّتْ [q. v.]; and some تَشَفَّتْ [app. a mistranscription, perhaps for تَشَعَّبَتْ, q. v.]. (TA.) One says also, تَفْغَ الْخَيْرِ فِي بَنِي فَلَانٍ, i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — And تَفْغَ الْبَيُوتِ *He* (a man, S, O)

entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, * TA.) — And الرَّأۡةُ تَفۡسِخُ He devirginated the woman. (S, O, K: more fully expl. in all of these by the words دَخَلَ بَيْنَ رَجُلَيْهَا وَافْتَرَعَهَا.)

7. انفسع *It (a thing, TA) appeared, and became abundant.* (O, K, TA.) See also 1.

قُسْفَة A [substance like] cotton (*قُطْنَة*) [in the L (*قَصَبَة*)] in the interior of the reed, or cane: and also a substance that flies about from the interior of the *صَوْلَة* [in the O *صَوَّلَة*, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the *صَاصِلِي*; (O;) and this is that whereof the children of *El-'Irāk* eat the interior. (TA.) — And The [species of convolvulus called] *بَلَاب* [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.)

فَسَاغُ (S, [thus written in my copies and others also,] and so in the Mgh,) or فُسَاغُ and فُسَاغُ, (O, K, said in the former to be like صُرَاغُ and مُسَاغُ, and in the K to be like غُرَابُ and also with teshddeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed ع, (TA,) *A certain plant*, (S, Mgh, O, K,) [said by Golius to be the rough smilax,] *that spreads*, (S, K,) or *mounts*, (Mgh, O,) and *twines, upon trees*, (S, Mgh, O, K,) and *mars them*, (O, K, [in some copies of the latter of which it is mentioned in two places,]) and *has no leaves* [?]. (Mgh.)

فُشَاغٌ: see the next preceding paragraph. = Also *A piece of hide, or leather, with which a shin for water or milk is patched.* (O, K.)

فَسَاغُ: see فُسَّاغُ.

نَاصِيَةٌ فَاشِعَةٌ : see the following paragraph.

أَفْشَحُ A ram (K) whose horns go this way and that [app. meaning *widely*, or *dissimilarly*]. (O, K.) — And نَاصِيَةٌ فَشَعَاءُ A spreading forelock [of a horse]; (S, O, K;) as also فَاشِعَةٌ. (O, K.) — And رَجُلٌ أَفْشَحُ النَّبِيَّةِ A man having the fore tooth projecting. (Lth, O, K.) And أَفْشَحُ الْأَسْنَانِ Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.)

فشل

1. **فَتَلَ**, (S, O, Mṣb, K,) aor. ۛ, (O, Mṣb, K,) inf. n. **فَتْلٌ**; (S, O, Mṣb;) a verb of which exs occur in the Kur iii. 118 and viii. 48; and **فَتَّلَ**, aor. ۛ; and **فَتَّلَ**, aor. ۛ; two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-ān, and the latter agreeable with a reading of the same verse by El-Ḥasan El-Baṣrec; (O;) *He was, or became, cowardly*, (S, O, Mṣb, K,) and *weak*, (O, K,) or *weak-hearted*, (Mṣb,) and *flagging, remiss, or languid*, (K,) and *timorous*. (TA.) = **فَتَّلْتُ**, and **فَتَّلْتُ**, (O,) or **فَتَّلْتُ**, (K,* TA, [in

the CK **فَشَّتْهُ**, the pronoun relating to **النَّسْلُ** (,))
inf. n. **فَشَلَّ**; (TA;) and **اِفْشَتْنَتْهُ** (O, K, *TA,) thus accord. to the M as well as the O, (TA,) i. e. **مِفْشَلَهَا** (O,) or **فِشَلَهَا** (TA;) [in the K **اِفْشَلَّتْ** alone, i. e. without any complement, as though it were intrans.; or **اِفْشَلَّتْ**, which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and **تَفْشَلَّتْ** [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the **نِشْل** (K,) which is also called **مِفْشَل** (IAar, O,) meaning *She hung a ثَوْب [or piece of cloth]* (thus in the O, in the TA *her ثوب*,) upon the [camel-vehicle called] **هُودَج**, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the **قَوَاعِد** [or four pieces of wood that form a square frame upon which it is fixed (see its sing. **قَاعِدَة**)] this being [beneath her (see **نِشْل**)] so as to be to her] a preservative from the heads of the [curved picces of wood called] **أُحْنَاء** [pl. of **حَنْو** q. v.] and the [apparatus called] **أَقْتَاب** [pl. of **قَتَب** q. v.] and the knots of the cord called **عُضْم** [pl. of **عَصَا** q. v.]: (O, TA:) so says ISh. (TA.)

2 and 4: see the preceding paragraph.

5. **تَفَلَّ**, said of water, *It flowed.* (S, O, K.)
 = And *He took a wife* (ISh, O, K) **مِنْهُمْ** [from among them, probably meaning persons not of his own kindred: see **مَقْتُلٌ**]. (ISh, O.) = See also 1.

8: see 1, latter sentence.

فَتَل Weak; (S, O, K;) or weak-hearted; (Mṣb;) cowardly; (S, Mṣb, K;) flagging, remiss, or languid; (K;) and accord. to the K, فَتَل signifies the same, and one says, رَجُلٌ فَتَلٌ and فَتَلٌ فَتَلٌ; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says رَجُلٌ فَتَلٌ and فَتَلٌ فَتَلٌ; i. e., with ش in both and with س in both; not that it is with fet-ḥ in both and like فَتَلٌ: (TA:) [I find, however, فَتَلٌ mentioned in art. فَتَل in the K, and also, as from Ibn-'Abbād, in the same art. in the O; and as فَتَلٌ is agreeable with a general rule as part. n. of فَتَلٌ, I think it probably correct:] the pl. is أَفْتَالٌ, (S,) or فَتَلٌ, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to the Prophet by an Arab of the desert, (O,)

• وَلَا شَيْءٌ مِّمَّا يَأْكُلُ النَّاسُ عِنْدَنَا •
• سِوَى الْحَنْظَلِ الْعَامِيِّ وَالْعِلْبِزِ الْقَشَلِ •

الْعَلْبِزِ الْفَسْلِ آكَلُهُ is meant الْعَلْبِزِ الْفَسْلِ by the **الصَّعِيفِ**; (O, TA;*) the phrase being like **الشَّجَرَةِ الْمَعُونَةِ** in the **Kur** [xvii. 62], i. e., **آكُلُوهَا**: [so that the verse means, *And there*

is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak: (O, TA:) but it is also related with *فصل*, [i. e. *الفصل*], and thus does not need any paraphrastic interpretation. (TA.) — See also what next follows.

فَصْلٌ, (O, K,) or *فَصْلٌ*, (S,) [but said to be] with *kesr*, (O, K,) A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] *هُودَج*, (S,) which the woman puts beneath her in the *هُودَج*; (K:) or the curtain (*سِتْر*) of the *هُودَج*; as also *فَصْلٌ*. (IAqr, O, K.) [See a description thereof in the latter sentence of the first paragraph.]

فَصْلٌ: see *فَصْلٌ*, in four places.

فَصْلٌ: see the paragraph here following.

حَفَافَةُ The *حَفَافَةُ*; (K:) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any *مُحَوَّق* [or penis having a large glans]: (CK: in the text of the K as given in the TA, *مُحَوَّق*: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its *ل* is augmentative, like the *ل* in *عَبْدٌ* and in [the proper name] *زَيْدٌ*; but it may be from some other word than *فَصْلٌ*, though this has nearly the same meaning, [or, as is said in the TA in art. *فَصْلٌ*, both have the same meaning,] and, if so, the *ي* may be augmentative, which is more agreeable with analogy: (TA:) the pl. is *فَصَائِلٌ*, (K,) and *فَصَائِلٌ* is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jerceer. (TA.) — [The pl. *فَصَائِلٌ* signifies also a name of Certain trees. (K.) — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called *فَصَائِلٌ*.]

تَفْصِيلٌ Milk remaining in the udder: (Fr, O, K:) and so *تَفْصِيلٌ*. (Fr, O.)

مِفْصَلٌ: see *فَصْلٌ*. — Also One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak. (IAqr, O, K, TA.)

مِفْصَلَةٌ The *كِبَارِجَةُ* [i. e. *كِبَارِجَةُ*], (ISh, TA,) which is an arabicized word from the Pers. *كِرَاجِه*, in Turkish *قورصق* [also written *قورصق*, i. e. the *gizzard*, or the crop, of a bird]. (TK voce *مِفْصَلَةٌ* [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].)

فصل

1. *فَصْلٌ*, (aor. *يَفْصُلُو*, S,) inf. n. *فَصْلُو* (S, MA, Msh, K) and *فَصْلِي* (K) and *فَصْلُو*, (Msh, K,) It (a thing,

Msh, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) became revealed, disclosed, or divulged, (S, MA, Msh, K,) and spread. (S, MA, Msh, K.) — [It (a saying or the like) became common; or obtained extensively.] — *فَصَلَتِ الْهَائِيَةُ* The cattle pastured [at large], where they pleased. (Msh.) — *فَصَلَتْ عَلَيْهِ*, (TA in art. *ضَمِيع*), or *فَصَلَتْ عَلَيْهِ*, (TA in the present art.), or *فَصَلَتْ عَلَيْهِ*, (Ham p. 33,) said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin: (TA in art. *ضَمِيع* and in the present art.): or he took to doing an affair that did not concern him. (TA in art. *ضَمِيع*, and Ham p. 33.) — And *فَصَلَتْ أُمُورُ النَّاسِ* The affairs of the people became discomposed, or disordered; syn. *اِفْتَرَقَتْ*. (Msh.)

4. *اَفْصَاهُ* He revealed, disclosed, or divulged, it, (S, MA, Msh, K,) and spread it; (S, MA, Msh, K:) namely, a thing, (Msh,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — *اَفْصَاهُ* occurring in a trad., means God made, or may God make, his means of subsistence to be abundant. (TA in art. *ضَمِيع*.) — And *اَفْصَاهُ*, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.)

5. *تَفَصَّى* It (a thing) became wide. (S.) And *تَفَصَّتِ الْقَرْحَةُ* The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of thick purulent matter. (TA.) — *تَفَصَّاهُمْ*, and *تَفَصَّى بِهِمْ*, said of a disease, It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. *فَصْلٌ*].) — And *تَفَصَّى الْحَبْرُ فِي الْكَاغِدِ* The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.)

فَصْيَانٌ, accord. to the K, but in the book of Az [i. e. the T] *فَصْيَانٌ*, (TA,) A swoon (*غَشِيَةٌ*) that betides a man; termed in Pers. *فَسَا*: (K, TA:) mentioned by Lth. (TA.)

فَصَاءٌ The multiplication by propagation, and the numerousness, of cattle. (K.)

فَصِيَّةٌ sing. of *فَوَائِشُ*, (TA,) which signifies Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c. (S, K, TA.) Hence, (TA,) it is said in a trad., *فَوَائِشُكُمْ* *حَتَّى تَذَهَبَ فَحْمَةُ الْعِشَاءِ* [Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away]. (S, TA.) — Also A sleep which a person takes during a portion of the night, after which he rises. (TA.)

فصل

1. *فَصْلٌ*, [aor., accord. to rule, *فَصَلْ*, and inf. n.,

accord. to Golius, *فَصَلْ*,] † He separated it from (مِنْ) another thing; (S, A, K;) as also *فَصَلَهُ*: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also † the latter. (S.) — *فَصَلْ*, inf. n. *فَصِصٌ*: see 7. — *فَصَلُ الْجُرْحُ*, aor. *فَصَلْ*, inf. n. *فَصِصٌ*, (S, M, O, K,) like *فَزْ*; (S, O;) The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And *فَصَلُ الْعَرَقِ* The sweat exuded; (M, TA;) and so *فَزْ*. (TA.) — *فَصَلْ* said of the [locust, or cricket, called] *جُنْدَب*, (Sh, O, K,) inf. n. *فَصِصٌ* (M, O) and *فَصَلْ*, (M,) It uttered a sound. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. *فَصِصٌ*, (AA, O,) He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — And *فَصِصٌ* signifies also The being in a state of commotion; and twisting, or winding. (M.) — And one says, *مَا فَصَلْتُ فِي يَدِي شَيْءٌ*, (IAqr, M, O, K,) aor. *فَصَلْتُ*, (M,) Nothing remained, or became permanent, (IAqr, O, K,) or accrued, (M,) [in my hand,] مِنْهُ, [thereof, or therefrom]. (M.)

2. *فَصَصَ الْخَاتَمُ* [He set a *فَصَصَ* (q. v.) in the ring, or signet]. (A.) — *فَصَصَ بَعْضُهُ*, (A,) inf. n. *فَصِصٌ*, (O, K,) † He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.)

4. *اَفْصَاهُ مِنْ حَقِّهِ شَيْئًا* † He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.)

7. *اِنْفَصَصَ* † It became separated from (مِنْ) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. *اِنْفَرَجَ* [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., *فَصَلْ*, aor. *فَصَلْ*, inf. n. *فَصِصٌ*; for] *اِنْفَصَصَ* is syn. with *اِنْفَرَجَ*. (TA.) And [hence,] † He got out of or from (مِنْ) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And *اِنْفَصَصَتْ* *اِنْفَرَجَتْ* [i. e., app., I broke off from, or intermitted, speaking]. (L.)

8: see 1, in two places.

10. *مَا اسْتَفَصَّ مِنْهُ شَيْئًا* † He did not extract, get out, or elicit, from him, or it, anything. (S, K.)

R. Q. 1. *فَصَصَ* He told a narrative, or story, truly; (IAqr, K, TA;) as though from its *فَصَلْ*, [q. v.,] and *كُنْه*. (TA.) — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, O, K,) and quick therein. (Ibn-'Abbád, O.) — Also He fed a beast, or horse or the like, with *فَصِصَةً* [q. v.]. (M.)

R. Q. 2. *اَنْفَصَصُوا عَنْهُ*, (K, TA,) مِنْ حَوَالِيهِ, (O, TA,) They dispersed themselves, and took themselves away, from him, (K, TA,) from around him; and took fright, and ran away at random. (O, TA.)

فَصٌّ, of a ring, or signet, (S, M, A, Mṣb, K,) signifies [The stone, or gem, or] *what is set therein*, (Lth, M, L, Mṣb,) of a different substance therefrom; (Mṣb;) and is also written **فَص**, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Farábee; (Mṣb;) and **فَصٌّ**, (A, K;) all of which three forms are mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] **أَفْصٌ** (Lth, M) and [of mult.] **فُصُوصٌ** (S, M, A, Mṣb, K) and **فِصَاصٌ**. (Lth, M.) — [Also, Any gem, or similar stone, rare or common, and natural or factitious: and any hard stone cut for inlaying or for construction. — A die, such as is used in the game of tables, or backgammon: and an ossicle that is used in like manner: see **كُغْبٌ**.] — † A clove (سِن) of garlic; (Lth, A, O, K;) [and] so **فَصَّةٌ**. (S and L in art. سِن.) — † The yolk of an egg. (M, voce مَع.) — † The bubbles of water. (M.) — † What leaps, or leap, up, [i. e., the particles that leap up, in effervescence,] of wine. (M.) — † The black (حَدَقَة) of the eye: (M, K;) [or the pupil: for] you say, **عَرَفْتُ الْبَغْضَاءَ فِي فِصِّ حَدَقَتِهِ** [I knew vehement hatred in the pupil of the black of his eye]: and **رَمَوْهُ بِفُصُوصِ أَعْيُنِهِمْ** [they cast piercing glances at him with their eyeballs]. (A, TA.) — † A joint, or place of separation between two parts of an animal: (M, A:) or any joint, (AZ, M,) or any place of meeting of two bones, (ISk, S, Mṣb, K,) except [of] the fingers, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] **أَفْصٌ** (M) and [of mult.] **فُصُوصٌ** (S, M, A, Mṣb:) or, as some say, contradicting AZ, the **فُصُوصُ** are the **بَرَاجِرُ** and the **سَلَامِيَاتُ**: [see these two words:] (Sh, TA:) and ISh says, in the "Book of Horses," that the **فُصُوصُ** of the horse are the joints of the knee and pasterns, in which latter are the **سَلَامِيَاتُ**, these being the bones of the pasterns. (TA.) One says of a horse, **إِنْ فُصُوصَهُ لَظِمًا** [Verily his joints are hard; not flabby nor fleshy]. (S, A.) [And hence, app., from the place in which it is mentioned by Z in this art., the saying,] **فَلَانٌ حَزَّارٌ** [in a copy of the A, **حَزَّارٌ**; and in the TA, **ضَرَّارٌ**; but I have no doubt that the right reading is that which I have given; lit., Such a one is the great cutter of joints;] meaning, † Such a one is often right in his judgment, or opinion, and in his answer. (A, TA.) — Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from **فَصٌّ** in the first of the senses expl. above, accord. to IDrd; (Mṣr, cited in De Saacy's Chrest. Arabe, sec. ed. iii. 232; **فَصٌّ أَمْرٌ**) † The point upon which a thing, or an affair, turns, or hinges; or the point in which it is distinguished, or discriminated, from other things; syn. **مُفَصِّلُهُ**; (Abu-l-

'Abbás nbi suprā, S, Mṣb, K;) or **مَحْزُهُ**: (Mṣr ubi suprā:) [or its utmost point, or particular; syn. **مُنْتَهَاهُ**: (Mṣb in art. **فَصْل**, in explanation of **فَصْلٌ** [or its origin, or source; syn. **أَصْلُهُ**; (M; and Mṣr nbi suprā, and L;) and **مَخْرَجُهُ** **الَّذِي قَدْ خَرَجَ مِنْهُ**: (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. **حَقِيقَتُهُ**, (M, L, TA,) and **كُنْهُهُ**, i. e. **جَوْهَرُهُ**, and **نَبَاتَتُهُ**: (L, TA:) or its real, as opposed to its apparent, state; syn. **مَخْبَرُهُ**. (A, TA.) Hence the saying, (S, Mṣb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwám, (TA,) or of 'Abd-Allah Ibn-Jaṣfar Ibn-Abel-Tálib, (Mṣr ubi suprā, and TA,)

وَيَأْتِيكَ بِالْأَمْرِ مِنْ فِصِّهِ

† [And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without **و**; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, A, Mṣr, TA:) or he will tell thee the thing, or affair, distinctly. (Mṣb, TA.) You say also, **قَرَأْتُ فِي فِصِّ الْكِتَابِ كَذَا** [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, **فُصُوصُ الْأَخْبَارِ** [The most essential parts or particulars of narrations]. (A.)

فَصٌّ } see **فَصٌّ**, first signification.
فِصٌّ }

فَصَّةٌ: see **فَصٌّ**, former half.

فِصِصٌ [as an inf. n.: see 1. = Also] Date-stones (تَوَى) clean, as though oiled. (Ibn-'Abbád, O, K.)

فِصَاصٌ [A cutter, or an engraver, or a seller, of **فُصُوصُ**, or stones, or gems, for rings or signets]. (TA.)

فِصِصٌ: see what next follows.

فِصْفِصَةٌ (S, M, Mṣb, K) and **فِصْفِصٌ** (M) A certain plant; (K;) i. q. **رَطْبَةٌ** [a species of trefoil, or clover], (S, M, Mṣb,) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called **قَتٌ**: (Mṣb;) or i. q. **قَتٌ**: or **قَتٌ** in its fresh state: (M:) also written with **س**: (TA:) originally, (S, M,) in Pers., (S, M, K,) **إِسْفِيسْت**, (so in copies of the S,) or **إِسْفِيسْت**, (so in a copy of the S and one of the M) or **إِسْفِيسْت**, (K,) and so, accord. to the TA, in the handwriting of Az,) or **إِسْفِيسْت**: (CK:) pl. **فِصَافِصٌ**. (S, M, Mṣb.)

فِصَافِصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.)

الْفِصَافِصَةُ The lion. (O, K.)

فَصٌّ خَاتَمٌ مُفَصِّلٌ [A ring, or signet, having a **فَصٌّ** set in it]. (A.)

فَصَح

1. **فَصَحَّ**, (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. 2.] inf. n. **فَصَاحَةٌ**, (KL,) or **فَصَّحَ**; (Mz ubi suprā, on the authority of Er-Rághib;) or **فَصَّحَ**; (so in other copies of the K;) or the latter also; (A;) and **فَصَّحَ**; (A, K, Mz;) said of milk, *It became divested of the froth*, (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and *clear of its biestings*: (A:) or **فَصَّحَ** has this latter signification. (S, L, K.) And **فَصَّحَ**, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprā.) — And [hence] **فَصَّحَ**, (S, Mṣb, K, and Mz ubi suprā,) [aor. 2.] inf. n. **فَصَاحَةٌ** (S, K) and **فَصَّحَ**, (K,) † *He (a man) was, or became, good in his language, or dialect; a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see **فَصَاحَةٌ** below:]) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Mṣb:) or he [a man] was, or became, clear, perspicuous, or distinct, in speech, or language: and he (a foreigner) spoke Arabic intelligibly: but this signification seems to belong more properly to **أَفْصَحَ**, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in **فَصَاحَةٌ** [q. v.]; like **تَفَصَّحَ**: (K:) and he was, or became, eloquent; (L;) thus used as syn. with **بَلَّغَ** [from which it is properly distinct]. (MF.) = **قَدْ فَصَحَكَ الصُّبْحُ** [is said to mean] † Daybreak has become apparent to thee, and its light has overcome thee: (K, TA:) and some say, **فَصَّحَكَ**: [or,] accord. to Lh, **فَصَّحَهُ الصُّبْحُ** means daybreak came upon him suddenly. (TA.)*

2. **فَصَّحَ**: see 1, first sentence. — Also, † *He (a foreigner) made his tongue to speak Arabic.* (A.)

4. **انْفَصَحَ**: see 1, first sentence, in two places. — It is also said of urine, (K, TA,) as mentioned by IAsr, but not expl. by him, (TA,) meaning *It became clear, or free from turbidness*. (K.) — And **انْفَصَحَتْ** is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning *Her milk became free from admixture*; (K;) or *free from froth, and clear of its biestings*: (A:) or *her biestings ceased, and the milk came after*: (Lh, TA:) or *her biestings ceased, and her milk became free from admixture*. (S.) — And [hence] **انْفَصَحَ** signifies also † *He spoke with clearness*; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of **فَصَاحَةٌ** in the K, and the usage of this verb in numerous exs.; or with chasteness, or correctness;] as also **انْفَصَحَ الْكَلَامُ بِهِ** and **انْفَصَحَ بِهِ الْقَوْلُ**; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of **أَخْبَنَ**, &c.: (TA:) † *he spoke clearly, or plainly*, (A, K, *

TA,) to another; (A, TA;) without indistinctness, or without concealment: (TA:) [and] † he (a foreigner) spoke Arabic: (S, A, Mṣb:) or † spoke Arabic correctly: (ISK, Mṣb:) [and] † he (a man of barbarous or vitious or indistinct speech) spoke intelligibly. (L.) And one says, **الفصح في** **منطقه** † He (a child) began to speak intelligibly. (Ā, L.) And **الفصح فلان ثمر فصيح** † [He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rāghib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or he spoke clearly, or intelligibly, and then became chaste, or good and correct, or eloquent, in his speech, or language]. (A.) And **افصح** is also used in poetry as signifying † He (an animal not endowed with speech) uttered a sound, or cry, clearly. (L.) And one says, **افصح** **عن شيء**, inf. n. **إفصاح** [in this and the preceding senses], meaning † He explained a thing. (A, TA.) And **افصح عن مراده** † He showed or revealed [his desire or his meaning]. (Mṣb.) — Also † It (a thing) became clearly apparent, manifest, or evident. (K.) One says, **افصح الضبح** † The daybreak became clearly apparent; (A, K;) **الضح** the light of daybreak appeared. (S.) — And **افصح الرجل من كذا** † The man got clear out of such a thing; or escaped from it. (S, TA.) You say, **نفسح من شتائنا** † We shall get clear out of our winter. (A.) — And **أفصحوا** † They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called **الفصح** [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.) [And said also of Jews, meaning They celebrated the Passover: see **الفصح**.]

5. **نفصح** † He affected (**تكلّف**) the faculty, or quality, of **فصاحة** [q. v.] (S, A, TA) **في كلامه** [in his speech]; as also **تفصّح**: (S:) or he made use of the faculty of **فصاحة**: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to **تفصّح**,] he affected a resemblance to those endowed with that faculty; [or made a show of **فصاحة**;] like **تَحَلَّمَ** as meaning “he made a show of **الحلم**” [i. e. “forbearance,” &c.; in which sense **تَحَلَّمَ** is more commonly used]. (TA.) See also 1, latter part.

6: see the next preceding paragraph, in two places.

10. **استفصّح** † He deemed it **فصيح** as meaning chaste, or free from barbarousness, &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. **بنى**. — **استفصّحته عن كذا** † [I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. **سبح**.)

فصيح: see **فصح**.

فصح: see **فصح**, first sentence. — Also † A day cloudless by reason of cold; (ISh, T, TA;) or a day without clouds and without cold; as also **مفصح**. (K.) — And **الفصح** [or **عيد الفصح**] (vulgarly pronounced **الفصح**, ISK, Mṣb) † The festival of the Christians, (S, A, Mṣb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Mṣb,) after having fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called **الفصح**; thus with **س** and **خ**: more properly called **عيد الفطير**:] pl. **فصوح**. (Mṣb, TA.)

فصح Milk divested of the froth, (S, A,) and clear of its biestings: (A:) or milk that has come after the ceasing of the biestings; as also **فصح**. (Lh, TA.) — [And hence, † Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech: (see **فصاحة**, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of words, with **فصاحة** (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed; syn. **مُعَرَّب**: (L:) [and sometimes it means] eloquent; syn. **بليغ** [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with **فصاحة** (which see again) in language: or] clear, perspicuous, or distinct, in speech, or language; as also **فصح**: (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like **عَدَن**: (TA:) [and sometimes it signifies] eloquent; syn. **بليغ** [respecting which see what precedes]: (S, A:) or **مَنْطَلِقُ اللِّسَانِ** [i. e. free from impediment of the tongue, or eloquent, or chaste,] in speech, who knows how to distinguish what is good in language from what is bad: (TA:) the pl. as applied to men is **فَصَحَاءٌ** and **فَصَاحٌ** and **فَصَح**, (K, TA,) the last formed in the manner of the broken pl. of a subst., like **قُضِبٌ** pl. of **قُضِبٌ**: (Sb, TA:) the fem. is **فَصِيحَةٌ**; of which the pl. is **فَصَاحٌ** and **فَصَائِح**. (K, TA.) And you say **رجل فصيح** † A man whose tongue speaks Arabic correctly. (Mṣb.) And **فصح لسان فصيح** i. q. **طلق** † [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or † an eloquent tongue. (A.) And **فصح** signifies also † Any one having the faculty of speech; (S;) [i. e.] a human being: (TA:) **أعجم** meaning that which is “destitute of the faculty of speech;” (S;) [i. e.] “a beast;”

as also **صامت**: whence the saying, **لَهُ مَا لِفَصِيحٍ** † [as though meaning He has property consisting of human beings and of beasts: but see **صامت**]. (TA.) And it also occurs in poetry as meaning † Clear, applied to the cry of an ass. (L.)

فصاحة, [an inf. n. of **فصح**, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies † Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech]; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.); a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazwenee in the “Eedāh,” cited in the same نوع of the Mz:) and in language [in general], freedom from weakness of construction (**ضعف التّأليف** q. v.) and from incongruity of words, combined with **فصاحة** in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with **فصاحة** in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agrecably with an explanation of **فصح** in the S and A &c.] it is sometimes used as meaning eloquence; syn. **بلاغة** [from which it is properly distinct]. (MF.)

أفصح [More, and most, chaste, as meaning free from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue]. (Jel.)

أفصحية The quality of being more, and most, chaste, as meaning free from barbarousness; &c.]

مفصح [or as a n. of place from **أفصحوا** (see 4, last two sentences)] A place where the Christians celebrate the festival called **الفصح** [or Easter]. (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.]

مفصّح: see **فصح**. — Also Anything clearly apparent, manifest, or evident. (S.)

فصد

1. **فصد**, (S, O, K,) aor. -, (K,) inf. n. **فَصَدَ** (S, O, K) and **فَصَادَ**, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K;) as also **أفصد**. (S, K.) — And **فَصَدَهُ**, aor. -, inf. n. **فَصَدَ** (M, L, Mṣb) and **فَصَادَ**, (M, L,) or the latter is a simple subst., (Mṣb,) He cut, or slit, [or opened,] it, namely, a vein. (M, L.) [And app., accord. to

the Mṣb, *He bled him by opening a vein*; agreeably with what here follows.] And one says also, *فَصَدَ النَّاقَةَ* *He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ].* (M, L.) — *لَمْ يُحْرَمَنَّ فَصْدَ لَهُ* *He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained,* (M, A,* K,) is a prov.; (S, M, A, O;) فَصْدٌ being for فَصَدَ, (S, M, O, K,) like ضَرْبٌ for ضَرَبَ, and قَتَلَ for قَتَلَ; (M;) and some, also, say *فُزِدَ*; (S, M, O, K;) for every quiescent ص before د may be changed into ز; and every movent ص before د may have somewhat of the sound of ز given to it, (S, M, O,) but may not in this case be altogether changed into ز; so that for *صَدَفَ* and *صَدَرَ* you may not say *زَدَرَ* and *زَدَفَ*: (M:) some, also, say *مَنْ فَصَدَ لَهُ*, with ق, meaning *مَنْ أُعْطِيَ فَصْدًا* i. e. [who has been given] a little: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, “I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me;” whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaḥṣūb, M, O, L, K.) [See فَصِيدٌ.] — One says also, *فَصَدَ لَهُ عَطَاءٌ*, (O, L, K,) aor. -, inf. n. فَصَدَ, (L,) meaning *He apportioned to him a gift, or stipend, and caused it to be transmitted to him.* (O, L, K.)

2. *رَأَيْتُ فِي الْأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ* means *I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent.* (ISh, O, L, K,* [Here تَفْصِيدًا is a pass. inf. n., used as a subst.]) — And تَفْصِيدٌ, also, signifies *The macerating [a thing] with a little water.* (ADk, O, K.)

4. *انْفَصَدَ الشَّجَرُ*, and *انْفَصَدَ*, *The trees opened their gems,* (M, K,) and *disclosed the extremities of their leaves.* (M.)

5: see 7. [Hence,] *تَفْصَدُ جَبِينَهُ عَرَقًا* *His جَبِينٌ [i. e. forehead, or side of the forehead,] flowed with sweat:* (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his جَبِينٌ flowed. (M.)

7: see 4. — Also, and *تَفْصَدُ*, *It flowed:* (S, O:) or both signify *it flowed in small quantity*; said of blood. (A.) — See also what next follows.

8. *He (a man) had his vein cut [or opened]*; Bk. I.

i. e. *he had blood taken from him by the opening of a vein*; and so *انْفَصَدَ* as used in the present day]. (Lth, L, Mṣb.)* — See also 1, first sentence.

فَصِيدَةٌ: see فَصِيدَةٌ.

فَصَادَ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying *The act of bleeding by opening a vein.*] (Mṣb.)

فَصِيدٌ and مَفْصُودٌ *A vein slit [or opened].* (M, K.) — And both signify also *A man bled by the opening of a vein.* (TK.) — Also, the former, *Blood* (S, M, O, L, K) *obtained by the cutting [or opening] of a vein* (S, O, L) *of a camel*, (L,) *and put into a gut*, (S, M, O, K,) *in the Time of Ignorance*, (M,) *and broiled:* (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A,* L,) and to give it to the guest to eat, in a season of dearth. (S, O,* L.)

فَصِيدَةٌ *Dates kneaded and mixed with blood*; (Ibn-Kuthweh, O, L, K;) as also *فَصِيدَةٌ*; (O, K;) thus termed by Ibn-'Abbād: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.)

فَصَادَ *A phlebotomist, or bleeder.* (MA. [See also what next follows.])

فَاصِدٌ [*Bleeding, or (like فَصَادٌ) one who bleeds, by opening a vein.*] (Mṣb.) — And الْفَاصِدَانِ signifies *The place [or the two places] of the running of the tears upon the cheek.* (O.)

اِعْصَبْ مَفْصِدَهُ [*Bind thou his place of blood-letting.*] (A.)

مَفْصِدٌ [*A lancet;*] *the instrument with which a vein is slit [or opened].* (O, Mṣb, K.)

مَفْصُودٌ: see فَصِيدَةٌ.

مُتَفَصِّدٌ: see what follows.

مُتَفَصِّدٌ and مُتَفَصِّدٌ *Flowing*; (M, K;) *running*: (K:) [or *flowing in small quantity*: see 7.]

فَصع

1. فَصَعَ, aor. -, (Lth, O, K,) inf. n. فَصَعٌ, (Lth, S, O,) *He squeezed, or pressed, a fresh ripe date, (Lth, S, O, K,) with his two fingers [or his thumb and a finger], (Lth, O,) so that it should become divested of its skin*; (Lth, S, O;) and in like manner, a fig: (Lth, O:) or *he made it* (i. e. a fresh ripe date) *to come forth from its skin*, (A'Obeyd, O,) [to which SM adds, as from A'Obeyd,] *in order that it might ripen quickly.* (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) — And *He rubbed a thing with his two fingers, (in the K, erroneously, with his finger, TA,) in order that it might become soft, and open so as to disclose what was in it.* (IDrd, O, K, TA.) — And *He pulled or stripped, or put off, [a garment or the like].* (O, TA.) You say, *فَصَعَ عَنْ رَأْسِهِ* (O, K) *He removed, or took off, his turban from his head.* (O, K.) — Said of a boy [not yet circumcised], *He withdrew his*

prepuce from his glans; and so *فَصَعَ*. (S, O, K.) — فَصَعَتْ said of a mare; *She disclosed and concealed alternately her vulva on the occasion of staling.* (Ibn-'Abbād, O, K.) — فَصَعَ لِي بِكَذَا, (K,) inf. n. فَصَعٌ, (TA,) *He gave to me such a thing*: (K:) [or] *فَصَعَ لِي بِحَقِّي*, inf. n. فَصَعٌ, *he gave to me my right, or due*: (Ibn-'Abbād, O:) and فَصَعَ لَهُ بِأَنْهَالٍ *he gave to him the property*; as also *فَصَعَ*. (K.)

2. تَفْصِيعٌ, inf. n. فَصَعْتُهُ مِنْ كَذَا, *I made it to go, or come, forth from such a thing.* (IAḥr, S, L, TA.) — See also 1, last sentence, in two places. — Accord. to Lth, فَصَعَ, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means *He emitted wind from the anus with a sound: or without a sound.* (K.)

7. انْفَصَعَ *It went, or came, forth from a thing*; or *was made to do so*; quasi-pass. of فَصَعْتُهُ مِنْ كَذَا (S.)

8. اِفْتَصَعْتُ مِنْهُ حَقِّي *I took from him my right, or due, (O, K,*) all of it, (K,) by force, (O, K,) not leaving of it anything*: (O:) or *I took from him my right, or due, all of it, on the spot.* (S, O.) — See also 1, latter half.

فَصَعَةٌ *The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised.* (T, TA.)

فَصَعَانٌ *Having the head always uncovered, by reason of heat and inflammation.* (IAḥr, O, K.)

أَفْصَعٌ *A boy having the prepuce appearing* (S, O, K) *withdrawn from the glans.* (S, O.) — And الْفَصْعَاءُ [scm. of الْأَفْصَعُ] signifies الْفَارَةُ [app. as n. un., or fem., of الْفَارُ q. v.; but it may here have some other of the meanings expl. in art. فَار]. (IAḥr, K.)

فصل

1. فَصَلَ, (S, M, O, Mṣb, K,) aor. -, inf. n. فَصَلٌ, (M, Mṣb, K,) *He separated, or divided, (S, O, Mṣb, K,) and put apart, (Mṣb,) a thing, (S, O, Mṣb,*) عَنْ غَيْرِهِ [from another thing], (Mṣb,) and* *فَصَلَ مِنْ بَعْضٍ* [or *عَنْ بَعْضٍ* i. e. *part thereof from part*]. (M and TA in art. مِيز.) And (K,) *He made a separation, or partition, (M, K, TA,) between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rāghib: (TA:) and* *فَصَلَ الْحَدَّ بَيْنَ الْأَرْضَيْنِ*, [aor. and] inf. n. as above, *The limit, or boundary, made, or formed, a separation between the two lands*: (Mṣb:) and *فَصَلْتُ بَيْنَ الْقَوْمِ* *I made a division, or separation, between, or among, the people, or party.* (O.) — [Hence,] *فَصَلَ الرَّصِيعَ عَنْ أُمِّهِ*, (S, Mḡl, O,) or *عَنِ الرَّضَاعِ* (M, K) aor. as above,

(M, K,) inf. n. **فَصَّلَ** (S, O,) or **فَضَّلَ**, and the former is a simple subst., (M, K,) or both, (Mgh.) *He weaned [the suckling from his mother, or the young infant from sucking the breast]*; (S, M, Mgh, O, K;) as also **فَضَّلَهُ**: (S, M, O:) or **فَضَّلَ الْمَرْأَةَ وَضَعَهَا**, inf. n. **فَضَّلَ**, and **فَضَّلَ** is the subst., *the woman weaned her suckling*. (Mgh.)

— Hence also, i. e. from **فَضَّلَ** as first expl. above, **فَضْلُ الْخُصُومَاتِ** *The deciding of litigations, altercations, or disputes*: like **فَضْلُ الْخُطَابِ**: (Mgh:) or this latter means *distinct, or plain speech*; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or *such as decides, or distinguishes, between what is true and what is false*, (Ksh ibid., Mgh, O, K,) and *what is sound and what is corrupt*, (Ksh, Mgh,) and *what is correct and what is erroneous*: (Ksh:) or *such as decides the judgment, or judicial sentence*: (Er-Rāghib, TA:) or *the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged*; (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alce: (Ksh:) or *the [using of the] phrase* **أَمَّا بَعْدُ**. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art. **الْفَصْلُ** in the Kur xlii. 20 means *The sentence of God's deciding between mankind on the day of resurrection*, (O,) which is called **يَوْمَ الْفَصْلِ**. (TA.) And **الْفَضْلُ** [alone] means *The deciding judicially between what is true and what is false*; (M, O, K;) and, (O, K,) sometimes, (O,) so **الْفَيْضُ**; (S, O, K;) or this latter is [a simple subst., i. e.] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) **هَذَا يَوْمَ الْفَصْلِ** in the Kur xxxvii. 20 and 21, means [This is the day of requital:] *this is the day wherein a decision, or a distinction, shall be made (يُفَصَّلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that wherein God will favour his servant the Muslim*. (M.) And **إِنَّ رَبَّكَ هُوَ يُفَصِّلُ بَيْنَهُ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ**, in the Kur xxxii. 25, means [Verily thy Lord] *He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion*. (Bd.) And one says also **فَضَّلَ الْحُكْمَ** [He decided the judgment, or judicial sentence]. (M.) **فَضَّلَ النَّظَرَ**, in the K, is a mistake: see 2. (TA.) — **فَضَّلَ مِنَ النَّاحِيَةِ** (S, O,) or **فَضَّلَ مِنَ الْبَلَدِ** (K,) or **عَنْ بَلَدٍ كَذَا**, aor. 2, (M,) inf. n. **فَضُولٌ** (M, K,) *He went forth [from the part of the country, or from the town or country, or from such a town or country]*. (S, O, K.) And **فَضَّلَ الْعَسْكَرُ عَنِ الْبَلَدِ** [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawāḥah, **كَانَ أَوَّلَنَا فَضُولًا**

i. e. *He was the first of us in going away (أَنْفَصَلَ) from his house and his family and the last of us in returning to [it and] them*. (Mgh.) And **فَضَّلَ فُلَانٌ مِنْ عِنْدِي**, inf. n. **فَضُولٌ**, *Such a one went forth [from my presence or vicinage, or from me]*. (TA.) And **فَضَّلَ مِنِّي** **كِتَابٌ إِلَيْهِ** [A letter] *passed from me to him*. (TA.) Thus the verb is intrans. as well as trans.; its inf. n. when it is trans. being **فَضَّلَ**; when intrans., **فَضُولٌ**. (TA.) — And **فَضَّلَ الْكُرْمُ** *The vine put forth small grapes, resembling lentils or a grain similar thereto*. (M, K.)

2. **فَضَّلَ النَّظَرَ** (M, TA,) thus correctly, with toshdeed, but in the K **فَضَّلَ**, like **نَصَرَ**, (TA,) [inf. n. **تَفْصِيلٌ**,] *He put between every two of the string beads [or pearls] a bead such as is termed مُفَصَّلٌ [q. v., or what is described voce as an epithet applied to a necklacc]*. (M, K, TA.) — And **فَضَّلْتُ الشَّيْءَ** inf. n. **تَفْصِيلٌ**, *I made the thing to consist of distinct portions or sections*. (Mgh.) — And **فَضَّلَ الشَّاةَ**, (inf. n. as above, TA,) *He (a butcher) divided the sheep, or goat, into limbs, or members*. (S, O, TA.) — [Hence **فَضَّلَ** means also *He cut a piece of cloth for a garment: and he cut out a garment*: — whence **تَفْصِيلٌ** means *The cut of a garment*. (See also De Sacy's Chrest. Ar., sec. ed., i. 86-7.)] — And [hence, likewise,] **تَفْصِيلٌ** also signifies [The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous; i. q. **تَبْيِينٌ**. (S, O, K.) **فَضَّلْنَاهُ** in the Kur vii. 50 [referring to the book of the Kur-ān] means **بَيَّنَّاهُ** [Which we have made distinct, &c.]: or, as some say, *whereof we have divided the verses by means of the فَوَاصِلُ [pl. of **فَاصِلَةٌ**, q. v.]. (TA.)*

3. **مُفَاصَلَةٌ** (S, K, TA,) inf. n. **فَاصِلٌ شَرِيكُهُ**, (TA,) *He separated himself from his partner, with the latter's concurrence*; syn. **بَايَنَةٌ** (K, TA,) and **فَارَزَةٌ**. (S and O and K in art. **فَرَزَ**.)

7. **انْفَصَلَ** *It became separated, or divided*, (S, M, O, Mgh, K,) and *put apart*. (Mgh.) — [And *He went forth, or away*; like the intrans. **فَضَّلَ**.] See 1, near the end.

8: see 1, former half. — **انْفَصَلَ النَّخْلَةُ عَنْ مَوْضِعِهَا** *He transplanted the palm-tree*. (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called **فَضْلَةٌ**. (TA.)

فَضَّلَ inf. n. of the trans. v. **فَضَّلَ** [q. v. passim]. (M, Mgh, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of **فَضُولٌ**. (S, O.) — *A separation, division, or partition, between two things*. (M, K.) — The

place of the **مَفْصِلُ** [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a **وَضَلٌ** [or limb, in the CK, erroneously, **وَضَلٌ**]. (Lth, O, K.) See also **مَفْصِلٌ**. — As used by the Bagrees, [in grammar,] it is [A disconnector] like **عِمَادٌ** as used by the Koofoes: (O, K:) thus in the saying in the Kur [viii. 32], **إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ** [lit. *If this, it, be the truth from Thee*], **هُوَ** is termed **فَضْلٌ** and **عِمَادٌ**, [more commonly the former,] and **الْحَقُّ** is in the accus. case as being the predicate of **كَانَ**. (O.) — Also sing. of **فَضُولٌ** in the phrase **فَضُولُ السَّنَةِ** [The four divisions of the year; namely autumn, winter, spring, and summer], expl. in art. **زَمَنٌ**. (Mgh: see **زَمَنٌ**.) — And *A division, or section, of a باب [or chapter]*; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure **مَنْعُولٌ** or that of the measure **أَصْلٌ**. (MF, TA.) — And *The contr. of أَصْلٌ* [as denoting relationship]: there are **أَصُولٌ** of relationship and **فَضُولٌ** thereof; [the former meaning the stocks and] the latter meaning the branches. (Mgh. [See also other explanations of **فَضَّلَ** as opposed to **أَصْلٌ** under the latter of these words.]) — [It is also used as an epithet.] One says **قَوْلٌ فَضَّلٌ** *A true say or saying*; (M, K;) not *false*: thus in the Kur [xxxvi. 13]: (**بَلْ**;) or **فَضَّلٌ** there means *distinguishing between what is true and what is false*; and relates to the Kur-ān [itself]. (Ksh, Bd, Jcl.) And it is said of the speech of the Prophet that it was **فَضَّلٌ لَا نَزْرٌ وَلَا هَذَرٌ** (O, TA, but in the latter **هَذَرٌ** [to assimilate it in form to **نَزْرٌ**], meaning *Distinct*, (O, TA,) clear, or plain, distinguishing between what is true and what is false; (TA;) not little nor much. (O.) — And *A general طَاعُونٌ* [i. e. plague or pestilence]. (TA.)

فَضْلَةٌ *A transplanted palm-tree*; (AHn, M, K;) *a young palm-tree removed from its place of growth* [meaning from its mother-tree]: pl. **فَضَلَاتٌ**. (TA.) See 8.

فَضَّلَ an inf. n., (S, Mgh, O,) or a simple subst., (M, Mgh, K,) *The weaning of a sucking infant*. (S, M, Mgh, O, Mgh, K.) It is said in the Kur [xvi. 14], **وَحَمْلُهُ وَفَصَالُهُ ثَلَاثُونَ شَهْرًا**, (O, TA,) meaning *And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months*. (TA.) And one says, **هَذَا زَمَنُ فَصَالِهِ** *This is the time of the weaning of him*. (Mgh.)

فَضِيلٌ *A young camel when weaned from his mother*: (S, M, Mgh, O, K, TA:) and sometimes *such a young one of the bovine kind*: (TA:) [and by a proleptic application,] *a young camel* [in a general sense], because he is, or will be, weaned from his mother: (Mgh:) [in the T, voce **حَوَارٍ**,

and in other lexicons &c., it is applied to a *young, newly-born, camel*: and in the L, voce *سُخْد*, to a *fetus in a she-camel's belly*: see an ex. of its meaning a *young sucking camel* (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce *خَسَفَ*: the pl. is *فُضْلَان*, (Sb, S, M, Mgh, O, Msh, K,) agreeably with rule, (Sb, M,) and *فُضْلَان*, (Sb, Fr, M, Msh, K,) formed by likening the sing. to *فُضْل*, of which *غُرْبَان* is a pl., (Sb, M,) and *فُضْلَان*, (Sb, S, M, Msh, K,) as though it were an epithet, (Sb, M, Msh,) like *كَرِيم*, of which *كَرَام* is a pl.: (Msh:) and the female is termed *فُصَيْلَة*. (M, K.) — Also *أ حَائِط* [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, *وَتَقَوَّأُوا سُوْرَ الْمَدِينَةِ بِكِبَائِشٍ وَفُصَيْلٍ* [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — And *أ piece of stone*; of the measure *فَعِيل* in the sense of the measure *مَفْعُول*. (TA.)

فُصَيْلَة *أ piece of the flesh of the فَخَذ* [or thigh]: (Hr, IATH, O, K, TA:) or, accord. to Th, (O, in the K “and”) *أ piece of the limbs, or members, of the body*. (O, K, TA.) — And *أ man's nearer, or nearest, رَفِيق*, (S, M, O, K) and *عَشِيرَة*, (M, K) [i. e. *kinsfolk*, or *tribe*, &c.]: or [some] of the nearest of the *عَشِيرَة* of a man: from the first of the significations mentioned in this paragraph: (IATH, TA:) it signifies *less than the فَخَذ*: (Mgh, Msh:) or *less than the قَبِيلَة*: (TA:) [see *شُعْب* in two places:] or the nearest to him of the *أَبَاء* [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-Abbās [one of Mohammad's paternal uncles] was called *فُصَيْلَة النَّبِيِّ*: the term is like the *مَفْصِل* in relation to the human foot. (TA.) *جَاءُوا بِفُصَيْلَتِهِمْ* means *They came, all of them, or all together*. (S, O.)

فُضِّلَ an epithet applied to a man, (O,) *Who praises men much in order that they may bestow upon him*: an adventitious, not indigenous, word: (O, K:) [and] *loquacious in every place*. (MA.)

فَاصِلٌ [as an act. part. n.] *Separating; dividing; or making a separation, or partition*. (Msh.) — It is said in a trad., *مَنْ أَتَفَقَّ نَفَقَةً فَاصِلَةً*, (S, O, K,) meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, *such as he cuts off from his property*. (TA.) And one says *كَلَامٌ فَاصِلٌ* (K and TA in art. *فَرَز*) and *فُيْضِلٌ* (A ibid.) 4. *قَارِزٌ* (O and K, and TA ibid.) i. e. *Discrimi-*

nating language. (TA ibid.) And *حُكْمٌ فَاصِلٌ* and *فُيْضِلٌ* [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, *فُكُومَة فَاصِلَة*: and *طُعْنَة فَاصِلَة* [An act of piercing or thrusting with a spear or the like] that decides between the two antagonists. (M, K, TA.) As an epithet applied to God, *الْفَاصِلُ* means *The Decider between the خَلْق* [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.)

فُيْضِلٌ: see 1, near the middle. It also signifies *أ cut, or severance*, (O, TA,) such as is complete, (TA,) between two persons. (O, TA.) — And it is also an epithet: see *فَاصِلٌ*, in four places. — And [hence] it signifies *أ judge, one who decides judicially, an arbiter, or arbitrator*; (S, O, K;) and so *فُيْضِلِي*: (Ibn-'Abbād, O, K:) in the Expos. of the “*Miftāh*” [of Es-Sekkakee] by the seyyid [El-Jurjānee] it is implied that it is in this sense a tropical intensive appellation. (TA.)

فَاصِلَة *أ bead* [or a bead of gold or a gem] that forms a separation, or division, between the pair of [other] beads [i. e. between every two other beads] in a string thereof. (M, K. [See also *مَفْصَلٌ*].) — And [hence] *فَوَاصِلُ*, of which it is the sing., *† The final words of the verses of the Kur-ān*, (O, K,) and *of the clauses of rhyming prose* [in general], (Msh and K and TA in art. *سَجْع*), that are like the rhymes of verses; (O and K in the present art, and Msh and TA in art. *سَجْع*;) and [the final words] of verses. (TA in art. *سَجْع*.)

فُيْضِلِي: see *فُيْضِلٌ*.

مَفْصِلٌ *Any place of meeting* [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also *فُضْلٌ*: (M, K:) *أ single one of the مَفَاصِلُ of the limbs or members*: (S, O, Msh, K:) [a joint such as the elbow and knee and huckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it:] in a trad. in which it is said that the metacarpal for any *مَفْصِل* of a human being is the third of the metacarpal for the [whole] finger, it means the *مَفْصِل* of any of the fingers or toes; i. e. the portion between any *أُصْبَاتَانِ* [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the ungual portion, or portion in which is the nail; for the word is here applied to denote any of the phalanges with the flesh that is upon it: in the T &c., in art. *نَمِل*, one of the explanations of *الْأُصْبَاتُ* is “the *مَفْصِل* in which is the nail”]. (TA.) — And [hence] one says, *يَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ*, *† [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ قَصَبِهِ, q. v.;) or], from its utmost point or particular, i. e., مِنْتَهَاهُ. (Msh.) [This saying may be originally a hemistich, thus:*

وَيَأْتِيكَ بِالْأَمْرِ مِنْ مَفْصِلِهِ

like the similar saying ending with *قَصَبِهِ*.] — In the following saying of Abou-Dhu-eyb, [the former half of which I give from art. *طُفْل* in the S, the latter half only being cited in the present art. in the S and M and O,]

• وَإِنْ حَدِيثًا مِنْكَ لَوْ تَبَذَّلْتَهُ
• جَنَى التَّحْلِ فِي أَتْبَانِ عَوْدٍ مَطَائِلِ
• مَطَائِلِ أَتْبَانِ حَدِيثٍ نَتَاجَهَا
• نَشَابُ بِمَاءٍ مِثْلَ مَاءِ الْمَفَاصِلِ

[And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the مَفَاصِلِ, (which is pl. of *مَفْصِلٌ*, S, O) signifies (accord. to As, S, O) the place of separation († *مَفْصَلٌ*) of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof is clear, (S, M, O,) and glistens, (وَيَبْرِقُ, S, O,) or and is shallow; (وَيَبْرُقُ:) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies hard stones (M, K) compactly disposed, or heaped up: (M, K: in the former, *مُتَرَاصِفَة*: in the latter, *مُتَرَاكِبَة*: and (M, K) it is said to signify (M) what is between two mountains, (M, K,) consisting of sand and crushed pebbles, the water whereof is clear: (K:) or, accord. to AO, the water-courses of a valley: (O:) accord. to Abu-l-'Omeythil, the clefts in mountains, from which water flows; and only said of what are between two mountains: in the T, the *مَفْصِل* is said to be any place, in a mountain, upon which the sun does not rise: (TA:) and it is said that *مَاءُ الْمَفَاصِلِ* means what flows from between the two joints (مِنْ بَيْنِ الْمَفْصِلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is *مَفْصِلٌ*: (M:) AA says that the *مَفَاصِل* in the verse are the *مَفَاصِلُ of the bones*; and that it likens that water to the *مَاءُ of the flesh*: (O, TA:) and IAgar says the like thereof. (TA.)

الْمَفْصِلُ + *The tongue*; (S, M, O, Msh, K;) as being likened to an instrument. (Msh.)

عَقْدٌ مَفْصِلٌ *أ necklace between every two pearls* [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a *شَذْرَة* [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — *آيَاتٌ مَفْصَلَاتٌ*, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — And *الْمَفْصَلُ* is an appellation of *The portion of the Kur-ān from [the chapter entitled] الْحَجَرَاتُ* [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from *الْجَانِيَة* [ch. xlv.]: or from *الْقِتَالُ* [ch. xlvii.]:

or from قَاف [ch. l.]: or from الصَّافَات [ch. xxxvii.]: or from الصَّف [ch. lxi.]: or from تَبَارَكَ [ch. lxvii.]: or from فَتَحْنَا [ch. xlviii.]: or from سَبَّحَ اسْمَ رَبِّكَ [ch. lxxxvii.]: or from الضَّحَى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Msb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المَنَانِي (TA.)

مُنْفَصِل: see مَفْصِل, latter half.

فَصْر

1. فَصَمَهُ, (S, M, Msb, K,) aor. َ, (M, Msb, K,) inf. n. فَصْرٌ, (S, M, Msb,) *He broke it* (S, M, Msb, K) *without separating*: (S, M, Msb:) [i. e. *he cracked it*:] and فَصَمَهُ [he cracked it much, or in several places], (M, TA,) inf. n. فَصْمٌ. (TA.) And فَصَرَ الْخُرُوزَةَ [He cracked, or tore without separating, the seam, or suture, of a skin]. (K and TA in art. خرم: in the CḲ فَصَرَ and الْخُرُوزَةَ.) الْفَصْرُ, with ق, signifies "the breaking so as to separate. (TA.) — See also 4. — فَصَرَ, said of a house, or tent, (K,) or of the side thereof, (M,) *It became thrown down, or demolished*. (M, K.) — And وَصَرَ signifies *A thing's being cracked*. (A'Obeyd, TA.)

2: see the preceding paragraph.

4. اَفْصَرَ الْبَطْرُ *The rain passed away, or ceased*. (S, M, K.) And اَفْصَمَتْ عَنْهُ الْحُمَى *The fever quitted him*: (S, K, TA:) in the K, erroneously, اَفْصَرَ الْحُمَى. (TA.) And one says, يَفْصِرُ دَاءٌ *A disease that breaks and does not pass away*. (TA.) — And اَفْصَرَ is said of a stallion [camel], meaning *He ceased, or abstained, from covering*. (TA.)

5: see the next paragraph.

7. اَنْفَصَرَ *It broke* (S, M, Msb, K) *without becoming separated*: (S, M, Msb:) [i. e. *it became cracked*:] and تَفْصِرُ has a similar meaning [i. e. *it became cracked much, or in several places*]. (S, M, K.) You say, اَنْفَصَرَ ظَهْرُهُ *His back cracked*. (TA.) And اَنْفَصَمَتِ الدَّرَّةُ *The pearl cracked in one part thereof*. (TA.) — And *It broke*; or *became severed, or cut off*. (K.) It is said in the Kur [ii. 257], لَا اَنْفَصَامَ لَهَا (S, M, Msb, TA) meaning *There shall be no breaking incident to it*. (M, TA.) — And *It opened so as to form an interstice, or a gap*. (TA in art. شطى.)

فَصْرُ السَّوَاكِ [app. فَصْر, originally an inf. n., but probably, I think, a mistranscription for فَصْرٌ] *A fragment [of the stick with which the teeth are cleaned]*. (TA.)

فَصِيَّةٌ *A crack in a wall*. (TA.)

فَاسٌ فَصِيرٌ *A large [hoe, or adz, or the like]*. (Fr, K.)

اَفْصَرَ An anklet much cracked. (El-Hejeree, M, K.)

دُمْلَجٌ مَفْصُورٌ [A cracked armlet of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle]. (S, TA.)

فَصَى

1. عَنِ الشَّيْءِ, (M, K,) or فَصَى الشَّيْءَ مِنْ الشَّيْءِ, (Msb, and so in the TA,) improperly written in the copies of the K فصا (TA,) aor. يَفْصِيهِ, (Msb, K,) inf. n. فَصَى, (M, Msb,) *He separated the thing from the thing*; (M, K;) or *removed it therefrom*: (Msb:) whence فَصَى اللَّحْمَ عَنِ الْعَظْمِ [evidently meaning فَصَى اللَّحْمَ عَنِ الْعَظْمِ i. e. *He separated, or removed, the flesh from the bone*]: (TA:) [but in both of my copies of the S, I find فَصَى اللَّحْمَ عَنِ الْعَظْمِ, as though فَصَى were used as syn. with تَفْصَى and اَنْفَصَى, meaning *The flesh became freed, or cleared, from the bone*: perhaps a mistake of copyists; though it is immediately added,] and فَصَيْتُهُ مِنْهُ, inf. n. تَفْصِيَةٌ, i. e. *I freed it, or cleared it, from it*; (S, K;) or, accord. to Fr, this signifies *I separated it from it, i. e., anything from another thing*. (Har p. 640.)

2: see the preceding paragraph.

3. فَصَاةٌ, inf. n. مُفَاَصَاةٌ, as is related on the authority of Er-Rāzee, but accord. to analogy, not on the ground of received usage, means *He separated himself from him*; *left, forsook, or abandoned, him*; or *forsook, or abandoned, him, being forsaken, or abandoned, by him*; syn. فَارَقَهُ. (Har p. 640.)

4: see 5. — اَفْصَى عَنْكَ الْحَرُّ means *The heat departed, or has departed, from thee*: but you do not say اَفْصَى عَنْكَ الْبَرْدُ: (ISk, S, M: but in the M, عَنْكَ is omitted in both phrases:) or you say, اَفْصَى عَنَّا الشِّتَاءُ, and الْحَرُّ, the winter, and the heat, departed from us; or left, or quitted, us; (K, TA;) so says Az, on the authority of IAqr: (TA:) or, accord. to IAqr, اَفْصَى عَنْكَ الشِّتَاءُ [the winter departed, or has departed, from thee]; and سَقَطَ عَنْكَ الْحَرُّ. (M, TA.) And اَفْصَى الْبَطْرُ *The rain cleared away*. (S, M, K.) — اَفْصَى said of a sportsman, *He had no game caught in his snare*. (K.)

5. تَفْصَى, said of flesh, or flesh-meat, *It became separated, or detached, from the bone*; as also اَنْفَصَى; (M;) which is said of anything that was sticking. (Lth, TA.) *He became freed, free, or released*, [and in like manner said of a thing of any kind,] مِنْهُ [from him, or it]; (S, M, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (M;) from debts; (S, Msb;) from straitness, or difficulty, (S, Msb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also اَفْصَى. (K.) And *He, or it, went forth, or departed, from the thing*; as also

اَنْفَصَى, and اَسْتَفْصَى. (Msb.) اَشَدُّ تَفْصِيًا means تَبَوَّأَ اَشَدُّ تَفْصِيًا مِنْ قُلُوبِ الرِّجَالِ, (Msb, TA:) thus in the trad. respecting the Kur-án, اَشَدُّ تَفْصِيًا: [Verily it is more apt to escape from the breasts of men than are pasturing camels, or cattle, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.])

7: see the next preceding paragraph, in two places.

10: see 5, last sentence but one.

فَصَى, (M, K, TA,) incorrectly written in the copies of the K with ل, (TA,) *The stones (حَبِّ) of raisins*: (M, K:) also mentioned in the K [and M] as with ض: (TA:) n. un. فَصَاةٌ: (M, K:) of the dial. of El-Hijáz: and they also call the stones of dates فَصِيَّة [app. فَصِيَّة, pl. of فَصَى, like as فَتِيَّة is pl. of فَتَى]. (TA.)

تَخَلَّصَ the subst. from تَفْصَى as syn. with فَصَى; (S, M, Msb, K;) [thus signifying *Freed, or release, from a thing or state*;] primarily denoting one's being in a thing and then coming, or going, forth, or departing, from it; (S;) as also فَصِيَّة. (K.) Hence the saying, قَضَى اللَّهُ لِي بِالْفَصِيَّةِ مِنْ هَذَا الْأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — فَصِيَّةٌ مَا بَيْنَ الْحَرِّ وَالْبَرْدِ means *An intermission (سَكَنَةٌ, lit. a quiescence,) between heat and cold*: and one says لَيْلَةٌ فَصِيَّةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةٌ فَصِيَّةٌ and يَوْمٌ فَصِيَّةٌ [meaning the same]. (M, K.)

فَصِيَّةٌ: see the next preceding paragraph.

فَض

1. يَفْضُ, (S, O, Msb,) aor. يَفْضُ, (S, O, Msb,) inf. n. فَضٌ, (S, A, Mgh, O, Msb, K,) *He broke it*; namely, the scal (A, Mgh, Msb, K) of a letter; (A, K;) and any other thing: (TA:) *he broke it asunder, or into several pieces*; *he dissundered it*; (S, Mgh, O, K;) for instance, the scal from a letter. (S, O.) فَضُ الْحَاتِمِ is also a metonymical phrase, meaning *to Inuit*: (TA:) [or rather, i. n.] فَضُ الْبَكَارَةِ *he destroyed the virginity*: the virginity being likened to a scal: or this phrase is from فَضَضْتُ اللُّؤْلُؤَةَ *I bored, or perforated, the pearl*. (Msb.) [See also 8.] You say also, فَضَّ اللَّهُ فَاهُ, (Msb, TA,) and, accord. to IKtt, اَفْضَهُ, which J disallows, (TA,) *God broke, or may God break, his teeth*: (TA:) or *God scattered, or may God scatter, his teeth*. (Msb.) The phrase لَا يَفْضُضُ اللَّهُ فَاهُ meaning *May God not break thy teeth*, (TA,) occurs in a trad.: (S, A:) and J says, (TA,) you should not say يَفْضُضُ; (S, TA;) [but in

one copy of the S, I find **فَضَّضَ**;]) though some allow it: and some say that **إِفْضَاءً** [evidently a mistake for **إِفْضَاضًا**] means the *falling out* of the teeth *from above and below*; but the former explanation is the more common. (TA.) — *He separated it; dispersed it; scattered it; broke it up*; (S, A, Mgh, TA;) namely, a thing; (Mgh;) or a party of men; (S, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, **فَضَّ عَلَى الْقَوْمِ** (Mgh, TA) *He distributed the property among the people, or party of men.* (Mgh, TA.) — **فَضَّتْ مَا بَيْنَهُمَا** *I cut [the tie, or bond, that was between them].* (TA.) — **فَضَّ الْمَاءَ**, [aor. and] inf. n. as above, *He poured out, or forth, the water*; (TA;) and so **الدَّمُوعُ** the tears. (Har p. 57.) [See also 8.] — **فَضَّ الْمَاءَ**, [aor., accord. to rule, **يَفْضُ**,] *The water flowed*: (TA;) and **انْفَضَّتْ الدَّمُوعُ** *The tears poured forth.* (Har p. 57.)

2. **فَضَّضَ** *He silvered a thing: he ornamented a bit or bridle with silver*: from **فَضَّة**: see the pass. part. n., below.]

4: see 1, in two places. — **افض العطاء** *He made the gift large.* (TA.)

5: see 7. — **تَفَضَّضْتُ** from **الْفَضَّة**, for **تَفَضَّضْتُ**, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether *I took for myself, or acquired*, **فَضَّة**, [i. e. silver], or *I made use of it.* (TA.)

7. **انْفَضَّ** *It broke; or became broken*; (S, Mgh;) said of a seal, (Mgh,) or thing. (S.) — **انْفَضَّ مِمَّا صُنِعَ بِأَيِّ عَفَّانٍ**, occurring in a trad., means *His connections became cut, or sundered, [so that he became clear] from what was done to [Othmán] Ibn-Affán, through grief and regret*: (O, TA:) but accord. to one relation, the verb is [**انْقَضَّ**,] with **ق**. (TA.) — **انْفَضَّ** also signifies *It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up*; (S, Mgh, O, Mgh;) said of a thing, (Mgh,) and of a party of men; (S, Mgh, O, Mgh;) as also **تَفَضَّضَ**, said of a thing, (S,) and of a party of men. (TA.) One says, **انْفَضَّ الْمَجْلِسُ** [*The assembly of persons sitting together broke up*]. (Mgh in art. **جَلَسَ**.) — See also 1 last sentence.

8. **افْتَضَّهَا** *He devirginated her*: (O, K:) and so **افْتَضَّهَا**, with **ق**. (O, TA.) [See also 1, second sentence.] — **افْتَضَّ الْمَاءَ** *He poured out, or forth, the water by little and little, successively*: (O, K:) or *he obtained the water at the time of its coming forth* (S, O, K,) *from the spring or from the clouds.* (TA.) [See also 1, near the end.] — **افْتَضَّتْ** said of a woman, *She broke [i. e. ended] her عِدَّة*, (O, K, TA,) meaning a widow's عِدَّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,)

such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. **حَفَشَ**,) thereby to quit the state of the عِدَّة: or it was customary with them for her to wipe her قُبُل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حَفَش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عِدَّة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. **بَعَر**:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عِدَّة by means of a bird, wiping her قُبُل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with **ق** and **ب** [i. e. saying **تَقْبِضُ** instead of **تَفْتِضُ**]; and Az mentions that Esh-Sháfi'ee related this trad. [in like manner] pronouncing the word with **ق** and **ض**, from **القبض**. (TA.)

R. Q. 1. **فَضَّضَ** *He made a garment, and a coat of mail, wide, or ample.* (TA.) = [Also, probably, *It (a garment, and a درع and † the means of subsistence,) was, or became, wide, or ample*: see **فَضْفَضَ**, below.]

R. Q. 2. **تَفَضَّضَ بَوْلُ النَّاقَةِ** *The urine of the she-camel became sprinkled upon her thighs.* (TA.)

فَضَّ, (K,) or **فَضَّ مِنَ النَّاسِ**, (O, TA,) *A small number of men (نَفَر) in a state of dispersion.* (O, K, TA.) And **تَبَرَّ فَضَّ** *Dates in a separate state, not sticking together.* (IAar. [See also **فَتَّ**].) And **حَرِيرٌ فَضَّ** *Silk scattered, strewn, or thrown dispersedly.* (A, TA.) [See also **فَضَّضَ**, and **فَضَّاضَ**.]

فَضَّة: see the next paragraph, in two places.

فَضَّة [Silver;] *a certain thing well known*: (S, O, K:) or *wrought silver*: (IAar, T and K voce **قَوَارِير**, q. v. :) pl. **فَضَضَ**. (TA.) The phrase **فَضَّةٌ مِنْ فَضَّةٍ**, in the Kur [lxxvi. 16], means *Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver*: (Az, O,) being, as Zj says, *originally of silver, yet transparent, so that what will be within them will be seen from without*; whereas the قَوَارِير of this world are originally from sand. (Az, O.) [See also art. **قَر**.] = Also *An elevated [stony tract such as is termed] فَضَّاضٌ*; and so **فَضَّة**: pl. **فَضَضَ** and **فَضَّاضَ**. (Ibn-Abbád, O, K.) — And **فَضَّاضَ الْجِبَالِ** signifies *Rocks scattered* (مَنْشُور, in the CK مَنْشُور), *one upon another*: (Ibn-Abbád, O, K:) sing. **فَضَّة**. (TA.)

فَضَّضَ *What is separated, dispersed, or scattered*; (S, O, K;) as also **فَضِضَ**; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and *sprinkled*: (K:) and particularly *what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion*; (A;) as also **فَضِضَ**.

(K.) The saying of 'Áisheh to Marwán, **فَأَنْتَ فَضِضَ مِنْ تَعْنَةِ اللَّهِ**, (A, O, K,) or **فَضِضَ**, (A,) or **فَضَّضَ**, or **فَضَّاضَ**, accord. to different relations, (K,) means *So thou art a part [of the object] of the curse of God*: (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, S, TA:) or, accord. to another relation, she said **فَطَاطَظَ** [see **نَطِيطٌ**]. (TA.) [See also **فَضَّ** and **فَضَّاضَ**.]

فَضَّضَ: see **فَضَّضَ** [and **فَضِضَ**].

فَضَّاضَ *What is separated, dispersed, or scattered, of a thing, when it is broken*; (S, O, K;) as also **فَضَّاضَ**; (O, K;) and **فَضَّاضَةً**. (TA.) You say, **طَارَتْ عِظَامُهُ فَضَّاضًا** *His bones became scattered in fragments on the occasion of the blow.* (TA.) See also **فَضَّضَ**.

فَضَّاضَ: see the next preceding paragraph.

فَضِضَ: see **مَفْضُوضٌ**: — and see **فَضَّضَ**, in three places. — Also *What is cast forth from the mouth, of date-stones.* (TA.) — And *Sweet water*: (S, O, K:) or *flowing water*: (A'Obeyd, S, O, K:) or *fresh water when it comes forth from the spring or from the clouds*: (O:) or *water such as is termed غَرِيضٌ*: pl. **فَضَضَ**. (TA in art. **فَضَّ**.) And a place abounding with water. (TA.) — **نَاقَةٌ كَثِيرَةٌ فَضِضَ اللَّبَنِ** *A she-camel having much milk*: and **رَجُلٌ كَثِيرٌ فَضِضَ الْكَلَامِ** *a man of much speech or talk.* (TA.) = And accord. to El-Khattābee and others, [and among them the author of the K,] **أَطْلَعَ** [or *spadix of a palm-tree*] *when it first comes forth*: but this is a mistranscription; correctly **غَضِضَ**, with **غ** (O, TA.)

فَضَّاضَ: see **فَضَّاضَ**.

فَضَّاضَةً *A calamity; a misfortune*: (Fr, S, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. **فَوَاضٍ**. (O, K.)

فَضْفَضَ *Wideness, or ampleness, of a garment, and of a درع* [see **فَضَّاضَ**], and † of the means of subsistence. (S, O, K.) [See R. Q. 1.]

فَضَّاضَ *Wide, or ample*: (S, O, K:) in this sense applied to a garment; (S, O;) and to a درع; (O, K;) the درع [or shift] of a woman, and the درع [i. e. coat of mail] used in war; (O;) as also **فَضَّاضَةً**, (S, A, O, K,) and **فَضَّاضَةً**; (TA;) and † to the means of subsistence: (S;) also

much, or abundant, and ample: (TA:) and [in this senso] applied to water. (TA.) **فَضْفَاضٌ** **وَالْبَدَنُ**, in a trad. of Saʿteeh, means † *Liberal, or generous, in disposition: or a large giver*: (TA:) and **رَجُلٌ فَضْفَاضٌ** means † *a man who gives much*; likened to water to which the same epithet is applied. (TA.) You say also, **جَارِيَةٌ فَضْفَاضَةٌ** *A fleshy, corpulent, tall, girl*. (O, K.) And **سَحَابَةٌ فَضْفَاضَةٌ** *A cloud abounding with rain*. (TA.) And **أَرْضٌ فَضْفَاضٌ** *Land overspread with water from abundance of rain*. (O, TA.)

فُلَانٌ فَضْفَاضٌ وَلَدٌ أَبِيهِ, accord. to Lth, means *Such a one is the last of the children of his father*; but Az says that the word known in this sense is **فَضْفَاضَةٌ**, with ن. (TA.)

فَضْفَاضٌ: see **فَضْفَاضَةٌ**.

مِفْضَةٌ *A thing with which clods of earth are broken*; (S, O, K;) as also **مِفْضَاضٌ**. (O, K.)

مِفْضٌ *A thing silvered*: (TA:) a bmdle (**لِجَامٌ**) ornamented with silver. (S, TA.)

مِفْضَاضٌ: see **مِفْضَةٌ**.

مِفْضُوضٌ *Broken*; as also **فَضِضٌ**. (TA.)

فضح

1. **فَضَحَهُ**, (S, A, &c.) aor. ʾ, inf. n. **فَضَحَ**, (Mṣb,) *He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame*. (S, A, L, Mṣb, *K.) **لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ**, occurring in a prayer, means *Expose not Thou our vices, or faults, among thy creatures: or the meaning may be, protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures*. (Mṣb.) — [Hence,] **فَضَحَ الْقَمَرُ النُّجُومَ** [The moon put to shame the stars; i. e.] *the light of the moon predominated over that of the stars*, (A, TA,) so that they were not apparent, or distinct: (TA:) and in like manner, **فَضَحَ الصُّبْحُ** *the dawn*. (A, TA.) — And **فَضَحَكَ الصُّبْحُ**, said to a person sleeping at daybreak, (TA,) † *Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame*: (L, TA:) or i. q. **فَضَحَكَ** [i. e. *daybreak has become apparent to thee, and its light has overcome thee: or daybreak has come upon thee suddenly*]. (K.) — And **فَضَحَ الصُّبْحُ**, (so in the S, and in some copies of the K,) or **فَضَحَ**, (so in other copies of the K,) and **فَضَحَ**, (S, K,) † *The daybreak appeared*, (S, K, TA,) and *shone forth*. (TA.) = **فَضَحَ**, aor. ʾ, (K,) inf. n. **فَضَحَ**, (TK,) *It was, or became, of the colour termed فَضْحَةٌ* [q. v.]. (K.)

2: see the last sentence but one above.

3. **فَضَحَهُ** [He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6]. (A.)

4: see 1, last sentence but one. — **افْضَحَ الْبُرُ** *فضح*

† *The full-grown unripe dates showed in them a redness*. (S.) And **افْضَحَ النَّخْلُ** † *The palm-trees became red and yellow [in their fruit]*. (K.)

6. **تَفَاضَحَ الْمُرْتَجِرَانِ** [The two composers, or reciters, of verses of the metre termed رَجَزٌ exposed each other's vices, faults, or evil qualities or actions]. (A.) And **أَرَادُوا أَنْ يَتَفَاضَحُوا** *They desired, or meant, to give sincere, or faithful, advice or counsel, one to another, and they exposed one another's vices, faults, or evil qualities or actions*. (A.)

8. **افْضَحَ** *His vices, faults, or evil qualities or actions, became exposed; he became disgraced, or put to shame*: (S, L, K;) *he did evil, and became disgraced thereby*. (L.) — And [hence] **اِقْتَضَحْنَا** *We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee*. (A, TA.)

الضُّبْحُ الضُّبْحُ *The dawn that is overspread with redness*: (K, TA:) because of its shining forth. (TA.) = See also what next follows.

فَضْحَةٌ, a subst. from **فَضَحَ**, (L, K, TA,) and **فَضَحَ**, (S, L, TA,) the inf. n. of **فَضَحَ**, (TK,) *Whiteness, but not in an intense degree*: (K, TA: [and the same is implied in the S:]) or, as some say, *dust-colour inclining to طَحْلَةٌ* [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) *intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is فَضْحٌ; fem. فَضْحَاءٌ*: said by an Arab of the desert, in answer to a question of AA respecting it, to be the colour of cooked flesh-meat. (L, TA.) **فَضْحَةُ الصُّبْحِ** means *The whiteness of the dawn*. (TA.)

فَضْحَةٌ: see **فَضْحَةٌ**.

فَضُوحٌ *One who exposes [much, or habitually, or often,] the vices, faults, or evil qualities or actions, of others; who [so] disgraces them, or puts them to shame; as also فَضْحٌ*. (TA.) *One says, الْخَمْرُ فَضُوحٌ لِشَارِبِهَا* [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — **يَا فَضُوحُ** means *O thou who art rendered notorious by thy evil character or conduct*. (K, *TA.)

فَضُوحٌ: see **فَضْحَةٌ**, in two places.

هُوَ فَضِيعٌ فِي الْمَالِ *He is a bad manager of property, or cattle*; (K, TA;) *not taking good care thereof*. (TA.)

فَضَاةٌ: see the paragraph here following.

فَضُوحَةٌ: see the paragraph here following.

فَضُوحٌ a subst. from **فَضَحَهُ**, as also **فَضُوحٌ**, (S, A, L, K,) and **فَضُوحَةٌ**, and **فَضَاةٌ**, (L, K,) and **فَضْحٌ**; (K;) *Disgrace, shame, or ignominy*; (P, S, TA;) *a state of exposure of the vices, faults, or evil qualities or actions, of a man*: (Har p. 3:)

any evil thing that exposes its author to disgrace or shame; any disgraceful, or shameful, thing: (L:) *a vice, or fault, or the like*; syn. **عَيْبٌ**: pl. **فَضَائِحٌ**: (Mṣb:) [and] *a disgracing; putting to shame; or rendering ignominious*. (MA and KL; in both of which it is mentioned as an inf. n.) It is said in a trad., **فَضُوحُ الدُّنْيَا أَهْوَنُ مِنْ فَضُوحِ الدُّنْيَا الْآخِرَةِ** [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.)

فَضْحٌ: see **فَضُوحٌ**.

فَاضِحٌ [act. part. n. of 1]. It is said in a prov., **الظَّمَا الْفَاضِحُ أَهْوَنُ مِنَ الرِّبَا الْفَاضِحِ** [Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame]: and you say, **إِذَا كَانَ الْعُذْرُ وَاضِحًا كَانَ الْعِتَابُ فَاضِحًا** [When the excuse is manifest, reproof is disgracing]. (A, TA.) — And **الْفَاضِحُ** signifies † *The daybreak, or dawn*: because it exposes and manifests everything. (Har. p. 556.)

أَفْضَحَ *White, but not intensely so*: (S, L, K;) see also explanations of **فَضْحَةٌ**, indicating other meanings: fem. **فَضْحَاءٌ**. (L, TA.) — Hence, because of their colours, (S,) **الْأَفْضَحُ** signifies *The lion*: and *The camel*. (S, K.)

فضح

1. **فَضَحَ**, aor. ʾ, (Mṣb, K,) inf. n. **فَضَحَ**, (Mgh, Mṣb,) *He broke a hollow thing [or the like],* (Mgh, Mṣb, K, TA,) such as a head, and a melon; (A, TA;) syn. **كَسَرَ**; (Mṣb, K, TA;) as also **افْضَحَ**: (K, TA:) *he broke, or crushed,* syn. **شَدَحَ**, (S, K, TA,) *a person's head*, (S, TA,) and *a fresh ripe date, and the like*; (TA;) as also **افْضَحَ**: (K, TA:) *or he struck a person's head [and wounded it] so that the brains came forth*: (Mṣb:) and [particularly] *he crushed (شَدَحَ) full-grown unripe dates [to make the beverage called فَضِيعٌ]; and so فَضَحَ*: (S:) or **الْبُرُ** **افْضَحَ** *he made, or made for himself, the beverage called بُيْدٌ [or فَضِيعٌ] of the full-grown unripe dates*. (A.) — And **He ruptured, or broke, or rent open, an eye**, (AZ, K, TA,) and *a belly, and any receptacle containing oil or beverage*. (AZ, TA.) — And **فَضَحَ الْمَاءُ** signifies *The pouring forth of water*, (K, TA,) and *of the seminal fluid*; occurring in the latter sense in a trad. (TA.) — And **فَضَحَ شَارِبُهُ**, said of a beverage, (K, TA,) such as **يَكْسِرُ**, (TA,) means † *It subdues and intoxicates its drinker*. (K, TA.)

4. **افْضَحَ**, said of a raceme, or bunch, (**عَنْقُودٌ**) [of dates or the like], *It attained to the time, (L, K,) and became in a fit state, for the crushing of the fruit and (L) for the expressing of the juice*. (L, K.)

7. **انْفَضَحَ** [It (a hollow thing or the like, such as a head, and a melon,) became broken, or

crushed: (see 1:) or it (a person's head) was struck [and wounded] so that the brains came forth: (Mṣb:) and it (a camel's hump) became broken, or crushed. (S, K.) — **انْفَضَحَتْ** It (an eye) became ruptured, broken, or rent open. (L.) And **انْفَضَحَ** It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, **It** (a قَارُورَة [i.e. flask, or bottle,]) broke, and became empty. (L.) And **It** (a دَلْو [or leathern bucket]) poured forth the water that was in it: (L, K:) and so **انْفَضَحَتْ**. (L.) And **It** (a قَرْحَة [i.e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — And **انْفَضَحَ** said of a man, **He wept much**, (K, TA,) and shed copious tears. (TA.) — And **It** (anything) became wide. (L.)

8: see 1, in four places.

فَضُوحٌ Beverage that subdues (يَكْبِرُ) and intoxicates its drinker. (L, K.) See the next paragraph.

فَضِيحٌ A beverage (S, A, Mgh, K) of the kind called نَبِيذ (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i.e. boiled or heated in any degree] by fire: (S:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like بَلَّاق in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مُثَلَّث. (KT.) A rájiz says,

• **بَالَ سَيْلٌ فِي الْفَضِيحِ فَفَسَدَ** •
expl. in art. بُول. (L.) Ibn-'Omar, being asked respecting فَضِيحٌ, said, "It is not فَضِيحٌ, but فَضُوحٌ;" meaning that it subdues and intoxicates its drinker. (Mgh, L.) — Also **Expressed juice of grapes**. (L, K.) — And **Milk mixed with a greater quantity of water**, (K, TA,) so that it has become thin, and is white, like ضَيْحٌ and خَضَارٌ &c. (TA.)

مَفْضَخَةٌ A stone with which full-grown unripe dates are crushed. (K.) — And **مَفَاضِحٌ** [of which it is app. the sing.] signifies **Vessels for the beverage called فَضِيحٌ**, (L, K,) in which it is left to become [fermented and] strong. (L.) — And the former signifies also **A wide دَلْو [or leathern bucket]**. (K.)

فَضْلٌ

1. **فَضَلَّ**, aor. ʔ; and **فَضَلَ**, aor. ʔ; and **فَضَلٌ**, aor. ʔ; three syn. dial. vars.; (S, O, Mṣb, K;) the second mentioned by ISK; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Mṣb, K,) accord. to the companions of Sb, (S, O,) i.e. a compound of the second and the third, (K,) like نَعِمٌ having for its aor. يَنْعَمُ, (Sb, S, O, Mṣb,) and نَكَلَ, aor. يَنْكُلُ, [but this I do not find in its proper art.,] and حَضَرَ, aor. يَحْضُرُ, [but this is disallowed by some,] and فَرَّغَ, aor. يَفْرُغُ, among

perfect verbs, (Mṣb,) and مَتَّ, aor. تَمَوْتُ, and كَدَّتْ, aor. تَدْوُمُ, (Sb, S, O, Mṣb,) and تَكْوَدُ, aor. ʔ; (Sb, S;) inf. n. فَضْلٌ: (S, O, Mṣb, K:) all signify **It exceeded; or was, or became, redundant, or superfluous**; [syn. زَادَ;] being used in relation to الْفَضْلُ (K, MF, TA) meaning الزِّيَادَة, as Ibn-Es-Seed says, (MF, TA,) [i.e.] as meaning the contr. of النَّقْصُ: (K, TA:) or the first of the three, i.e. فَضَلَّ, aor. ʔ, inf. n. فَضْلٌ, signifies thus, i. q. زَادَ, (Mṣb,) and فَضَلَ and فَضْلٌ are also inf. ns. [of the same, i.e.] signifying زِيَادَة, as in the saying, in a trad., accord. to different relaters, **إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا عَلَى الْمَلَائِكَةِ الْمَلَاتِكَةِ** and فَضْلًا [i.e. Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created, or human and other, beings]: (TA:) and all the three dial. vars. mentioned above signify **it remained** [of a greater quantity or number]; syn. بَقِيَ: (S, O, Mṣb;) you say, **فَضَلَ**, aor. ʔ; and **فَضَلَ**, aor. ʔ; and **فَضَلَ**, aor. ʔ; somewhat remained thereof: (S, O:) or from الْفَضْلُ as meaning الْبَقِيَّة, you say **فَضَلَ** like نَصَرَ, [i.e. aor. ʔ,] and **فَضَلَ** like حَسَبَ, [implying that the aor. is ʔ and ʔ,] (K,) [accord. to the TK meaning **it had somewhat remaining**, but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and سَمِعَ and حَسَبَ, the last as mentioned by Lh,] in the phrase **فَضَلَ مِنْهُ شَيْءٌ** [expl. above]. (TA.) — **فَضَلَ** is trans. as well as intrans. One says, **فَضَلَهُ** and **فَضَلَ**, [aor. ʔ,] inf. ns. فَضْلٌ and فُضُولٌ, [but see a distinction made between these two words voce فَضْلٌ below,] meaning **He, or it, exceeded, or excelled, him, or it**. (MA.) See also 4. [And see فَضَلَ below, last signification.] **الْفَضْلُ** as meaning **The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation**, has but one form of verb, **فَضَلَ**, aor. ʔ, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet,

• **وَجَدْنَا نَهْشَلًا فَضَلَتْ نَقِيْمًا** •
[We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fukeym (another tribe)], pronouncing the ض [in فضلت] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled "Kitáb el-Farḡ:" and Es-Seymuree says, in his book entitled "Kitáb et-Tebsireh," **فَضَلَ**, aor. ʔ, like نَصَرَ, aor. يَنْصُرُ, is from الْفَضْلُ meaning **the ruling [others] as a chief, lord, or master**. (TA.) And **فَضَلَهُ** signifies also [simply] **He overcame him; surpassed him; or gained ascendancy, or the mastery, over him**. (TA.) See also 3.

2. **فَضَلَهُ** (K, TA), **عَلَى غَيْرِهِ** (TA), inf. n. تَفْضِيلٌ, i. q. مَرَّاهُ, (K, TA,) i.e. **He attributed to him an excellence distinguishing him from [or above] another, or others**: (TA:) or **فَضَلْتُهُ عَلَى غَيْرِهِ**, inf. n. as above, **I judged him** (S, O, Mṣb, TA) to be more excellent than another, or others:

(S, O, Mṣb, TA:) or **I made him** (S, O, Mṣb, TA) to be so. (S, O, Mṣb, TA.) **وَفَضَّلْنَا هُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا**, in the Qur [xvii. 72, i. e. **And we have made them to excel many of those that we have created**], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And **وَاللَّهُ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ**, in the Qur [xvi. 73, i. e. **And God hath made some of you to excel some others**], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, **فَضَلَهُ بِهِ**, meaning **خَصَّهُ** [i.e. **He distinguished him particularly, peculiarly, or specially, by it, namely, a thing**]. (A and K in art. خَصَّ.) And **فَضَلَ فِي الْعَطَاءِ** **He gave to some more than to others**. (S in art. اَفْعَى.) — [An explanation of فَضَلَ given by Golius, as on the authority of the K, ("i. q. **Sordibus infecit, vel pro sordida habuit, quotidianam vestem**," is a strange mistake; app. caused by his finding in a copy of the K التَّفْضِيلُ التَّوْبِيخُ instead of التَّفْضِيلُ التَّوْشِيحُ: see 5. — **إِسْمُ التَّفْضِيلِ** The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called التَّفْضِيلُ, because it is regularly of the measure أَفْعَلُ: see exs. voce تَفْضِيلُ.]

3. **الْفَضَالُ** [and الْمَفَاضِلَةُ inf. ns. of فَاضَلَ] and **التَّفَاضُلُ** [inf. n. of 6 (of which see an ex. in art. ʔ, conj. 6,)] signify **الْتِمَازِي فِي الْفَضْلِ** [i.e. **The contending for superiority in excellence**]; (K, TA;) **الْتِمَازِي** being of the measure تَفَاعُلٌ from **فَاضَلْتُهُ فَفَضَّلْتُهُ**, (TA.) And you say, **فَاضَلْتَنِي** (S, O, K, in the last فَاضَلْتَنِي), aor. of the latter ʔ, (TA,) inf. n. فَضْلٌ, (O, TA,) **I contended with him for superiority, or vied with him, in excellence, (O, TA,) and I surpassed him, or outvied him, therein**. (S, O, K, TA.) — And **فَاضَلْتُ بَيْنَ الشَّيْئَيْنِ** [app. **He made the relation between the two things to be unequal in respect of excellence**; i. e. **he made the two things to be unequal, or unlike each other, in excellence**; contr. of سَاوَى بَيْنَهُمَا: see also 6]. (TA.)

4. **افْضَلَ فِي تِجَارَتِهِ** **He gained; or made gain, or profit; in his traffic**; syn. رَجَحَ. (Az and Mṣb in art. رَجَحَ.) — **افْضَلَ عَنْهُ** [and **فَضَلَ عَنْهُ**, aor. ʔ, inf. n. فَضْلٌ, (see فَضَلَ below, last signification, and see also فَاضَلَ,)] **It exceeded it**. (K, TA.) [See also 1, latter half.] Ows says, describing a bow,

• **كَقَوْسٍ طَلَعَ الْكَفَّ لَا دُونَ مِثْلِهَا** •
• **وَلَا عَجَسَهَا عَنْ مَوْضِعِ الْكَفِّ أَفْضَلًا** •

[Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — أَفْضَلَ: see 5, in two places. — أَفْضَلْتُ مِنْهُ الشَّيْءَ: and أَفْضَلْتُ signifying the same, (S, O, K, TA,) i. e. *I left of it the thing remaining, or redundant.* (O, TA.)

5. تَفَضَّلَ عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَرَّى (K, TA,) both of which signify *He thought himself to be superior to him in excellence*; (TA in art. مَرَوُ) whence the saying in the Kur [xxiii. 24], يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكَ, meaning *He desireth that he may have superiority over you in rank and station*: (TA in the present art.:) or i. q. أَفْضَلَ عَلَيْهِ (S, O, Mgh, K, TA,) inf. n. أَفْضَلًا (Mgh, TA,) i. e. *he bestowed, or conferred, a benefit, or benefits, upon him, syn. أَحْسَنَ* (S, TA,) or تَطَوَّلَ (K, TA,) and *gave him of his bounty*: (TA:) [and each, followed by بِشَيْءٍ, *he presented him, or favoured him, with a thing*:] or تَفَضَّلَ signifies, (K,) or signifies also, (S,) *he laid claim to superiority of excellence over his equals, or fellows*; (S, K;) whence [accord. to some] the saying in the Kur quoted above: (S:) and [you say] أَفْضَلَ عَلَيْهِ فِي الْحَسَبِ (K, TA,) meaning *he became possessed of eminence, [or superiority, over him, in the grounds of pretension to respect or honour,] as in a verse of Dhu-l-Iṣṣa' cited voce* [q. v., p. 2164,] ending with فَتَخَزُونِي for فَتَخَزُونِي, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) — التَّفَضُّلُ also signifies التَّوَشُّحُ [generally meaning *The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom*]: and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrariwise, or in contrary directions, upon his عَاتِق [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقِهِ is erroneously put for عَاتِقِهِ. TA.) — And تَفَضَّلْتُ said of a woman in her tent or chamber or house, *She was in a single garment*; (S, O, TA;) [she wore a single garment:] such as is termed مَفْضَلٌ [q. v.]: (S, TA:) or she (a woman) wore the garments of her service. (TA.)

6: see 3. — التَّفَاضُلُ بَيْنَ الْقَوْمِ means *The differing in superiority, or excellence, of some over others, among the people, or party.* (TA.) And one says, الْأَشْيَاءُ تَتَفَاضَلُ [meaning *The things are unequal, or unlike, one to another, in respect of excellence*; contr. of تَتَسَاوَى: see also 3]. (TA.)

10. اسْتَغْفَلَ أَلَا *He took a thousand [dirhems] in excess of his right, or due.* (TA.) — See also 4.

فَضْلٌ [an inf. n.: (see 1, throughout:) and also a simple subst., signifying] *An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundancy, or a superfluity*; syn. زِيَادَةٌ (Mgh, Mṣb;) contr. of نَقْصٌ (S, O, K:) [and often meaning *superabundance, or exuberance; and surpassingness, superiority, or excellence, عَلَيْهِ over another, or others, than him, or it*: and *preponderance*:] the pl. is فُضُولٌ (Mgh, Mṣb, K:) and this is sometimes used as a sing.; (Er-Rāghib, Mṣb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rāghib, Mgh, Mṣb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [excess without excellence]: (Mgh:) and hence the rel. n. فُضُولِي is formed from it: (Er-Rāghib, Mṣb, TA:) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the *quality of busying oneself with that which does not concern him*:] accord. to Er-Rāghib, فَضْلٌ signifies *an excess* [in respect of a property or quality, or of an acquisition,] above moderateness: and this is of two sorts; such as is commended, as the فضل of knowledge, or science; and such as is discommended, as the فضل of anger at that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, in relation to that which is discommended: when the former is used of an excess [in respect of some attribute] of one of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَةٌ) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also *any gift whereof the giving to the recipient thereof is not obligatory*; [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term;] as in the saying [in the Kur iv. 36], وَآتَاؤُا, [And ask ye God of his free gift, or of his bounty, or (as expl. in the Kash and by Bd) of his exhaustless treasures]; and in the saying in the Kur [v. 59 and lvii. 21 and lxii. 4], ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِلُ) [mentioned above]: thus says Er-Rāghib: El-Munáwee says, [explaining one of its meanings,] in the "Towkeef," that it is the *commencing, or originating, of an act of beneficence without an efficient cause* [i. e., app., not by reason of any obligation]. (TA.) — Also *A portion remaining*, (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel; (TA;) and فَضْلَةٌ and فَضَالَةٌ signify

the same, (K, TA,) or a *redundant portion* (S and O and Mṣb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, الْفَضْلَةُ لِلْفَضِيلِ i. e. *The remaining portion of the wine or beverage [is for the excellent]*. (TA.) It is said in a trad., لَا يُنْتَعَفَضُ الْمَاءُ لِيَمْتَنَعَ بِهِ الْكَلَّا [The redundancy of water shall not be denied that the herbage be thereby denied]: (TA, in the present art.:) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art. كَلَّا.) And it is said in another trad., فَضْلُ الْإِزَارِ فِي النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the ground, by reason of pride. (TA.) And one says, فِي يَدِهِ فَضْلُ الزَّامَرِ, meaning [In his hand is] the end of the زَامَر [or nose-rein of the camel]. (TA.) وَالْفُضُولُ and ذَاتُ الْفُضُولِ, with damm and with fet-h, [The thing having redundant portions] is the name of the coat of mail of the Prophet, which was thus called because having redundancy and ampleness. (TA.) فُضُولٌ means *The remains of the spoils when they are divided*; (TA;) such as a single horse, or a single camel. (KL.) And by the فُضُول of women are meant *The remains of the menstrual discharge*. (Ham p. 107: see, there, explanations of a verse in which this occurs.) جُلْفُ الْفُضُولِ [The confederacy, or covenant, of the فضول, a word which is here of uncertain meaning,] is thus explained: Hāshim and Zuhrah and Teym [accord. to the CK Teymā] went in to 'Abd-Allah Ibn-Jud'an, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he might despoil any one, without their taking it for him [i. e. the latter] from him [i. e. the former]: (O, K, TA: [in the CK, يَطْلِبُهُ أَحَدٌ is a mistake for يَطْلُمُهُ أَحَدًا:] or it was thus called as being likened to a confederacy, or covenant, which was made of old, at Mekke, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Faḍl, joined: and it was also called that of the مُطَيَّبُونَ. (TA. [See art. طَيَّب.] — The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and the like may be said of other sayings similar to it, means *He does not possess a dirhem nor a deenār [or rather much less a deenār]*: it is as though one said, *he does not possess a dirhem: how then should he possess a deenār?* for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus. case as an inf. n.; the implied meaning being *فَقَدْ مَلَكَ دِرْهَمًا فَقَدْ مَلَكَ دِرْهَمًا*

يَفْضُلُ عَنْ فَقْدِ مِلْكِهِ دِينَارٍ [or rather يَفْقِدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a deenār]: (Mghb:) Kuṭb-ed-Deen Esh-Sheerāzee says, (Mghb, TA,) in the Expos. of the "Miftāḥ," (TA,) فَضْلًا is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Mghb, TA:) AḤei says that he had not found any authority for it in the [classical] language of the Arabs. (Mghb. [See also بَلَّة, which is used in a somewhat similar manner.])

فُضِّلَ Wearing a single garment, such as is termed مِفْضَل; an epithet applied to a woman; (S, Mgh, O, K;) and also to a man; (S, O, K;) like مَتَفَضِّل: (O, K;) it is of the dial. of Nejd; like فَرَج in the dial. of El-Yemen. (L in art. فَرَج.) — And A woman proud, or self-conceited, or so in her gait; who makes a portion of her skirt to be redundant [so that it drags upon the ground when she walks]. (TA.) — See also مِفْضَل, in three places.

فَضْلَةٌ: see فَضْل, former half, in two places. — [Hence, as used by grammarians,] A dispensable member of a proposition; such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; contr. of عَمْدَةٌ. (IAḥ, p. 143) [The pl. is فَضَلَات.] — And The clothes that are used for sleeping [therein]: (K, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.) — And Wine; and so فَضَال [which see also in what here follows]: (O, K:) الْفَضْلَةُ is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to AḤn, the wine that alters [or has become altered] in colour after oldness; and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for لَات in my original (an obvious mistranscription) I read لَاتَن صَبِيحًا] is what remains: (TA:) the pl. is فَضَلَات and فَضَال [the latter word mentioned above as a syn. of فَضْلَةٌ]. (K.)

فَضْلَةٌ is a n. of the same kind as جَنَّةٌ and إِنَّهُ لَكَنَّ: (AZ, S, O, TA:) one says, إِنَّهُ لَكَنَّ الْفَضْلَةَ, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (S, O, K, TA.)

فَضَال: see فَضْلَةٌ: — and see also مِفْضَل.

فَضُول: see فَضْل, latter half.

فَضِيل: pl. فَضَالَة: see فَاضِل; and see an ex. voce فَضْل, former half.

فَضَالَة: see فَضْل, former half.

فَضِيلَةٌ An excellence, or excellent quality; contr. Bk. I.

of تَقِيَّة; (S, O, Mghb;) and contr. of رَذِيلَة: (M and K in art. رَذَل:) or a high degree in [or of] excellence: (K:) [differing from فَاضِلَة, q. v.:] pl. فَضَائِل. (MA.)

فَضَالِي [a pl. of which the sing. is not mentioned] i. q. مُتَفَضِّلُون, (O, K, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.)

فَضُولِي a rel. n. formed from فَضُول as pl. of فَضْل but used as a sing.: (Er-Rāghib, Mghb, TA:) see فَضْل, near the beginning: One who busies himself with that which does not concern him. (Er-Rāghib, Mgh, O, Mghb, TA.) In the conventional language of the lawyers, One who is not a commissioned agent, (Mgh, O, KT, TA,) nor a guardian (وَلِي), (KT, TA,) nor a proprietor, (TA,) nor a person of firm judgment (أَصِيل), in a contract. (KT.) The pronunciation with fet-ḥ to the ف is a mistake. (Mgh, O.) — Also A tailor. (IAḥ, O, K.)

فَضَال: see مِفْضَال.

فَاضِل [act. part. n. of فَضَّل: as such signifying Exceeding; &c.]. One says, فَاِضِلْ فَاِضِلْ i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (فَضْلٌ عَنِ الْقَوْتِ). (TA.) — And [Excelling; or excellent, as also فَضِيل, of which the pl. is فَضَالَة, but which is probably post-classical: or it is] applied to a man as [a possessive epithet] meaning possessing فَضْل [i. e. excellence]. (TA.) [And conventionally, Erudite; or excellent in learning.] — See also مَفْضُول.

فَاضِلَةٌ is a subst. from فَضِيلَة [app. as a concrete term, signifying An excellent thing, or an excellent action; each as distinguished from an excellent quality]; (K, TA;) pl. فَوَاضِل: (TA:) [but generally] it signifies a gift, or thing that is given: (Ḥam p. 431, and Ḥar p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above: (Ḥam and Ḥar, ubi suprà; and MA:) [or] فَوَاضِل signifies benefits, or benefactions, that are goodly, or pleasing, (IDrd, O, K,) or such as are great, or large. (K.) And فَوَاضِلُ الْمَالِ signifies What accrues to one of the proceeds and profits of property, (O, K, TA,) of the increase of lands and palm-trees and the like, and the gains of commercial transactions, and the milk and wool of cattle and sheep. (TA.) The Arabs say, إِذَا عَزَبَ الْمَالُ قَلَّتْ فَوَاضِلُهُ, (O, K,) meaning When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity. (O.)

أَفْضَل [More, and most excellent, &c.]; fem. فَضْلِي: (TA:) pl. masc. أَفْضَال; and pl. fem. فَضَلِيَّات. (Mghb in art. اِخْر.)

مِفْضَل: see مِفْضَال. — Also A single garment that is worn [without any other] by a woman (S, O, K, KL) in her tent or house or chamber, such as is called خَبْعَل [a garment variously described], or the like of this, (S;) and by a man; (KL;)

also called مِفْضَلَة, (K,) and فُضْل; (Fr, O, K;) or فُضْلٌ ثَوْبٌ signifies a single garment, a ملحفة [q. v.], or the like thereof, with which a woman wraps herself (تَتَوَشَّحُ بِهِ); (Mgh;) and accord. to Lth, فُضَالٌ signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and مِفْضَلٌ signifies [also] an every-day-garment: (MA:) فُضْلٌ ثِيَابٌ occurring in a trad. of 'Aīsheh requires consideration [as being questionable]. (Mgh.)

مِفْضَلَة: see the next preceding paragraph.

مُفْضَل: see what next follows.

مُفْضَلٌ and مُفْضَلٌ and مُفْضَلٌ and مُفْضَالٌ A man possessing much excellence, or superiority, (K, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (K) امْرَأَةٌ عَلَى قَوْمِهِ (S, O, K) and امْرَأَةٌ مِفْضَالٌ (S, O, K) and امْرَأَةٌ مِفْضَالَةٌ عَلَى قَوْمِهَا, A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful]. (S, O, K.)

مَفْضُول [pass. part. n. of فَضَّل: as such signifying Exceeded; &c.: and excelled: and overcome, or surpassed, in highness, elevation, or eminence, of rank, &c.: and simply] overcome, or surpassed: whence the saying, قَدْ يُوْجَدُ فِي الْمَفْضُولِ مَا لَا يُوْجَدُ فِي الْفَاضِلِ [Sometimes, or often, what is not found in the overcomer is found in the overcome]. (TA.)

مُتَفَضِّل One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its verb: and] see فَضَالِي. — See also فَضْل.

فضى and فزو

1. فُضِيَ, (M, Mghb, K,) aor. يَفْضُو, (M, Mghb,) inf. n. فَضُو (M, Mghb, K) and فَضَاء (M, K,) It (a place) was, or became, wide, or spacious; (M, Mghb, K;) as also فاضى; (TA as from the K, in which I do not find it;) the latter occurring in a trad., and expl. in the Nh as signifying it became a فَضَاء [q. v.]. (TA.) — [And It was, or became, empty, vacant, or void; (for it is said in the TA that الفزو, by which الفزو is evidently meant, signifies الْخُلُو; as also فاضى, as appears from an explanation of the part. n. مَفْضِي, q. v.)] — فَضُو, inf. n. فُضُو [i. e. فَضُو], The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKṭṭ, TA.) — And فَضَا ذَرَاهِمَهُ He did not put his dirhems, or money, into the purses [app. meaning that he left his money strewn]. (K.)

4. افضى: see the preceding paragraph, in two places. — Also He went forth, (S,) or came, (TA,) to the فَضَاء [q. v.]. (S, TA.) — [Hence] افضى فُلَانٌ إِلَى فُلَانٍ Such a one came to, or reached, such a one: (M, Mghb, TA:) originally, became in the space, or the place, or quarter, of

such a one: (M:) or properly, *became in the* فَضًا of such a one. (Mgh.) And in like manner, أَفْضَى إِلَيْهِ الْأَمْرُ [The thing, or event, came to, or reached, him]. (M.) And أَفْضَيْتُ إِلَى الشَّيْءِ I came to, or reached, the thing. (Mgh.) Accord. to IAqr, (TA,) properly signifies الْإِنْتِبَاهُ [i. e. The coming at last, or ultimately, or the reaching, to a person or thing]. (IAqr, T, Mgh, TA.) Hence the saying [in the Kur iv. 25], وَقَدْ أَفْضَى بَعْضُهُمْ إِلَى بَعْضٍ i. e. When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of أَتَى or] of وَصَلَ: (M:) or this means, *when one of you hath become alone with the other*, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, أَفْضَى إِلَى أَمْرَاتِهِ [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Mgh:) or it signifies, (M, K,) or signifies also, (S, Mgh,) *he compressed his wife*: (S, M, Mgh, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — أَفْضَى بِهِمْ He reached with them, or brought them to, a wide, or spacious, place. (TA.) And أَفْضَى بِهِ الطَّرِيقَ إِلَى [The road brought him to a rugged tract of land]. (K* and TA in art. وَعَر.) — أَفْضَى بِهِ يَدَهُ إِلَى الْأَرْضِ He touched the ground with the palm of his hand (IF, S, Mgh, K) in his prostration [in prayer]. (S, K.) And أَفْضَيْتُ إِلَيْهِ I put my hand to it without anything intervening; i. q. مَسَّته (Mgh in art. مَس.) — أَفْضَيْتُ إِلَى فَلَانٍ بَيْرِي [I communicated, or made known, to such a one my secret]: (S:) or أَفْضَيْتُ إِلَيْهِ الْبَيْرَ I acquainted him with the secret. (Mgh, TA.) — أَفْضَى also signifies *† He became poor*: so says IAqr: as though he came to the ground. (TA.) — لَا يَفْضَى اللَّهُ فَاهُ, occurring in a trad., is a phrase expressive of a prayer, meaning *May God not make thy mouth wide and empty*. (TA.) — Hence the saying of IAqr, الْإِنْفَاضُ أَنْ تَنْفُضَ اثْنَايَا مِنْ تَحْتِ وَمِنْ فَوْقُ [app. meaning that *انْفَاضُ* is the inf. n. of *أَفْضَى* signifying *His central incisors, below and above, fell out; or he was caused to lose them*]: and hence [the epithet] الْبُفْضَاءُ [and therefore hence also what here follows]. (TA.) — أَفْضَى الْمَرْأَةُ He made the woman's مَسْلَكَانِ (i. e. her vagina and rectum, Mgh) to become one, (S, M, Mgh, Mgh, K, TA,) in devirginating her, (Mgh,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفْضَاهَا: (M, in which it is mentioned in art. فَضَى:) the epithet applied to her is مُفْضَاةٌ (M, Mgh, Mgh, K,) which is syn. with شَرِبَرٌ. (S.)

5. فَضَى see in art. فَضَى (conj. 5). — [in a passage of the Fākihiet el-Khulafā accord. to several copies thereof is an obvious mistake for التَّفَضَّى, with the unpointed

ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.]

فَضًا (S, M, K,) also written فُضَى (TA,) A thing (S, K) mixed. (S, M, K.) You say طَعَامٌ فَضًا Mixed food: (S:) and تَمْرٌ فَضًا dates mixed, (AA, S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kālee; (TA;) or scattered, or strewn, and mixed: (M:) and تَمْرَانِ فُضَيَانِ [two sorts of dates mixed]: and ثَمُورٌ أَفْضَاءُ [several sorts of dates mixed]. (AA, TA.) And مَتَاعُهُمْ فُوضَى Their goods are mixed together: (M:) or are shared in common. (TA.) And أَمْرُهُمْ فَضًا بَيْنَهُمْ [Their case is mixed, or promiscuous, &c., like] (q. v. in art. فَوَضَ); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And أَفْضَى i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And أَفْضَى ثَوْبَهُ فَضًا [He threw down his garment in a disorderly, or careless, manner;] he did not commit his garment to any one's care. (M, TA.) — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contr. meanings.] You say سَهْرٌ فَضًا One, or a single, arrow: (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And بَقِيْتُ فَضًا I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or apart from my brethren and my family. (Akh, TA.) — Also, i. e. فَضًا (M, K,) or correctly with ي [i. e. فُضَى], as written by El-Kālee, (TA,) The stones (حَب) of raisins; (M;) i. q. فَضًا [or فُضَى]. (K.) — See also what next follows.

فُضَا Water collecting and stagnating: pl. فُضَاةٌ, with medd, accord. to Kr; and also فُضَى and فُضِي, with fet-h and with kesr, the former of these like حَكَّى as pl. [or rather a quasi-pl. n.] of فَضَاةٌ, and the latter like يَدَّرُ as a pl. of بَدْرَةٌ; occurring in different relations of a verse of Adeel Ibn-Er-Rikāq. (M in art. فَضَى, and TA.)

فُضَا is an inf. n.: (M, K, TA:) and is expl. by Abou-Alee El-Kālee as signifying *Width, or spaciousness*. (TA.) — [It is also used as an epithet:] see فَاضٍ. — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies *A court, an open area, or a yard, of a house; syn. سَاحَةٌ*: (S, K:) and *a wide, or spacious, tract of land*: (ISH, S, M, K:) or *a plain and wide expanse of land*: (Sh, TA:) the pl. is أَفْضِيَّةٌ. (ISH, TA.)

فُضَا Water running upon the ground: (K:) or, accord. to Abou-Alee El-Kālee it is [in measure, but not exactly in meaning,] like جَسَاةٌ [a pl. of جَسَى], signifying *water running upon the surface of the earth*; [or rather *waters &c.*; for he adds,] and its sing. is فُضِيَّةٌ: in the M, [in art. فَضَى,] it is said to be a pl. of فُضِيَّةٌ [q. v.,] on the authority of Kr. (TA.)

فُضِيَّةٌ: see the next preceding paragraph.

فَاضٍ (Mgh, TA) and مُفَضٍ (M, TA) Wide, or spacious, (M, Mgh, TA,) as also فَضَاءٌ (Az, Er-Rāghib, Mgh, Mgh, TA,) open and plain, and vacant. (TA.) — [The first of these words, in the present day, pronounced فَاضِي, is commonly used in the sense of فَارِغٌ as meaning *Unoccupied, unemployed, or at leisure*.]

مَفْضِي i. q. مَتَسَعٌ [A place of width or spaciousness, &c.]. (TA.)

مُفَضٍ: see فَاضٍ. [And see also its verb, 4.]

مُفَضَاةٌ: see 4, last sentence.

نظا

1. نَظَا is like حَطَا in its [various] meanings. (K.) Like the latter it signifies *He struck him on the back*. (AZ, S, O.) — And *He broke it, or crushed it*. (S, O, K.) — And نَظَامًا (S, O, TA,) aor. -, inf. n. نَظَمَ (TA,) *He compressed her*; (S, O, TA;) namely, a woman. (TA.) — And نَظَا بِهِ الْأَرْضَ He threw him down, or prostrated him, on the ground. (S, O.) — And نَظَا بِسَلْجِهِ He cast forth his excrement, or ordure; sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O.) — And نَظَاتِ الْغَنَمِ بِأَوْلَادِهِمَا The sheep, or goats, brought forth their young ones. (S, O.) And نَظَا لَعَنَ آلَهُ أُمًّا فَظَاتُ بِهِ May God curse a mother who cast him forth [from her womb]: like شَطَاتُ بِهِ. (TA in art. شَطَا.) — And نَظَا بِهَا He broke wind [app. with a sound; like حَطَا بِهَا]. (S, O.) — And نَظَا الْقَوْمَ He did to the people, or party, what they did not like. (O, K.) — And نَظَا ظَهْرَ بَعِيرِهِ He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.) — نَظَا, aor. -, (K,) inf. n. نَظَمَ (TA,) [app., i. q. نَظَسَ, i. e. He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see فَظَا below. — And] He had a hollow back, and a protuberant breast, or chest. (K.) — And نَظَا الْبَعِيرَ The camel was, by nature, low, or depressed, in his back. (S, O.)

4. نَظَا He copulated much, or often. (IAqr, O, K.) — And He became ample in his state, or circumstances. (IAqr, O, K.) — And His nature, or disposition, became evil, after having been good. (IAqr, O, K.) — نَظَا He fed him; gave him to eat; or gave him food. (O, K.)

6. نَظَا (K, TA,) said of a man, (TA,) is syn. with تَقَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies *more than تَقَاعَسَ*. (K, TA.) نَظَا عَنْهُ means He held back, or receded, from him, or it. (K, TA.) And نَظَا عَنْهُمْ He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.)

فَطْرُ [mentioned above as inf. n. of فَطَرَ, and in the O erroneously written فَطْلُ,] i. q. فَطَسَ [i. e. A depression and expansion of the bone of the nose; or a spreading of the nose upon the face]; (S, O, K;) and فَطَا is syn. with فَطَسَ [which is a subst. signifying as above] (S, O: but in one of my copies of the S, the former of these words is written فَطَا; and in the O, the latter is written فَطَسَ). — And *Hollowness of the back*, (K, TA,) or, as some say, *of the middle of the back*, (TA,) and *protuberance of the breast, or chest*; as also فَطَا. (K, TA.)

فَطَا: } see the next preceding paragraph.
فَطَا:

أَفْطَأَ i. q. أَفْطَسَ [i. e. Having the bone of his nose depressed and expanded; or having his nose spreading upon his face]. (S, O, TA.) It is said that Museylimah the Liar was أَفْطَأَ, (O,) or أَفْطَأَ: so in a trad. (TA.) — And *Having a hollow back, and a protuberant breast, or chest*. (K.) And أَفْطَأَ الظَّهْرُ A camel low, or depressed, in the back, by nature. (TA.)

نطح

1. نَطَحَهُ (S, K,) aor. نَطَحَ, (K,) inf. n. نَطْحٌ; (S;) and نَطَحَهُ (S, K,) inf. n. نَطْحٌ; (S;) He made it broad, or wide. (S, K.) — And نَطَحَ العُودَ وَغَيْرَهُ (K, TA,) inf. n. as above; and نَطَحَهُ, inf. n. as above; (TA;) He pared, or fashioned by cutting, the stick, or piece of wood, &c., and made it broad, or wide. (K, TA.) And نَطَحَ الْحَدِيدَةَ, and نَطَحَهَا, He made the piece of iron broad, or wide, and even, or flat, for a مِسْحَاة, or a مَغْرَق, or some other thing. (L.) — And نَطَحَ بِالْعَصَا ظَهْرَهُ (K, TA,) aor. and inf. n. as above, (TA,) He struck his back with the staff, or stick. (K, TA.) — And نَطَحَتْ بِالْوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the fetus]. (K, TA.) [Compare نَطَحَتْ.] — نَطَحَ, aor. نَطَحَ, inf. n. نَطْحٌ, [app., He (a man) had a broad, or wide, head: (see أَفْطَحَ) or it signifies, or signifies likewise, and so app. نَطَحَ, inf. n. نَطْحٌ, (see نَطَحَ below, and أَفْطَحَ)] said of the head, and of the end of the nose, It was, or became, broad, or wide. (TK.) — نَطَحَ النَّخْلُ The palm-trees became fecundated. (Kr, K.)

2: see the preceding paragraph, in four places.

نَطَحَ [inf. n. of نَطَحَ, q. v.: and, as a simple subst.] Breadth, or width, of the head, (S, K, TA,) in the middle; as also نَطْحٌ: (TA:) and breadth, or width, of the end of the nose, (L, K,) so that it sticks close to the face; as in the bull, which is termed أَفْطَحَ. (L.)

فَطُوحٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.)

أَفْطَحَ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also مَفْطَحَ (S, A, L) and مَفْطُوحَ. (A.) And أَرْبَتَةُ فُطْحَاءَ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. foot]. (A.) — The bull: so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a subst. predominates. (L.) — And The chameleon (K, TA) whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof. (TA.) — And الفُطْحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْطَحَ [q. v.]. (K.)

مَفْطَحَ: } see the next preceding paragraph.
مَفْطُوحَ:

فطحل

الْفِطْحُلُ (S, O, K,) and accord. to the expositors of the Fg, الْفُطْحُلُ also, (TA,) [or زَمَنُ الْفُطْحُلِ,] A [or the] time in which mankind had not as yet been created (أَمْرٌ يُخْلَقُ فِيهِ بَعْدُ): (S, O, K:) or the time of Noah: (K:) or a [or the] time in which the stones were moist, or soft: (S, O, K:) thus said Ru-beh, when asked respecting it; (TA;) and thus the Arabs of the desert accord. to AO: (S, O, TA:) a poet said,

زَمَنُ الْفِطْحُلِ إِذَا السَّلَامُ رَطَابٌ

[In the time of the فطحل, when the stones were moist, or soft]: (TA:) and El-Ajjāj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-Ajjāj, in replying to a woman whom he desired to take to wife, and who had asked him what was his age, and what was his property, &c., (TA.)

فَقُلْتُ لَوْ عَمِرْتُ عَمْرَ الْجِنِّ
أَوْ عَمْرَ نَوْجِ زَمَنِ الْفِطْحُلِ
وَالشَّخْرُ مَبْتَلٌ كَطِينِ الْوَحْلِ
صِرْتُ رَهْمِينَ جَدَثٍ أَوْ قَتْلٍ

[And I said, If I were made to live the life of the new-born young one of the dabb (which is said to be seven hundred years), or the life of Noah in the time of the فِطْحُل, when the rocks were moist like the clay of the mire, I should become the pledge of a grave or of slaughter]: (S, O, TA: but the last has هَرَمَ in the place of جَدَثَ:) and one says, كَانَ ذَلِكَ زَمَنَ الْفِطْحُلِ [That was in the time of the فِطْحُل]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art; and which is said of a thing that happened long ago (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and أَتَيْتَكَ عَامَ الْفِطْحُلِ, and الْبِدْمَلَةِ, expl. by AHn as meaning [I came to thee] in the time [or year] of abundance of herbage, and of food and drink. (TA.) — And فِطْحُلٌ also signifies A torrent. (Sh, O, K.) — And A camel large, big, or bulky.

(Fr, Sh, K.) — And Plump and big. (Ibn-'Abbād, O, K.)

نظر

1. فَطَرَهُ (S, M, K,) aor. فَطَرَ, (M, K, TA,) and, accord. to the K, - also, but this latter form requires consideration, for it is related by Sgh, from Fr, in another sense, that of milking a camel, and not unrestrictedly, (TA,) inf. n. فَطْرٌ; (S, M;) and فَطَرَهُ (M, TA,) inf. n. تَفْطِيرٌ; (TA;) [but the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects;] He clave, split, slit, rent, or cracked, it. (S, M, K.) — Hence, (S,) فَطَرَ (S, Mgh, K,) aor. فَطَرَ, (Mgh, TA,) inf. n. فَطْرٌ (Mgh, K) and فُطُورٌ (K,) It (the tooth called ناب, of a camel,) came forth; (S, K;) it clave the flesh and came forth. (TA.) — See also 7. — فَطَرَهُ (S, Mgh, Mgh, K,) aor. فَطَرَ, inf. n. فَطْرٌ (S, Mgh, Mgh,) He (God, Mgh, K) created it, (S, Mgh, K,) namely, the creation: (Mgh, K:) he caused it to exist, produced it, or brought it into existence, newly, for the first time, it not having existed before; originated it; commenced, or began it; (S, M, A, Mgh, K;) as also فَطَرَهُ, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فَطَرُ السَّمَوَاتِ [The Originator, or Creator, of the heavens] until two Arabs of the desert came to me, disputing together respecting a well, and one of them said فُطِرْتُهَا, meaning, I originated, or began, it. (S.) فُطِرَ الشَّيْءُ: see طَبَعَ. [The explanation there given is confirmed by explanations of فُطِرَ.] — فَطَرُ الْعَجِينِ (Lth, S, K,) aor. فَطَرَ, inf. n. فَطْرٌ; (S;) and فَطَرَهُ (Ks, TA;) He made the dough into bread, or baked it, without leavening it, or leaving it until it should become good [or mature]; (K;) he kneaded the dough and made it into bread, or baked it, immediately; (Lth;) he hurried the dough, or prepared it hastily, so as to prevent its becoming mature. (S.) You say فَطَرْتُ الْهَرَاءَ [The woman hurried the dough, or prepared it hastily, so that immaturity, or want of leaven, was manifest in it]. (S.) — And in like manner, فَطَرَ الطِّينَ He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately. (Lth, TA.) — And فَطَرَ الْجِلْدَ (IAqr, K,) inf. n. فَطْرٌ; (TA;) and فَطَرَهُ (K;) He did not saturate the skin with the tanning liquid: (IAqr, K:) or he did not put it therein. (A.) — And فَطَرَ (Fr, O, K,) aor. فَطَرَ and فَطَرَ, (Fr, O, K, TA,) inf. n. فَطْرٌ (Fr, S, O, K,) He milked a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) with the fore finger and the thumb: (Fr, S, O, K, TA:) or with the ends of the fingers: (K, TA:) or, as one does in indicating the number thirty, i. e., with the two thumbs and the two fore fingers: [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to I'ath, with two fingers [and] with the end of the thumb. (TA. See also النَّاقَةُ.)

— And [hence, app.,] **فَطَرَ أَصَابِعَهُ** *He pressed, or squeezed, his fingers.* (TA.) And *He struck his (another's) fingers so that they burst forth with blood* (**انْفَطَرَتْ دَمًا**). (TA.) — See also 2: — and 4, first sentence.

2. **فَطَرَهُ**: see 1, first sentence. — Also, (inf. n. **تَفْطِيرٌ**, S.) *He made him to break his fast; or to eat and drink; (S, *Mgh, *K;) as also فَطَرَهُ, and فَطَرَهُ: (K:) he gave him breakfast: he, or it, (namely, the action termed إِسْتِمْنَاءُ, and a clyster, [&c.,] Mgh,) broke, or vitiated, his fast.* (Mgh.) And you say also **هَذَا كَلَامٌ يَفْطِرُ الصَّوْمَ**, [and, more commonly, **يَفْطِرُهُ**,] *This is speech which breaks, or vitiates, the fast.* (TA.) — **فَطَرُ**: see 1.

4. **افطر** *He broke his fast; (S, *Mgh, *) he breakfasted; he ate and drank after fasting; (Mgh, *K;) as also فَطَرَ, (K,) aor. 2, (TA,) inf. n. فُطُورٌ: (Mgh, TA:) his fast became vitiated.* (Mgh.) **افطر** as quasi-pass. of **فَطَرَهُ** is extr., (Sb,) like **أَبْشَرَ** as quasi-pass. of **بَشَرْتَهُ**. (Sb, Mgh.) You say **افطر على تمر** [*He breakfasted upon dates, or dried dates; he made dates, or dried dates, his breakfast, after sunset [in Ramadán].* (Mgh.) In the saying **صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ** [*Fast ye after the sight of it, namely, the new moon commencing Ramadán, and break ye your fast after the sight of it, namely, the new moon commencing Showwál*], the **ل** is in the sense of **بَعْدَ**, i. e., **بَعْدَ رُؤُوسِهِ**. (Mgh.) — *It was time for him to break his fast: (K:) he entered upon the time of breaking his fast; (Mgh, Mgh, K;) like أَصْبَحَ and أَمَسَ as meaning "he entered upon the time of morning" and "upon the time of evening:"* (Mgh, *Mgh:) or *he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., أَفْطَرُ، الْحَاجِرُ وَالْمَحْجُورُ* *The cupper and the cupped place themselves in the predicament of those who break their fast: or it is time for the cupper and the cupped to break their fast: or it is used after the manner of a harsh expression, and an imprecation against them.* (IAth.) — **افطرو**: see 2. — **افطر الجلد**: see 1.

5: see the next paragraph, in six places.

7. **انفطر**, and **تفطر**, (S, M, K,) and **فطر**, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the S by its being expl. by **تَشَقَّقَ**,] *It became cleft, split, slit, rent, or cracked.* (S, M, K.) **إِذَا السَّمَاءُ انْفَطَرَتْ** [in the Kur lxxxii. 1] means *When the heaven shall become cleft.* (Bd, TA.) And **تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ** [in the Kur xix. 92] *The heavens are near to becoming repeatedly rent in consequence thereof.* (Bd.) And **تَفْطَرَتْ قَدَمَاهُ** *His feet became cracked: [or much cracked.]* (TA, from a trad.) And **تَفْطَرَتِ الْأَرْضُ بِالْثَبَاتِ** *The earth became cracked [in many*

places by the plants coming forth]. (TA.) And **تَفْطَرُ الشَّجَرُ بَوْرِي** [*The trees broke forth with leaves; as also انفطر, often occurring in this sense; see Har p. 58; and see فطر.* (S and K, voce رَاح; &c.) And **تَفْطَرَتْ قَدَمَاهُ دَمًا** [and انفطرت (see 1, last sentence but one,)] *His feet [burst forth or] flowed with blood.* (TA.) — And **انفطر الصُّبْحُ** *The dawn broke.* (TA in art. صَدَع.)

8: see 1. And see also 8 in art. **شَرَعَ**.

فَطَرٌ [as an inf. n.: see 1: — as a subst.,] *A cleft, split, slit, rent, or crack: (K:) or, accord. to some, a first cleft &c.: (MF:) pl. فُطُورٌ: (K:) occurring in the saying هَلْ تَرَى مِنْ فُطُورٍ [Dost thou see any clefts?], in the Kur [lxvii. 3].* (TA.) — 'Omar, being asked respecting [the discharge termed] **الْمَذَى**, answered, *It is الفطر: (O, K:) thus as related by A'Obeid: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed الفطر: (O, K:) or, as some say, it is from فَطَرَتْ قَدَمَاهُ دَمًا [expl. above]: (TA:) or he likened its coming forth from the orifice of the ذَكَر to the coming forth of the نَاب of the camel: or, as it is related by En-Nadr, he said فَطَرُ، with damm; meaning the milk that appears upon the orifice of the teat of the udder.* (O, K.)

فَطَرٌ *Such as has broken forth [with buds or leaves] (مَا تَفْطَرُ), of plants.* (TA.) See also **فَطَرٌ**. — And, (S, K,) as also **فَطَرٌ**, (K,) the latter used in poetry, (TA,) [*The toadstool; a species of كَمَاة [or fungus], (S, K,) white and large, (S,) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فُطْرَةٌ. (S.)* [Also applied in the present day to *The common mushroom; agaricus campestris. And Any fungus.*] — [Also, the former, *Immaturity, or want of leaven, in dough:*] see the explanation of **فَطَرَتْ** **الْبُرَّةُ الْبَجِينِ**. — And **فَطَرٌ** and **فَطَرٌ** signify also *Somewhat of that which remains of milk [in the udder], which is then milked: (L, K:) or a small quantity of milk when it is milked: (TA:) or milk at the time when it is milked.* (AA, TA.) See also **فَطَرٌ**, last sentence.

فَطَرٌ *Grapes when the heads thereof appear; (K, TA;) [so called] because the [fruit-] stalks [then] break forth (تَفْطِرُ); (TA;) as also فَطَرٌ. (K, TA.)* — Also a subst. from **أَفْطَرُ**; (S;) [as such] it signifies *The breaking of a fast; contr. of صَوْم.* (TA.) [Hence, **عِيدُ الْفَطْرِ** *The festival of the breaking of the fast, immediately after Ramadán; sometimes called الفطر alone.*] **الْفِطْرَةُ** means **صَدَقَةُ الْفَطْرِ** [*The alms of the breaking of the fast*], (O, K, TA,) which is a صَاع [q. v.] of wheat: the prefixed noun (صَدَقَة) is rejected, and **ة** is affixed to its complement (الفطر) to indicate that such has been done: but it is a

word used by the lawyers; not of the classical language. (TA.) — See also **مَفْطَرٌ**.

فَطَرٌ: see **فَطَرٌ**, in two places.

فِطْرَةٌ *Creation: (Mgh:) the causing a thing to exist, producing it, or bringing it into existence, newly, for the first time; originating it.* (TA.) — *The natural constitution with which a child is created in his mother's womb; (AHeyth, K;) i. q. خَلْقَةٌ. (S, Mgh.)* It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of **مُؤْمِدٌ يُؤَدُّ عَلَى كُلِّ مَوْجِدٍ** *Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous [in relation to the soul]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.;] and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him; but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb.* (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] — *Nature; constitution; or natural, native, innate, or original, disposition, or temper or other quality or property; idiosyncrasy.* (Th, TA.) — *The faculty of knowing God, with which He has created mankind: (TA:) the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth: this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above.* (Mgh.) — Hence, *The religion of el-Islám: (Mgh:) the profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that Mohammad is his servant and his apostle, who brought the truth from Him, and this is (AHeyth, TA) religion.* (AHeyth, K, TA.) This is shown by a trad., in which it is related that Mohammad taught a man to repeat certain words when lying down to sleep, and said **فَإِنَّكَ إِنْ مِتَّ مِنْ لَيْلَتِكَ** [And then, if thou die that same night, thou diest in the profession of the true religion]. (AHeyth, TA.) Also by the saying, **قَصَّ الْأَنْفَارِ مِنَ الْفِطْرَةِ** *The paring of the nails is [a point] of the religion of el-Islám.* (Mgh.) — Also i. q. سُنَّة [app. meaning *The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Mohammad*]. (TA.) — In the Kur xxx. 29, accord. to some, *The covenant received, or accepted, from Adam and his posterity.* (Bd.) — The pl. is **فِطَرَاتٌ** and **فِطَرَاتٌ**. (TA.) — See also **فِطَرٌ**.

الْإِيمَانُ الْفِطْرِيُّ [*The faith to which one is disposed by the natural constitution with which he is created*]. (Mgh.)

فَطَارٌ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAqr, O, K:) or recently made. (TA.)

فَطُورٌ (S, Mṣb, K) and فَطُورِيٌّ (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Mṣb, K.)

فَطِيرٌ Dough unleavened; or not left until it has become good [or mature]; contr. of خَمِيرٌ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الْفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نَيْسَانَ, and lasting seven days. (Mṣb. [See also الْفَضْحُ.]) — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطِيرِيٌّ: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطِيرِيٌّ, in the K, expl. as meaning [He fed him] with فَطِيرٌ, is a gross mistake, a mistranscription of أَطْعَمَهُ فَطِيرِيٌّ, as the phrase stands in the handwriting of Sgh himself, in well-formed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِي خُبْزٌ خَمِيرٌ وَحَبْسٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حَبْسٌ [q. v.]. (S, TA.) You say also الْفَطِيرُ الْوَرَأَى [Beware thou of a hastily formed, immature, opinion. (S.) And شَرُّ الرَّأْيِ الْفَطِيرُ [The worst opinion is the hastily formed, and immature]. (TA.) — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) — Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.)

فَطُورَةٌ: see what next follows.

فَطِيرَةٌ and فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فَطِير: (K, TA:) mentioned by Sgh, and in the B. (TA.)

فَطَارِيٌّ A man possessing neither good nor evil; (IAqr, O, K, TA:) such as is termed قَدَمٌ [impotent in speech or actions, heavy, or dull; &c.]: (TA:) from فَطَارٌ applied to a sword, meaning that will not cut. (IAqr, O, TA.)

فَطُورِيٌّ: see فَطُورٌ.

فَاطِرٌ A camel whose نَابٌ [or tusk] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) — فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ [in the Kur xlii. 9, &c.] means The Originator [or Creator] of the heavens and of the earth. (IAb, S, TA.) See 1.

فُوطِيرٌ a subst. for الْجَمَاعِ, in Syriac. (TA.)

أَفَطِيرٌ, and the pl. أَفَاطِيرٌ: see the next paragraph.

تَفَاطِيرٌ, a word similar to تَعَاطِيْبٌ and تَعَاجِيْبٌ

and تَبَاشِيرٌ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also تَفَاطِيرٌ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that أَفَاطِيرٌ is the pl. of أَفَطِيرٌ, and signifies a cracking, or chapping, in the nose of a young man, and in his face. (TA.) — Also, thus correctly, with ت, The first of [the herbage of the rain called] the وَسْبِي [q. v.]; and in this sense also it has no sing.: but it is said in the K that تَفَاطِيرٌ is pl. of تَفَطِيرَةٌ, with ن; [in the O, that it is pl. of تَفَطِيرٌ]; and [in both] that it signifies scattered herbage; (TA:) and Lh says, as is stated by AHn, that مِّنْ عَشْبٍ تَفَاطِيرٌ means small quantities of herbage in land: (O, TA:) it is also added in the K, in explanation of تَفَاطِيرٌ, or it signifies the first herbage of [the rain called] the وَسْبِي: (TA:) [and it is said that] تَفَاطِيرٌ تَبَاشِيرٌ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرٌ.)

مَفَطِيرٌ A man breaking his fast; eating and drinking after fasting: (S, Mṣb, K, TA:) pl. مَفَاطِيرٌ, (Sb, S, Mṣb, K,) like as مَبَاسِيرٌ is pl. of مَبَسِيرٌ, (S,) and مَفَالِيسٌ of مَفَالِيسٌ: (Mṣb:) and فَطِيرٌ signifies the same, as sing. and pl., (S, Mṣb, K,) being originally an inf. n. (S, Mṣb.)

مَنْفَطِيرٌ is used in the Kur [lxiii. 18], in the phrase السَّمَاءُ مَنْفَطِيرٌ بِهِ [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like دَجَاجَةٌ مَعْضَلٌ in the phrase مَعْضَلٌ مَعْضَلٌ. (TA.)

نَفَطُورٌ and نَفَطُورَةٌ, and the pl. نَفَاطِيرٌ: see تَفَاطِيرٌ, in six places.

نطس

1. نَطَسَ (S, M, A, Mṣb, K,) aor. - (S, Mṣb, K) and نَطَسَ, (Mṣb,) inf. n. نَطُوسٌ, (S, M, &c.) He died; (S, M, &c.) as also نَطَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) — نَطَسَ الْحَدِيدَ, (A, O, K, TA,) aor. - (K, TA,) inf. n. نَطَسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called نَطِيسٌ: (A:) or he beat the iron. (TA.) — And النَطَسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الْوَطْأُ.) — And yon say, نَطَسَهُ عَنْ كَذَا meaning I repelled him in a most evil manner from such a thing: and likewise I beat him [app. away from such a thing]. (Ibn-'Abbād, O, K.) — And نَطَسَهُ, (Ibn-'Abbād, O, K,) and نَطَسَهُ, (Ibn-'Abbād, O,) aor. - (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also نَطَسَهُ, (Ibn-'Abbād, O, K,) inf. n. نَطِيسٌ. (Ibn-'Abbād, O.) — نَطَسَ, aor. - (S, M, A, K,) He had the bone of

his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And نَطِيسٌ app. signifies the same.]

2. نَطَسَهُ He killed him. (Mṣb.) — See also 1.

نَطَسٌ (with fet-h, O, in a copy of the M written نَطَسُ,) The berries of the myrtle: n. un. with ة. (Lth, M, O, K.)

نَطَسٌ: see نَطَسَةٌ.

نَطَسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-'Abbād, O, K.) — [See also نَطَسٌ.] — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say,

• أَخَذْتُهُ بِالنَّطَسَةِ • بِالنَّوْبَةِ وَالْعَطَسَةِ •

[I captivated and restrained him by means of the falseh, by means of yawning and of sneezing]: (S, O, K: [in some copies of the S and K بِالنَّوْبَةِ]) they shorten النَّوْبَةَ on account of the metre, which is رَجَزٌ with the third foot of each hemistich suppressed. (O.)

نَطَسَةٌ a subst. from نَطَسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or نَطَسٌ, (TA, [but this is the inf. n. of نَطَسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.)

نَطِيسٌ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — And A great فَأْسٌ [i. e. hoe or adz or axe]. (M, TA.)

نَطِيسَةٌ The snout of the swine; as also نَطِيسَةٌ: (S, M, K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَفَّةُ of man, and of camels the مَشْفَر, and of beasts of prey the خَطْمٌ and the خَرْطُومُ, and of the swine the نَطِيسَةُ, (O, K,) [in the latter of which it is plainly stated that نَطِيسَةٌ is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَّةُ of man, and of camels the مَشْفَر, &c., is called the نَطِيسَةُ of the swine,] which word نَطِيسَةُ he [thus] mentions, with ن, as of the measure فَنِعْلَةٌ, the ن being augmentative. (O.)

نَاطِيسٌ Dying, or dead. (IAqr, M.)

نَطِيسَةٌ: see نَطِيسَةٌ, in two places: and see also art. نَطَسَ, in two places.

أَنَطَسَ A man (S) having the bone of his nose wide and depressed; (M;) or depressed and ex-

panded: (S, K:) *having his nose spreading upon his face*: (K:) fem. فُطْسَاء. (M, K.) And it is also applied as an epithet to the nose itself [as meaning *Having its bone wide and expanded*; &c.]. (A in art. نفس.) — فُطْرَةٌ فُطْسَاء means *A date small in the drupe, having the base cleaving [to it]*. (TA.)

فطر

1. فُطِرَ (S, Mṣb, K,) aor. -, (Mṣb, K,) inf. n. فُطْرٌ, (Mṣb, TA.) *He cut it, or severed it*; (S, Mṣb, K, TA;) namely, a rope, (S, Mṣb, TA,) or a stick, or piece of wood, and the like. (TA.) — And فُطِرَ (K,) or فُطِرَتْ (S, Mṣb) said of a mother (S) or of a suckling woman, (Mṣb,) aor. and inf. n. as above, (Mṣb, TA.) *He, (K,) or she, (S, Mṣb,) weaned, or ablated, him, (S, Mṣb, K,) namely, a child, (S, K,) or suckling, (Mṣb.)* And فُطِرَتِ السَّخْلَةُ *The lamb, or kid, was weaned, or ablated.* (K.) [And in like manner one says of other animals.] — And [hence, or] from the first of the significations expl. above, (Mṣb,) one says, فُطِرَتْ عَنْ عَادَتِهِ *I [weaned him, or] disengaged him, (TA,) or withheld him, (Mṣb,) namely, a man, (S, Mṣb, TA,) [from his custom, or habit.]* And لَفُطِرْتُكَ *I [will assuredly wean thee from the state in which thou art, or from that which thou art pursuing: or] I will assuredly cut short thy eager desire.* (TA.)

4. افطّر *He (a child) entered upon the time for his being weaned, or ablated.* (Mṣb, TA.) And in like manner one says of a lamb, or kid. (IAṣr, K, TA.)

6. فُطِرُوا *Their lambs, or kids, (فُطِرُوا, [in the CK, erroneously, فُطِرُوا]) kept to their mothers after the weaning, or ablation; (K, TA;) therefore this [person] gave, or delivered, his lambs, or kids, to this; and this [person], his lambs, or kids, to this.* (TA.)

7. افطّر *He (a child, or young one,) was, or became, weaned, or ablated: commonly used in this sense in the present day. — And] افطّر *He desisted from, or left, or relinquished, him, or it.* (K, TA.)*

فُطْرٌ *The act of weaning, or ablation, of a child or young one: (S, Mṣb, K:) a subst. in this sense. (K.) — And [it is also, app., an epithet:] you say ناقة فُطْرٌ [app. ناقة فُطْرٌ, like as you say فُطْرٌ فُطْرٌ, q. v.], meaning *A she-camel whose young one has been weaned from her: thus in the A. (TA.) — [And hence it seems to be used as a proper name of a woman; like فاطمة; for it is said,] and the woman is named فُطْرٌ, like كِتَابٌ, [in form]. (TA.)**

فُطِرَ *A child weaned, or ablated; (S, Mṣb, K;) as also فُطْرٌ: (K:) pl. of the former فُطْرٌ, (S, Mṣb, K,) which is of a rare form as pl. of an epithet of the measure فُطْرٌ, and more particularly of such as is used in the sense of the measure مَفْعُول. (IAth, TA.) And سَخْلَةُ فُطِرٍ [in the*

CK فُطِيرَةٌ and فُطِيرٌ and فُطِيرَةٌ *A lamb, or kid, weaned, or ablated, (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جُفْرٌ [q. v.]. (TA.)*

فُطِيرٌ [a subst., rendered so by the affix ى,] *A sheep, or goat, weaned, or ablated.* (TA.)

فُطِرَ [act. part. n. of 1, q. v.] — [Hence,]

فُطِيرَةٌ *A suckling woman weaning, or ablated, a suckling. (Mṣb.)* And فُطِيرٌ *A she-camel whose young one has become a year old and been weaned, or ablated. (S, TA.)* And *A she-camel that weans, or is weaning, from her, her young one. (TA.)* [See also فُطِيرٌ.] — [Hence,] in a trad.

cited voce مَرْضِعُ [q. v.], الفاطمة signifies † *Death.* (TA in art. رَضِعَ.) — See also فُطِيرٌ.

فُطِرَ; and its fem., with ى: see فُطِيرٌ.

فطن

1. فُطِنَ, [aor. -,] inf. n. فُطْنَةٌ and فُطَانَةٌ and فُطَانِيَّةٌ [&c. as in the next sentence, *He was, or became, intelligent, understanding, knowing, sagacious, or skilful: see the explanations of فُطْنَةٌ below*]; (S;) and فُطِنَ signifies [the same, i. e.] *he became such as is termed فُطِنَ.* (Lth, TA.)

You say, فُطِنَ لَه, (Mṣb, K,) and اِئْتِه, and بِهِ, (K,) aor. -: (Mṣb, K;) and فُطِنَ, aor. -: (Mṣb, K;) and فُطِنَ, aor. -: (K;) inf. n. فُطِنَ (Mṣb, K) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) and فُطَانَةٌ and فُطَانَةٌ (Mṣb) and فُطَانَةٌ and فُطَانِيَّةٌ (K;) *He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilled of it, i. e. skilful in it; (K;) namely, an affair: (Mṣb:) [and he understood, or knew, it; often used in this sense:] and sometimes they said فُطِنَهُ, making the verb trans. by itself, because it implies the meaning of فُطِرَ; (TA;) or فُطِنْتُ الشَّيْءَ, with fet-h, signifies *I understood, or knew, the thing: (S:) and some say that فُطَانَةٌ [as inf. n., agreeably with analogy, of فُطِنَ, which see in what follows,] signifies [the possessing] excellence in respect of readiness of intelligence for the perception of what comes to one from another. (TA.)* [فُطِنَ also signifies *He took notice of, or paid attention to, him, or it: see Har p. 626, and Ham p. 695.*] And فُطِنَ signifies [also] *He became one of whom فُطْنَةٌ [i. e. intelligence, &c., as expl. below,] was a سَجِيَّةٌ [meaning faculty, or quality, firmly rooted in the mind]. (Mṣb.)**

2. فُطِنَ لِلْأَمْرِ, (Mṣb, TA,) inf. n. فُطِينٌ, (K, TA,) *He made him to understand, or know, the affair: (K, TA:) or he made him knowing in the various modes of the affair, and skilful therein. (Mṣb.)* Hence the prov., لَا يُفْطِنُ الْقَارَةَ إِلَّا الْحِجَارَةُ i. e. [Nothing will make] the she-bear [to understand, except stones]. (TA.) And فُطِنَهُ means *The teacher rendered him فُطِنَ [i. e.*

intelligent, &c.,] by the disciplining of his mind and the correcting him. (TA.)

3. فُطَانَةٌ is of the measure مَفَاعَلَةٌ from فُطِنَ: (S:) [as such it signifies *The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill; whence فُطَانَتُهُ is used in the K (in art. حَجَو) as a syn. of حَاجَتُهُ, q. v.: or] it signifies [sometimes] the showing intelligence, understanding, knowledge, sagacity, or skill, one with another. (PS.)* [Agreeably with the former explanation,] one says, فُطَانَتُهُ فِي الْكَلَامِ i. e. *He held a dialogue or colloquy, or a disputation or debate, with him [with the view of trying which of them would prove superior in intelligence, &c.]; syn. رَاجَعَهُ. (K)* [See also 3 in art. لَحَنَ.]

5. فُطِنَ لَه *He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said. (TA.)*

فُطِنَ: } see what next follows.
فُطِنَ:

فُطِنَ (S, Mṣb, K, KL) and فُطِنَ (S, K, KL) and فُطِنَ and فُطِنَ and فُطِنَ and فُطِنَ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying *Intelligent, understanding, knowing, sagacious, or skilful; (S, K, KL;)* the first expl. by Lth as signifying *possessing فُطْنَةٌ respecting things: (TA:) and it signifies one of whom فُطْنَةٌ has become a سَجِيَّةٌ [meaning faculty, or quality, firmly rooted in the mind]: (Mṣb:) the pl. [of this] is فُطِنَ, (K,) or فُطِنَ, with two dammehs, (Mṣb,) or both: (TA:) and the fem. is فُطِنَتْ. (K.) فُطِنَ بِخُصُومَتِهِ means *A man knowing in the various modes of his disputation, or litigation, and skilful therein. (Mṣb.)**

فُطْنَةٌ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies *Intelligence, understanding, knowledge, sagacity, (S, K, KL, PS,) or skill; (K, KL, PS;)* contr. of غَبَاوَةٌ: (TA:) or, accord. to some, *such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired. (TA.)* [See also فُطْنٌ.]

فُطُونُ: }
فُطِينُ: } see فُطِنَ.
فُطَانُ:

فظ

1. فُظَّ, (Mṣb,) sec. pers. فُظِّطَ, (S, M, Mṣb,) inf. n. فُظَانَةٌ (S, M, Mṣb, K) and فُظَّظَ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and فُظَّظَ is syn. with these, (M, K,) and so is فُظَّظَ, but these two are simple substs., (M,) *He (a man) was, or became, such as is termed فُظَّ [i. e. rough, coarse, rude, &c., as expl. below]; (S, M, Mṣb, K;) or rough, &c., so as to be unduly feared. (Mṣb.) — فُظَّظَ, (M, K,)*

aor. 2, inf. n. فُظَّ; (TK;) and اَفْظَعَهُ; (M, K;) *He let it out*, namely the water termed فُظَّ, by cutting open the stomach [of a camel]: (M, TA:) or *he pressed it*, or *squeezed it out*, namely the water so termed, (M, K,) from the stomach, (M, TA,) and drank it: (TK;) and كَرَشَ بَعِيرٍ اَفْظَعَهُ he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it: (Esh-Sháfi'ee, T:) or اَفْظَعُ signifies *he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out, or squeezed out, the fluid of the feces of his stomach, and drank it*: (S:) and اَفْظَعْتُ الكَرَشَ I pressed out, or squeezed out, the water of the stomach. (Z, TA.)

4: see فُظَّه. — اَفْظَعُ, inf. n. اَفْظَاعُ, also signifies *He turned him back, or away, from the object of his desire*. (TA.) — And اَفْظَعُ is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, *He inserted the thread into it*: if to the thread, *he inserted it into the eye of the needle*:] mentioned by AA. (TA.)

8: see فُظَّه, in three places.

فُظَّ, applied to a man, (T, S, M, &c.,) *Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incontinent; unobsequious*; (S, M, O, K, and Bḍ in iii. 153;) *evil in disposition; illnated*; (O, K, and Bḍ and Jel ubi suprâ;) *hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared*; (Mḡb;) *rough, or coarse, in speech*; (Lth, T, M, K;) *sour, or austere, therein*: (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. اَفْظَاعُ. (M.) You say, اَفْظَاعُ إِنَّهُ لَفُظٌّ بَظٌّ [Verily he is rough, coarse, or the like]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explain it; (M;) and فُظِيظٌ [app. signifies the same]. (TA in art. بَظٌّ.) — Also *The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts*; (T, K;) the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, the urine of horses which is drunk on an occasion of thirst: pl. فُظُوطٌ: thus used by Mutemmem Ibn-Nuwayreh. (M, L.)

فُظَّاطٌ and فُظَّاطٌ: see 1, first sentence.

فُظِيظٌ *The seminal fluid of a woman*: or of a stallion: (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, the seminal fluid of a stallion, in a she-camel's womb: (M, TA:) or this is the explanation given by Fr: (T:) and فُظِيظٌ is of the measure فُعَالَةٌ from this word;

(K;) as signifying the seminal fluid of a stallion, or the water of the stomach; but El-Khattábee disallows the latter meaning; or from فُظَّ: (TA:) and hence the saying of 'Aisheh to Marwán, وَلَكِنَّ اللَّهَ نَعَنَ أَبَاكَ وَأَنْتَ فِي صُلْبِهِ فَأَنْتَ فُظَاظَةٌ مِنْ نَعْنَةِ اللَّهِ [But God cursed thy father when thou wast essentially in his loins; so thou art seed of the object of the curse of God]; (K;) i. e., نُظْفَةٌ مِنْهَا; (TA;) or عَصَاةٌ مِنْهَا [produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, فُضْضٌ; (K;) pl. of فُضِضٌ, which means water such as is termed غَرِيضٌ: or, accord. to another relation, فُضْضٌ, meaning نُظْفَةٌ: and accord. to another, فُضِضٌ. (TA.) — See also فُظَّ.

فُظَاظَةٌ: see the next preceding paragraph.

هُوَ أَفْظَعُ مِنْ فُلَانٍ *He is [more rough, coarse, rude, or the like, (see فُظَّ) or] more difficult in disposition, evil in disposition, illnated, or perverse, than such a one*. (TA.)

نظع

1. نَظَعُ الأَمْرَ, (S, O, Mḡb, K,) aor. 2, (O,) inf. n. نَظَاعَةٌ, (S, O, Mḡb,) and perhaps نَظَعُ [respecting which see فُظَّعَ]; (Mbr, TA;) as also اَفْظَعُ; (S, O, Mḡb, K;) *The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S:) or *excessively bad, evil, abominable, foul, or unseemly*. (O, Mḡb, K.) — And نَظَعُ الأَمْرَ, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, نَظَعْتُ الأَمْرَ, aor. نَظَعْتُهُ, but [SM says] in the "Nawádir" of AZ, نَظَعُ بالأَمْرَ, inf. n. نَظَاعَةٌ, (TA,) *He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اسْتَغْظَمَهُ, (K,) or was made to fear, or be frightened, and was overcome, by it, (AZ, O, TA,) and trusted not that he had power to accomplish it, or to bear it*: (AZ, O, K, TA:) it is said in a trad., أَرَيْتَ أَنَّهُ وَضَعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ, فَظَعْتُهُمَا [I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear]; in which instance, as I Ath says, the verb is thus made trans. in accordance with its meaning, which is أَكْبَرْتُهُمَا, and خَفَّتُهُمَا: but the phrase commonly known is مِنْهُ فَظَعْتُ بِهِ and فَظَعْتُ بِكَذَا you say, فَظَعْتُ بِكَذَا I was unable to do, or accomplish such a thing: (Ibn-Abbád, O, K:*) and فَظَعْتُ بِأَمْرِي occurs in a trad. as meaning [I found that] my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread: نَظَعُ بالأَمْرَ, inf. n. نَظَاعَةٌ and نَظَعُ, means *He saw the affair, or event, or case, to be* فَظَعُ [q. v.]: Mbr says, نَظَعُ is an inf. n. of فَظَعُ

كَرَمَ: or it may be an inf. n. of فَظَعُ, like as كَرَمَ is of كَرَمَ: but I have not heard it save in the saying of the poet,

• قَدْ عَشْتُ فِي النَّاسِ أَطْوَارًا عَلَى خُلَّتِي
• شَتَّى وَقَسَيْتُ فِيهِ اللَّيْمَ وَالْفُظْعَا

[I have lived among men during several periods, conforming to disposition differing in kind, (علي) إِنَّ سَعْيَكُمْ لَشَتَّى being like the phrase شَتَّى شَتَّى in the Kur xcii. 4, meaning لَأَشْتَاتَ, as is said in the Ksh and by Bḍ,) and I have endured therein softness and hardness]. (TA.) — فَظَعُ, (O, K,) aor. 2, inf. n. فَظَعُ, (O,) said of a vessel, (K,) *It became full*. (O, K.)

[2. فَظَعُ, inf. n. فَظِيعٌ, accord. to Freytag, signifies *He described a thing as great*: but for this he names no authority: by "great" is here meant *hard, difficult, or distressing*; &c.: see 1, first sentence.]

4. فَظَعُ as intrans.: see 1, first sentence. — اَفْظَعُني الأَمْرُ *The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case*: (TA:) *made me to be without power, or strength, or ability; disabled, or incapacitated, me*. (Ham p. 32.) — And اَفْظَعُ *He (a man, S, O, Mḡb) suffered the befalling of a hard, difficult, or distressing, event*. (S, O, Mḡb, K.) — See also 10.

5: see what next follows.

10. اسْتَظَعُهُ (S, O, K) and اَفْظَعُهُ (S, K) and تَفْظَعُهُ (O, K) *He found it (a thing, S) to be فَظِيعٌ [i. e. hard, difficult, or distressing; &c.]*. (S, O, K.)

فُظِيعٌ: see فَظِيعٌ. — Also *Full*; applied to a vessel. (O, TA.)

فُظِيعٌ (S, O, Mḡb, K) and مُفْظِيعٌ (S, Mḡb, TA) and فَظِيعٌ, which last is a possessive epithet, (TA,) applied to an affair, or event, *Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant*: (S, TA:) or *excessively bad, evil, abominable, foul, or unseemly*. (O, Mḡb, K:*) — And the first, *Much, or abundant*: so in the saying of 'Amr Ibn-Ma'alee-Kerib,

• وَقَدْ عَجَبْتُ أُمَامَةً أَنْ رَأَيْتِي
• تَفَرَّعَ لِمَتِي شَبٌّ فُظِيعٌ

[And Umameh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders: فِي is app. understood before لِمَتِي]. (O, TA.) — فَظِيعٌ applied to water signifies *Sweet*: (Lth, O, K:) or *clear; limpid; or cool, sweet, and clear or limpid*. (IAqr, O, K, TA.)

فُظِيعٌ: see فَظِيعٌ.

فعل

1. **فَعَلَهُ**, (S, O, Mḡb, K,*) aor. ٤, (S, O, K,) inf. n. **فَعَلٌ** (S, O, Mḡb, K) and **فَعَالٌ** (S, O, Mḡb,) and **فَعْلٌ** is the subst. therefrom, (S, O, Mḡb, K,*) but, accord. to Ibn-Kemāl, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like **فَعَلَهُ**, aor. **يَفْعَلُهُ**, inf. n. **فَعْلٌ**, except **سَحَرَهُ**, aor. **يَسْحَرُهُ**, inf. n. **يَسْحَرُ**; or, to these may be added as sometimes occurring, **خَدَعَهُ**, aor. **يَخْدَعُهُ**, inf. n. **يَخْدَعُ** and **صَرَعَهُ**, aor. **يَصْرَعُهُ**, inf. n. **يَصْرَعُ**; (TA;) [*He did it*]; namely, a thing. (S, O. [For further explanation see **فَعْلٌ** below.])

[In the Kur. xxi. 73,] some read **وَأَوْحَيْنَا إِلَيْهِمْ فَعَلُ الْخَيْرَاتِ** [*And we suggested to them the doing of good works*]; (Lth, S, O;) others reading **فَعْلٌ** **الْخَيْرَاتِ**. (Lth, O.) — And one says also **فَعَلَ بِهِ** [*He did to him something*]. (TA.) **فَعَلَ اللَّهُ بِهِ** is a form of imprecation, meaning *May God do to him what He will do*; i. e. may God punish him: see an cx. voce **أَظْلَمَ**. — And **فَعَلَ بِالْمَرْأَةِ** often occurs in trads. &c. as meaning *He compressed the woman*.]

2. **تَفَعَّلَ** [inf. n. of **فَعَلَ**] is used by IJ as metonymically signifying *The scanning of a verse*; because the names of the measures of its feet, all of them, have the letters **ف** and **ع** and **ل** for constituents, as when you say **فَعُولُنْ** and **مَفَاعِيلُنْ** and **فَاعِلَانْ** &c. (TA.)

3. **فَعَالًا**, inf. n. **فَعَالٌ**, if used, app. signifies *They two did a thing together*. See **فَعَالٌ** below.

7. **فَعَلْتُهُ** quasi-pass. of 1: you say, **فَعَلْتُهُ** [*I did it, and it was done*]; (S, Mḡb;) like your saying **كَسَرْتُهُ فَانْكَسَرَ**. (S.) **الْإِنْفِعَالُ** signifies *The suffering, or receiving, the effect of an act, whether the effect is intended by the agent or not*: or, accord. to some, particularly *when the effect is not intended*; for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement, ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love: as a term of logic, it is one of the ten predicaments, i. e. *passion, or suffering*.] It is said that to every **فَعْلٌ** there is an **إِنْفِعَالٌ**, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of non-existence, not from matter [already existing to receive the effect of the act]. (TA.)

8. **اِفْعَلْ عَلَيْهِ كَذِبًا** (Mgh,* O, Mḡb,* K) and **زُورًا** (O) *He forged against him a lie*. (Mgh,* O, Mḡb,* K.) — Hence the phrase **الْخُطُوبُ الْمُنْفَعَلَةُ** i. e. [*Handwritings*] are forged, or falsified. (Mgh.) — And [hence] it used to be said, **أَعْدَبُ** **الْأَغَانِي مَا أَتَعَلَّ** i. e. [*The sweetest of songs is*] such

as has been composed with originality, not in imitation of any model: and **أَطْرَفَ الشَّعْرِ مَا أَتَعَلَّ** [*The most eloquent of poetry is such as has been so composed*]. (TA.)

فَعْلٌ an inf. n. of 1. (S, O, Mḡb, K.) — And *The vulva of the she-camel, and of any female*. (K.)

فَعْلٌ: see 1, in two places: [as a subst. from **فَعَلَهُ**] it signifies [*A deed, or an action*: or] a motion (**حَرَكَةٌ**) of a human being: (K:) or, as Sghl says, the origination of anything, whether it be what is termed **عَمَلٌ** [which means *work or labour or service as well as a deed or an action*] or other than it; so that it is more general in application than **عَمَلٌ**: (TA:) or it is a metonymical term for any **عَمَلٌ** [meaning *deed or action*] that is transitive (M, K, TA) or intransitive (M, TA:) or a mode that is accidental to the producer of an effect upon another [person or thing] by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting: or, as Er-Rāghib says, the production of an effect considered with reference to an agent thereof; and it is common to that which is by his, or its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human being or the animal [of any kind] or the inanimate thing; and **عَمَلٌ** and **صُنْعٌ** are more particular in application: El-Harāllee says that the **فَعْلٌ** is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for **تَدَبُّرٌ** (an obvious mistranscription in my original) I read **تَدَبُّرٌ**] or otherwise: and El-Juweyne says that it is what is within the limits of a small space of time, without repetition, or reiteration; whereas the **عَمَلٌ** is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], **مَا فَعَلَ الشَّيْخُ**, [expl. in art. **نَعَرَ**]: (TA:) the pl. is **فَعَالٌ** (S, O, Mḡb, K) and **أَفْعَالٌ** [a pl. of pauc.], (O, TA,) [and **أَفْعَالٌ** is app. a pl. pl., i. e. pl. of **أَفْعَالٌ**, like **أَقْوَالٌ** pl. of **أَقْوَالٌ** which is pl. of **قَوْلٌ**, and many other instances]: you say, **إِنَّ الرِّبَا تَفْعَلُ الْأَفْعَالِ**, [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibraheem and Isma'eel, who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that **الْأَفْعَالِ** may be pl. of **أَفْعَالٌ** (which has been altered by the copyist and is probably a mistranscription for **أَفْعُولَةٌ**) or of **أَفْعَالٌ**; with other remarks equally doubtful and unimportant.]) [Hence, **بِالْفَعْلِ** meaning *Actually*; as opposed to **بِالْقُوَّةِ** i. e. potentially, or virtually.] — As used by the grammarians, it means [*A verb*; i. e.] what denotes a meaning in itself together with any one of the three times [past and present and future; but it should be observed that it includes the **مَصْدَرٌ**, or infinitive noun; and also that there

is what is termed **فَعْلٌ نَائِصٌ** an incomplete, i. e. non-attributive, verb (as **كَانَ** coordinate to **صَارَ**, &c.); as well as what is termed **فَعْلٌ تَامٌ** a complete, i. e. attributive, verb]. (TA.)

فَعْلَةٌ A single **فَعْلٌ** [i. e. deed or action], (Mḡb, TA,) with fet-ḥ. (Mḡb.) Thus in the saying in the Kur [xxvi. 18], **وَفَعَلْتَ فَعْلَكَ آتَى فَعْلَتَكَ** [lit. *And thou hast done thy one deed that thou hast done*]; as though the speaker said, **فَعَلْتُ النَّفْسَ** **فَعَلْتَكَ**: in which Esh-Shaabee read **فَعَلْتَكَ** [thy kind of deed], with kesr, as meaning **فَعَلْتُ الْقِتْلَةَ** **فَعَلْتَهَا**: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, **كَانَتْ مِنْهُ فَعْلَةٌ حَسَنَةٌ** or **قَبِيحَةٌ** [*A good single deed proceeded from him or a bad one*]. (S, O, TA.)

فَعْلَةٌ: see the next preceding paragraph.

فَعْلَةٌ A custom, manner, habit, or wont. (K.)

فَعْلِيٌّ Of, or relating to, a verb.]

فَعْلِيَّةٌ The quality of a verb.]

فَعَالٍ, like **نَزَالٍ**, has sometimes occurred as meaning **إِفْعَلْ** [*Do thou*]. (O, K,*)

فَعَالٌ, (O, K,) accord. to Lth, (O,) is a name for *A good doing, such as liberality, or bounty, (O,) and generosity, (O, K, [the only meaning assigned to it in the S,]) and the like of these*: (O:) or, (O, K,) accord. to IḤar, (O,) the doing of a single person, peculiarly, [as distinguished from **فَعَالٌ**, q. v.,] (O,) relating to good and to evil; (O, K;) one says, **فُلَانٌ كَرِيمٌ الْفَعَالِ**, [Such a one is generous in respect of doing or doings], and **فُلَانٌ لَيْسَ الْفَعَالِ**, [Such a one is mean in respect of doing or doings]; (O;) [and the like is said in the T and in the Mḡb;] and Az says that this is the correct explanation; not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation; (O;) and it is used only of a single agent. (O, K.) — It is also an inf. n. (S, O, Mḡb. [See 1, first sentence.])

فَعَالٌ, as distinguished from **فَعَالٌ**, signifies *A doing that is between two [agents]*; (IḤar, O, K, TA;) and therefore it is an inf. n. of **فَاعَلَ** [a verb of which I have not found any ex.]. (TA.) — It is also a pl. of **فَعْلٌ**. (S, O, Mḡb, K.) — Also *The handle, (K,) or piece of wood that is inserted into the hole, (IḤar, IB, O,) of the axe, or adz, or hoe*: (IḤar, IB, O, K:) pl. **فَعْلٌ**. (K.)

فُعَالَةٌ (with damm, O, TA, [in the CK, erroneously, **فُعَالَةٌ**]) A metonymical appellation substituted for **خَزَاعَةٌ**, (O, K, TA,) the well-known tribe [thus named]. (TA.)

فَعَالٌ [*Wont to do*]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase **فَعَالٌ لَهَا يَرْبِدُ** *Wont to do what He willeth*: relating to God.]])

فَاعِلٌ [act. part. n. of 1, *Doing*: and, used as a subst., a doer: and hence] a carpenter is thus

called; accord. to IAqr: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعْلَةٌ (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — وَكُنَّا فَاعِلِينَ in the Kur [xxi. 79], means *And we were able to do what we willed*. (O, TA.) And وَالدِّينَ هُمْ لِلزُّكُوةِ فَاعِلُونَ in the same [xxiii. 4], means *And who give the zakaat [or poor-rate]*: (Zj, O, TA:) or, as some say, *who do that which is good, or righteous*. (O, TA.)

مُتَعَمِّلٌ A writing forged, or falsified. (Mgh.) — And Poetry composed with originality, not in imitation of any model. (TA.) — جَاءَ بِالْمُتَعَمِّلِ meaning *It produced a grievous, or distressing, effect*, (K, TA,) is a phrase mentioned by IAqr, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِي مُتَعَمِّلٌ وَجَعٌ أَشَدُّ مِنْ جَعِ الْفَجَاءِ بِالْمُتَعَمِّلِ i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.)

فعر

1. فَعَرٌ, aor. َ, inf. n. فَعَامَةٌ and فَعُومَةٌ, *It was, or became, full*; said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — And فَعِمَتْ, said of a woman, *She was, or became, full-formed, and thick in her shank*. (K.) — See also 4, in three places.

2: see what next follows.

4. افعر, [like أَفَامَ]; (S, K;) and so افعر; (K in art. فعر;) as also فَعَرٌ; (thus in some of the copies of the K;) or فَعِمَ, (thus accord. to other copies of the K and accord. to the TA,) aor. َ, inf. n. فَعَرٌ; (TA;) *He filled a vessel*; (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — And أَفَعِمْتُ الْبَيْتَ بِرِيحِ الْعُودِ [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., لَوَ أَنَّ أَمْرَأَةً مِنَ الْخَوَرِ الْعَيْنِ أَشْرَفَتْ, لَا تَفَعِمْتُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ رِيحَ الْبُسْكِ i. e. [If a woman (of Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لَا تَفَعِمْتُ, and لَفَعِمْتُ; but Az says that the right relation is لَا فَعِمْتُ, with ع. (TA in this art. and in art. فعر.) And one says, افعر البسك البيت, *The musk filled with its odour*, (S,) or perfumed, (K,) [the house, or chamber, or tent.] — And افعر الرجل *He filled the man with anger*; (S, TA;) mentioned by Az on the authority of Abou-Turab: (TA:) or he angered him: or he filled his

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nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also فَعِمَ and فَعِمَ, aor. of both َ, (K, TA,) inf. n. فَعَمٌ; but better known with the pointed غ. (TA.) — And افعه and افعه *He filled him with joy, or happiness*. (Abou-Turab, TA.)

12. افعوعمر It became full, and overflowed. (K.) — And افعوعمر طيباً (a house, or chamber, or tent,) became filled with perfume. (TA.)

فَعَمٌ Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also فَعَمِلٌ, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., كَانَ فَعَمَ الْأَوْصَالِ i. e. *He was full in respect of the limbs*. (TA.) And one says امْرَأَةٌ فَعِمَةٌ *A woman full-formed, and thick in her shank*. (K.) And حَاضِرٌ فَعِمٌ *A [great] tribe filled with its people*. (TA.) [See also مُفَعَمٌ: and see أَفَعَمَ.] — And *A species of tree: or the rose*. (K.)

فَعَمِلٌ: see the next preceding paragraph.

أَفَعَمٌ Full [like فَعَمٌ]: or overflowing by reason of fulness. (TA.)

مُفَعَمٌ Filled; applied in this sense to a skin for water or milk; as also مُفَامٌ: but as to مُفَعَمٌ, IAqr asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فَعَمٌ], applied to a river, or rivulet: and Abou-Sahl cites an ex. of it from the verses of the Fg as signifying full of flesh. (TA.) — The phrase سَيْلٌ مُفَعَمٌ may be of the same category as هَمْدٌ نَاصِبٌ [for هَمْدٌ نَاصِبٌ], the meaning being *A torrent having the quality of filling*; though the possessive epithet in most instances has the form of the act. part. n., such as هَمْدٌ رَاضِعٌ [for هَمْدٌ رَاضِعٌ] and هَمْدٌ طَالِقٌ [for هَمْدٌ طَالِقٌ]: or it may be that مُفَعَمٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتُ مَائِتٌ. (Ham p. 106.)

مُفَعَمٌ: see the next preceding paragraph.

فعى or فعو

1. فَعَا شَيْئًا i. q. فَتَه [so in my original, app., if not a mistranscription, فَتَه i. e. *He crumbled a thing much*]; said of a man. (TA.)

2. فَعَى, inf. n. تَفْعِيَةٌ, *He branded a camel with a mark in the form of the viper* (الْفَعَى). (TA.)

4. افعى *He (a man) became possessed of [or characterized by] evil after good or goodness*. (TA.)

5. تفعى *He (a man, S) became like the viper* (الْفَعَى, S, K) in evil: (S, TA:) or, as in the A, *he made himself to resemble the viper* (تَشَبَّهَ بِالْفَعَى) in the evilness of his disposition. (TA.)

فَاعٍ Angry and foaming [with anger]. (IAqr, M, K.) — And [the fem.] فَاعِيَةٌ A woman (TA) wont to calumniate; syn. تَبَامَةٌ. (K, TA: in the CK التَّبَامَةُ is put for التَّبَامَةُ.)

فَاعِيَةٌ [as a subst.] The flower of the جَنَّةِ [i. e. Lawsonia inermis, or Egyptian privet]: (K:) [said to be] a dial. var. of فَاغِيَةٌ [q. v.]. (TA.)

أَفْعَى (S, Mgh, K) of the fem. gender, but with tenween, (S, Mgh,) because it is a subst., not an epithet; (Mgh;) [said in the S and Mgh to be like أَرَوَى; but this is a mistake, for أَرَوَى is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written أَفْعَى, being also of the measure of a verb;] A certain serpent, (S, Mgh, K,) of a malignant kind; [i. e. the viper;] also called أَفْعُو, (K, TA,) [in the CK, erroneously, أَفْعُون, which see in what follows,] occurring in a trad., in which it is said that there is no harm in the killing of the أَفْعُو and the حُنُو by the مُحَرَّم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Mgh, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) أَفْعُونٌ signifies the male: (S, Mgh, TA:) [see also أَفَاعٍ:] the pl. is أَفَاعٍ. (S, Mgh, K.) [In the K, the pl. is written أَفَاعِي, which, when indeterminate, is wrong.] — [Hence,] by way of comparison [to vipers], (TA,) أَفَاعِي signifies certain veins (عُرُوق) that branch off from the حَابِلِينَ [q. v.]. (K.)

أَفْعَا [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAqr, M, K.)

أَفْعُو, and أَفْعُون: see أَفْعَى.

أَفَاعٍ A land in which are vipers (أَفَاعٍ): or, abounding therewith. (K.)

مُفَعَى A camel branded with a mark in the form of the viper (الْفَعَى): (K:) and [the fem.] مَفْعَاةُ camels (إِبِلٌ) branded therewith. (TA.)

مَفْعَاةُ [as a subst.] A brand in the form of the viper (الْفَعَى). (S, K.)

فغر

1. فَغَرَ, (S, Mgh, Mgh, K,) aor. َ (Mgh, K) and ُ, (AZ, K,) inf. n. فَغَرٌ (Mgh, TA) and فُغُورٌ, (TA,) *He opened his mouth*; (S, Mgh, Mgh, K;) as also افغر. (Zj, Sgh, K.) — [Also, both verbs, فَغَرَ and افغر, *He, or it, made, or caused, to open the mouth*. And hence,] فَغَرَ النَّجْمُ (T, TA,) or *the star*, (S, O,) i. e. الثُّرَيَّا, (T, S, O,) *The*

asterism, meaning the *Pleiades*, became overhead: [lit., made one to open his mouth:] (T:) this is in the winter: (S, O:) for when the *Pleiades* are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or the *Pleiades* began to rise [after sunset, so as to be overhead in the middle of the night], in the winter. (TA.) — **فَغَرَّ** also signifies *It (the mouth) opened*; (S, Mgh, Msh, K;) as also **انْفَغَرَّ**: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Msh, TA.) — And **فَغَرَّتِ السِّنُّ** † *The tooth showed its point*; as though it broke forth to grow: but some say that its **ف** is substituted for **ث**, and Az inclines to think so [though **فَغَرَّ** differs much in meaning from **فَغَرَّ**]. (TA.)

4: and 7: see 1; the former in three places.

هُوَ وَاسِعٌ فَغْرُ الْفَمِ *He is wide in the opening of the mouth.* (Lth, O, K.) — And accord. to Lth, (O,) **فَغَرَّ** signifies also *A rose when it opens*: (O, K:) but it is thought by Az to be, in this sense, a mistake for **فَغَوَّ**, with **و**. (O.)

وُلِدَ بِالْفَغْرِ *He was born at the commencement of the rising of the Pleiades [after sunset]*; (O, K;) which is in the winter. (TA.) See 1.

فَغْرَةٌ The mouth of a valley: pl. **فَغَرٌّ**. (O, K.)

طَعْنَةٌ فَغَارٌ, the latter word like **قَطَامٌ**, [A spear-wound, or the like,] that passes through. (O, K.)

فَاغِرٌ, an epithet in which the quality of a subst. is predominant, (TA,) *A [certain] دُوَيْبَةٍ [i. e. small animal, or small creeping thing, or insect], (O, K, TA,) always opening its mouth*: (O, TA:) and another, *black and white in the أَنْفِ [or snout], that stings men.* (TA.)

فَاغِرَةٌ A sort of perfume: (S, K, TA:) or (K, TA) the roots of the [lotus called] **تَبَلُورٌ** [q. v.] (S, K, TA) of India: (S, TA:) or the **كَبَابَةُ** [or cubeb] (K, TA) of China; because, when a man eats it, he opens his mouth. (TA.)

مَفْغَرَةٌ A wide tract of land. (S, K.) — And *An opening, or a hollow, in a mountain, smaller than a كَهْفٌ*. (K.)

فغور

فَغُورِيٌّ [China-ware, or porcelain,] the [sort of] **خَزَفٌ** that is brought from China; so called from **فَغُورٌ**, [the title of] the king of China: vulgarly **فَرُورِيٌّ**. (TA in art. فر.)

فغم

1. **فَغَمَّ** (S, K,) aor. **فَغَمَّ**, inf. n. **فَغْمٌ** and **فَغْمٌ** (K,) *The perfume stopped the air-passages of his nose.* (S, K.) — And **فَغَمَّتِ الرَّائِحَةُ الشَّدَّةَ** *The odour opened the obstruction of the nose*: thus the verb has two contr. significations. (K.) — See also a trad. cited in art. **فغم**, conj. 4. — **فَغَمَّ** said of a rose, or flower, (S, TA,) aor. **فَغَمَّ**, inf. n.

فَغَمَّ, (TA,) *It opened*; as also **فَغَمَّ**. (S, TA.) — **فَغَمَّ**, (S, K, TA,) inf. n. **فَغْمٌ**; (TA;) and **فَغَمَّ**, (S, K, TA,) inf. n. **فَغْمٌ** (S, TA) and **فَغَمَّ**, (S;) *He hissed* (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — And **فَغَمَّ** said of a kid, (K, TA,) inf. n. **فَغْمٌ**, (TA,) *He sucked* (K, TA) the dug of his mother. (TA.) — **فَغَمَّ بِهِ**, (S, K,) aor. **فَغَمَّ**, (S,) inf. n. **فَغْمٌ**, (S,) *He was, or became, attached to it, fond of it, or eagerly desirous of it.* (S, K.) And **فَغَمَّ الْكَلْبُ** signifies *The dog's being attached, or accustomed, or habituated, to the chase.* (TA.) — And **فَغَمَّ بِالْمَكَانِ**, (K, TA,) inf. n. **فَغْمٌ**, (TA,) *He resided, stayed, dwelt, or abode, in the place; and kept, or claved, to it*; (K, TA;) *not quitting it.* (TA.)

3: see the preceding paragraph.

4. **فَغَمَّ** *He filled a vessel*: (K:) and so **فَغَمَّ**. (TA.) — And *It filled its place with its odour*; (K;) as also **فَغَمَّ** [q. v.]. (TA.)

5: see 1.

7. **فَغَمَّ**, said of a **زُكَّامٌ** [or defluxion from the head], *It was, or became, removed, cleared away, or dispelled*; syn. **انْفَرَجَ**; (K;) as also **فَغَمَّ**. (TA.)

8: see what next precedes.

فَغَمَّ What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., **كُلُوا الْوَغْمَ وَأَطْرَحُوا** [Eat ye the **وَغْمَ** and throw ye away the **وَغْمَ**]; in which, accord. to IAtl, by the **وَغْمَ** is meant what is expl. above; and by the **وَغْمَ**, what falls, portion after portion, of the food: but some, he adds, say that the converse is the case. (TA.)

فَغَمَّ and **فَغَمَّ** The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. **بِلَحْيَيْهِ**; for which the CK has **بِلَحْيَيْهِ**];) and so **فَغَمَّ**: (TA:) or, accord. to Sh, **فَغَمَّ** signifies the nose: but accord. to Kr, it is **فَغَمَّ** that has this meaning. (TA.) **أَخَذَ بِفَغْمِهِ**, a phrase mentioned by AZ, is expl. as meaning *He took hold of his chin together with the two lateral portions of its jaw*: or, accord. to Sh, it means *he took hold of his nose*: (TA:) or it means *he distressed, afflicted, troubled, or molested, him.* (K, TA.)

فَغَمَّ: see the next preceding paragraph.

هُوَ فَغَمَّ بِهِ (S, TA) and **فَغَمَّ بِهِ** (K, TA) *He is attached to it, fond of it, or eagerly desirous of it.* (S, K, TA.) And **كَلَبَ فَغْمَ عَلَى الصَّيْدِ** [A dog attached, &c., or accustomed, or habituated, (see 1,) to the chase]: (S:) or **كَلَبَ فَغْمَ** [alone] *a dog eagerly desirous of the chase.* (TA.)

فَغَمَّ: see **فَغَمَّ**.

فَغَمَّةُ الطِّيبِ The odour of perfume: (S, TA:) and so **فَغَمَّتْهُ**. (TA.) And **فَغَمَّةُ رِيحِ الْخَمْرِ** The fragrance of the odour of wine. (Z, TA voce عَصْفَةٌ.)

فَغَمَّ: see **فَغَمَّ**.

مَفْغُومٌ A thing perfumed with aromatics. (TA.) — And [A man] affected with a **زُكَّامٌ** [or defluxion from the head]. (TA.)

نفي and فغو

1. **فَغَا**, (K, TA,) inf. n. **فَغَوٌ**, (TA,) *It (a thing) became revealed, disclosed, or divulged*; syn. **فُشِيَ**. (K, TA.) — And *Its odour became perceptible, or perceived*: occurring in a trad. in this sense, said of saffron: or, as some relate it, the verb in that instance is **افغى**, which means *it flowered, or blossomed.* (TA.) — And, said of seed-produce (زَرْعٌ), *It dried, became dry, or dried up.* (K.) — **فَغَا**, aor. **يَفْغِي**, inf. n. **فَغَا**, said of dates (تَمْرٌ), i. q. **حَشَفَ**, [app. a mistranscription, unless there be such as **حَشَفَ**, which seems to be not improbable, as one says **تَمْرٌ حَشَفَ**, and **حَشَفَ** also; but it can hardly be doubted that the meaning is, *They became bad, such as are termed حَشَفٌ or حَشَفٌ, or, which is nearly the same, such as are termed فَغَا*: so says Abou-Alee El-Kálee. (TA.)

4. **افغى** *It (a plant, S, [app., accord. to the K, the plant جَنَّا, I] put forth its فَاغِيَةٌ [i. e. flower, or blossom].* (S, K.) See also 1. — **افغت النخلة** *The palm-tree became in a bad, or corrupt, state [with respect to its fruit, as is implied in the S; i. e. bore dates such as are termed غَفَا].* (S, K.) — And [hence, app.,] **افغى** (said of a man, TA) *He became poor after being rich*: and *He became ugly after being handsome*: and *He rebelled after being obedient*: (K, TA:) all from IAAr: as though his state became bad, or corrupt, like as do unripe dates. (TA.) — And, said of a man, *He kept constantly to the eating of فَغَا*, (K, TA,) i. e. unripe dates in an altered state. (TA.) — And **افغى فلاناً** *He angered such a one.* (K, TA.) One says, **مَا الَّذِي أَفْغَاكَ** [What is it that angered thee? or, hath angered thee?]. (TA.)

فَاغِيَةٌ: see **فَغَوٌ**.

فَغَا [or **فَغَى**] i. q. **غَفَا** [or **غَفَى**] in its several meanings (K, TA) that have been mentioned [in art. **غفو** and **غفى**]: and among these it has that of *The bad of anything.* (TA.) And *The [refuse termed] حُثَالَةٌ [q. v.] of wheat.* (TA.) And *A dust that comes upon unripe dates, spoiling them, and rendering them [in the skin] like the wings of the [locusts, or the like, called] جَنَادِب [pl. of جَنْدَب].* (TA.) And *Unripe dates [themselves] (S, TA) such as are bad and مُغَيَّرٌ [i. e. of a hue like dust];* (S;) or *such as are مُتَغَيَّرٌ [i. e. altered for the worse].* (TA.) — And **فَغَا الإِبِلُ** *The small, or young, of camels.* (TA.) — And accord. to the K, **الفَغَا** signifies **مَيْلٌ فِي** العلبة والجفنة **وَمَيْلٌ فِي** الفم; but this is a mistake; correctly it signifies **مَيْلٌ فِي** العلبة والجفنة **وَالْعَلْبَةُ وَالْجَفْنَةُ** [i. e. A distortion in the mouth, and in the kinds of bowl called **عَلْبَةٌ** and **جَفْنَةٌ**], as expl.

by ISd: Kr says that it signifies a certain *malady*, which ISd thinks to be a *distortion in the mouth*, an explanation given by IAqr. (TA.)

فَقْوَةُ الطِّيبِ *The odour of perfume*; like فَقْمَتُهُ: (TA in art. فغم:) or the state of spreading of the odour of perfume. (TA in the present art.)

فَغْوَةٌ and فَعْوَةٌ *The flower of the حِنَّاءَ* [i.e. *Lamsonia inermis*, or *Egyptian privet*]; (Fr, S, K;) as also فَاغِيَةٌ: (K in art. فعو or فعى:) or both signify the *flower*, or *blossom*, of anything [i.e. of any plant, or, app., of any fragrant plant: see Ham p. 713]: or, as is said in a trad., the فَاغِيَةُ is the *prince*, or *chief*, of the *sweet-smelling plants of Paradise*: Sh says that فَغْوَةٌ signifies *نُورٌ وَرَائِحَةٌ طَيِّبَةٌ* [a flower, or blossom; and a sweet odour: but I think that we should read *نُورٌ ذُو رَائِحَةٍ طَيِّبَةٍ* a sort of flower, or blossom, having a sweet odour]: and IAqr says that the فَاغِيَةُ is the *best and the most fragrant of sweet-smelling plants*: (TA:) or it is the *flower produced by a branch of the حِنَّاءَ that has been planted inverted, and which is sweeter than [that of] the common حِنَّاءَ*. (K.)

نقا

1. فَنَّا الْعَيْنَ. (S, Mgh, O, Mṣb, K.) nor. : (Mṣb, K.) inf. n. فَنَّى. (S, Mgh, O.) *He put out the eye*; or *blinded it*; or *made it to sink in its socket*; syn. بَخَّعًا; (Lh, S, O, K;) as also فَنَّاها, (S, O, K.) inf. n. تَفَنَّنَ: (S, O:) or, accord. to the Mṣb, بَخَّصًا, which is said by Es-Sarakustee to mean *he put his finger into the eye and pulled it out*; and by IKtt to mean *he extinguished its light*; and by some to mean *he slit it, or rent it*: (TA:) or *he slit, or rent, the portion of the eye that is surrounded by the white thereof*: (Mgh:) or i. q. قَلَعًا. (K, TA;) i. e. [he pulled out the eye, or], as some say, *he pulled out the portion of the eye which is surrounded by the white, and with which one sees*: (TA: [and the like is said in the Mgh in explanation of الْقَلْعُ, but this is there said to differ from الْقَلْعُ:] or, as some say, *he put his finger into the eye and so slit, or rent, it*: (TA:) or *he broke, or ruptured, the eye*; syn. كَرَمًا; and so الْبُتْرَةُ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mtr, فَنَنَاتُ الْبُتْرَةِ means *I slit the pimple, &c., or rent it [open]*. (Mgh, Mṣb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَنَّا) an eye of one of them (بَعِيرًا), and set it free to pasture where it would, and made no use of it. (TA.) — فَنَّا اللَّهُ عَيْنَ الْكَمَالِ is a tropical saying [app. meaning *May God prevent from seeing thee the fatal eye*: the term عَيْنُ الْكَمَالِ being applied to an eye believed to have

the power of killing by its glance]. (A, TA.) — And فَنَّا نَاطِرِيهِ, (O, K,) likewise said to be a tropical phrase, (TA,) means *He dispelled his anger*. (O, K.) — And فَنَّا عَيْنَهُ also means [sometimes] *He struck him*; or *struck him vehemently with a broad thing, or with anything*; or *slapped him with his hand*: or *he was rough, rude, or ungentle, to him in speech*. (TA in art. عين.) — And فَنَنَاتِ الْبُهْمَى, inf. n. فَنَنُو. (O, K, TA,) or, accord. to the L, فَنَنَى. (TA,) *The [barley-grass termed] بهمى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean*: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فَنَّا.] — And, as some say, (TA,) or تَفَنَّنَاتِ, (S, O, TA,) *The envelopes [or glumes] of the بهمى burst open so as to disclose* (S, O, TA) *its fruit [or seeds]*, (S, O,) or *its flower*. (TA.)

2: see 1, first sentence. — لَا يَفْقِنُ الْبَيْضَ, (IJ, TA,) or لَا يَفْقِنُ الْبَيْضَ, (A, TA,) *[He will not break, or burst, eggs, or the eggs,] is said of a weak and quiet man*, (IJ, TA,) or of an impotent man. (A, TA.)

4. انْقَا *His breast, or chest, became depressed* (انْخَسَفَ), in consequence of a *malady*, or an *accident*; (IAqr, O, TA;) said of a man. (IAqr, O.) [But see فَنَّا and انْقَا.]

5: see 7, in two places. — It is also said of the corpse that has lain long upon the field of battle, meaning *It rent, or burst*. (Mgh.) And one says, تَفَنَّنَاتُ شَحْمًا *[I almost burst with fat]*: (S:) [and] تَفَنَّنَاتُ الشَّاةِ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) being in the accus. case as a specificative. (S, O.) And أَكَلَ حَتَّى كَادَ بَطْنُهُ يَتَفَنَّنُ *He ate until his belly almost burst*. (A, TA.) And أَكَلَ حَتَّى كَادَ يَتَفَنَّنُ. (O: in the TA with بَكَى [he wept] in the place of أَكَلَ, and with تَفَنَّنَ after يَتَفَنَّنُ.) — And تَفَنَّنَاتِ السَّابَةِ عَنْ مَائِهَا *The cloud burst with its water*. (S, O, TA.) — See also 1, last sentence. — And see 2.

7. تَفَنَّنَاتِ الْعَيْنِ and تَفَنَّنَاتِ, quasi-pass. va., [the former] of فَنَّا الْعَيْنَ and [the latter] of فَنَّاها as expl. in the first sentence of this art.; (K, TA;) [thus signifying *The eye became put out*; or *blinded*; or *made to sink in its socket*: &c.: or it broke; or became broken, or ruptured:] and so الْبُتْرَةُ [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Mṣb,) said of a بُتْرَةٍ, means it [broke, or] rent, or burst: (Mgh, Mṣb:) and thus تَفَنَّنَا said of [a pustule such as is termed] دَمَلًا, (S, Mgh, O,) and of [such as is termed] قَرَحًا. (S, O.) — See also 5.

8. انْقَا الْخَرَزِ is expl. in the K as meaning أَغَادَ عَلَيْهِ وَجَعَلَ بَيْنَ الْكَلْبَتَيْنِ كَلْبَةً أُخْرَى; [and in like manner in the O, except that the latter has كَلْبَةً and كَلْبَتَيْنِ; and so have several copies

of the K;] but this meaning is assigned by Lh to انْقَا, which see for a fuller explanation. (TA.)

فَنَّى (S, O, K) and (O, K) accord. to Ks and Fr (O) فَنَّا [in the CK فَنَّا] and فَنَّا (O, K) and in some copies of the K فَنَّا (TA) and فَنَّا (K,) originally فَنَّا (TA,) The [membrane called] سَابِيَّة (S, O, K) which comes forth عَلَى رَأْسِ الْوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فَنَوٌ: (TA:) or a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it, (O, K,) at the birth, (O,) causes its death, (O, K,) is thus termed, (K,) or is termed فَنَّا, by IAqr: (O:) or, accord. to As, the water [or fluid] that is عَلَى رَأْسِ الْوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. ربق and رمد)]: and accord. to IAqr, the water [or fluid] that is in the مَشِيمَةِ [or membrane enclosing the fetus in the womb] is termed فَنَّى and فَنَّى and فَنَّى and فَنَّى: (TA:) it is also said that فَنَوٌ signifies a certain white thing that comes forth from the woman or the she-camel in parturition, and which is an envelope wherein is much water or fluid; mentioned by A'Obeyd as with hemz [i.e. written فَنَّى], and said by him to be the سَابِيَّة [q. v.]. (TA in art. فَنَو.) — And فَنَّى signifies also a small hollow, or cavity, in stone, or a rugged place, that collects water: (K:) or it is [a hollow, or cavity,] like a حَفْرَةٌ or جُفْرَةٌ, in the midst of a [stony] place such as is termed حَرَّة, (Sh, O, TA,) or in the midst of a mountain: (TA:) and فَنَّى signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فَنَنَان. (O, TA.)

فَنَّا A protuberance, or smelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also انْقَا.]

فَنَّا: see فَنَّى, in two places. — Also *A cloud in which is neither thunder nor lightning, and the rain of which is near*: as though likened to the membrane thus called. (O, TA.) [In the former written, in this instance, فَنَّا, which I think to be a mis-transcription by the copyist.]

فَنَّا: see فَنَّى.

فَنَّا: see the next paragraph.

فَنَّى A he-camel affected with a disease termed حَقْوَةٌ [q. v.], in consequence of which he voids not his urine nor his dung; (O, K;) and sometimes, or often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes, or often, his stomach becomes so much inflated, or swollen, that it rends, or bursts: and it is likewise applied to a she-camel: (O:) and فَنَّى signifies the same applied to a she-camel. (K.) — Also (i. e. فَنَّى) The disease above-

mentioned, itself. (O, K.) — See also: نُقِيَ, latter sentence.

نُقِيَ: }
نُقِيَ: } see نُقِيَ.

أُنْقَا Having a protuberant breast, or chest. (IAqr, TA in art. نُقَا.) [But see 4, and see also نُقَا.]

مُنْقَا Valleys, or water-courses, or torrent-beds, (أَوْدِيَّة) that cleave the earth. (O, K.)

نقح

1. نَقَحَ: see 2. — Said of a plant, *It became tall, or full-grown, and blossomed.* (K.) — نَقَحَ He, or it, hit, or struck, such a one in his نَفْحَة [q. v.]. (K.) — And: نَقَحَ الشَّيْءُ, (K.) aor. -, inf. n. نَقْح, (TA.) i. e. *He took the thing into his mouth, not moistened,* like as one does medicine: (K, TA:) of the dial. of El-Yemen. (TA.)

2. نَقَحَ (S, K.) inf. n. نَقْح, (S,) *He (a whelp) opened his eyes for the first time;* (S, K;) as also نَقَحَ, aor. -, (K,) inf. n. نَقْح. (TA.) It is said in a trad. نَقَحْنَا وَصَافَاتُهَا (S, TA.) † *We have opened our eyes for the first time, and ye have kept your eyes closed;* (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, TA;) or *we have seen our right course, and ye have not seen [yours].* (IB, TA.) And: نَقَحَ الشَّجَرُ *The trees burst their buds, and made the extremities of their leaves to appear.* (L.)

5. نَقَحَ *It opened;* syn. نَقَحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies absolutely: others, peculiarly *الكلام* نَقَحَ absolutely: others, peculiarly *الكلام* نَقَحَ (a well-known phrase) in art. نَقَحَ: but *الكلام* نَقَحَ in the present case appears, from what precedes, to be evidently a mistranscription for *الكلام* نَقَحَ, i. e., in relation to calyxes.)

6. نَقَحُوا *They put [or turned] their backs one towards another;* (S, K;) [from نَقَحَ, q. v.] like as you say نَقَحُوا [and نَقَحُوا] and [in the contr. sense] نَقَحُوا. (S, TA.)

نَقَحَ: see نَقَحَ. — Also *The anus:* (S, K:) because it opens in the case of need: (Ham p. 677:) or *a wide, or an ample, anus:* (K, MF:) or *a wide دُبُر:* or *a دُبُر with what it comprises:* and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. نَقَاح. (S, K.) — And *The palm of the hand;* as also نَقَاحَة: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — And *The naphin (مَنْدِيل) of الإخْوَام* [i. e., which is used by one performing the rites of the حَجَّ or of the عُمْرَة]: (K:) of the dial. of El-Yemen. (TA.)

نَقَاحَة: see the next preceding paragraph.

نَقَاح A certain herb, (K, TA,) resembling the أُنْحَوَان [or chamomile] in its growth and its place of growth; n. un. with ة: it is one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust, or earth, sticks to it as it does to the [herb called] حَمِصِيص: (TA:) or the flower of the إِذْخِر [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called الإذْخِر; and it is the flower of the إِذْخِر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its لَوْن [i. e. colour, or kind]; (TA;) as also نَقَحَة: (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius نَقَحَة.]) — Also † *A woman of goodly, or beautiful, make, or form.* (Kr, K, TA.)

حَلَّةٌ عَلَى فَلَانٍ نَقَاحِيَّةٌ Upon such a one is a حَلَّةٌ [q. v.] of the colour of the rose when it is about to open. (S.)

هُوَ مُنْقَحٌ لِلشَّرِّ He is in a state of preparation for evil, or mischief.

نقد

1. نَقَدَ (S, A, MA, Mgh, O, L, Mgh, K,) aor. -, (S, A, O, &c.) inf. n. نَقْدٌ and نَقْدَانٌ (S, MA, O, L, Mgh, K) and نَقْدَانٌ (S, O, F) and نَقْدُو: (IDrd, O, L, K;) and نَقَدَهُ: (S, A, MA, Mgh, O;) *He found it not,* (L, TA,) *lost it,* (MA, PS, &c.) *saw it not,* (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] *it was, or became, absent from him,* (Mgh,) *or he had it not, was destitute of it, was without it, lacked it, or wanted it,* syn. عَدِمَهُ: (Mgh, L, K;) but accord. to Er-Rāghib, النَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوجود: (TA;) [whereas] النَقْدُ [as inf. n. of نَقَدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) [نَقْدٌ signifies *It was not found, was lost, was not seen, &c.*] It is related of Abu-d-Dardā that he said, مَنْ يَنْقُدْ يَنْقُدْ, [lit. *He who seeks will not find,*] meaning *he who seeks after good in mankind will not find it;* for he saw good to be rare in mankind: or *he who seeks to acquaint himself with the circumstances of men will not find what will please him.* (L.)

4. أَنْقَدَهُ اللَّهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَنْقَدَكَ اللَّهُ كُلَّ حَبِيرٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] الإِنْقَادُ is not of established authority: as to the saying الْجَنُونُ يَنْقُدُ شَهْوَةَ الْجَمَاعِ [meaning *Insanity causes to lose, or annuls, the desire of coitus*], the correct word is يَعْذِمُ or يَزِيلُ. (Mgh.)

5. تَنَقَّدَ He sought it, or sought for it or after

it; or did so leisurely or repeatedly; (A, Mgh, L;) as also تَنَقَّدَ: (Mgh, L:) or he sought it, or sought for it or after it, it being absent from him; (S, O, L, Mgh, K;) as also تَنَقَّدَ: (K:) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rāghib and many others; but this expression and تَعَبَّدَ are used, by some, each in the place of the other, and the latter, accord. to Er-Rāghib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, مَا تَنَقَّدْتَهُ مِنْذُ أَتَقَدَّدْتَهُ, meaning مَنْذُ تَنَقَّدْتَهُ [i. e. *I have not sought for, or after, him, or it, since I lost him, or it.* (B, TA.) See also 1, last sentence. — [Also *He investigated it.*]

6. تَنَقَّدُوا means تَنَقَّدُوا بَعْضُهُمْ بَعْضًا [i. e. *They lost one another.*] (S, O, K.)

8: see 1: — and see also 5, in three places.

النَقْدُ (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written النَقْدُ (O, K,) *A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كُثُوث:* (TA:) and a beverage prepared from raisins or honey or [the plant] كُثُوث, as also النَقْدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called النَقْدُ: he says, the نَقْدُ is what is called in Pers. فَتَجَنَّقُشْتُ: IAqr says, النَقْدَةُ [or النَقْدَةُ? then. un.] is the كُثُوث: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيد) is made of honey, and then the نَقْدُ is thrown into it, and causes it to become strong: so says Lth: and he says that the نَقْدُ is a plant resembling the كُثُوث: and النَقْدُ is the نَبِيد of the كُثُوث. (O.)

النَقْدَةُ: see the next preceding paragraph.

النَقْدُ: see النَقْدُ, in two places.

نَقِيدٌ and مَقْنُودٌ signify the same, (O, Mgh, K,) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Mgh, K.) One says, مَاتَ غَيْرَ نَقِيدٍ وَلَا حَبِيدٍ (A, K,) and غَيْرَ مَقْنُودٍ وَلَا مَحْبُودٍ (A,) [He died unmixed and unpraised; or,] without his loss being cared for [and without being praised]. (A, K.)

نَاقِدٌ [as act. part. n. of 1 signifies *Not finding a thing, losing it, not seeing it, missing it, not having it, being destitute of it, lacking it, or wanting it; or having failed to find it, having lost it, or having failed to see it.* — And hence,] *A woman who is bereft of her child [by death]:* (A'Obeyd:) or *who loses (تَقْدُ) her husband or child:* (S, O:) or *whose husband, or child, (L, K, TA,) or relation, or loved and loving relation, (TA,) has died:* (L, K, TA:) or *who marries after the death of her husband.* (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ نَاقِدًا وَتَزَوَّجَ مُطْلَقَةً [Do

not thou marry a woman whose husband has died, but [rather] marry thou a divorced woman]. (Lh, L.) — And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فَاقْدَةُ, (O,) meaning *Whose young one has been devoured by a beast, or bird, of prey*; (O, L, K;) and to a pigeon (حَمَامَة) likewise. (L.)

مَفْقُودٌ: see فَقِيرٌ, in two places.

فقر

1. فَقَّرَ, (TA,) [aor., app., ʔ and ʔ, inf. n. فَقَّرَ, (O, K, TA,) *He dug the ground*; (O, K, TA;) as also فَقَّرَ, (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And *He dug a well to draw forth the water.* (TA.) — And فَقَّرَ signifies *The boring, or perforating, of beads for the purpose of stringing*; (K;) [as also تَفْقِيرٌ; for one says] تَفْقَرْتُ [as well as فَقَرْتُ], meaning *I bored, or perforated, beads.* (S.) — And The act of *cleaving, slitting, or rending.* (O.) [See also 8.] — And فَقَّرَ أَنْفَ الْبَعِيرِ, (S, O, K,) [and فَقَّرَ الْبَعِيرَ also, as is indicated in the TA,] aor. ʔ and ʔ, inf. n. فَقَّرَ, (K,) *He made an incision in the nose [or muzzle] of the camel,* (S, O, K, TA,) the beast being refractory, (TA,) with an iron instrument, (S, O, TA,) so as to reach to the bone, (K, TA,) or nearly so, (TA,) then put upon the place of the incision the [cord called] جَرِيرٌ, (S, O, TA,) with a [string such as is termed] وَتْرٌ wound upon it, (S, O,) to render him tractable, or to train him, thereby: (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جَرِيرٌ upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جَرِيرٌ upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جَرِيرٌ upon the uppermost incision. (Abou-Ziyád, L.) [The incision above mentioned is termed فَقْرَةٌ. — Hence, app., by a tropical usage, فَقَّرَ signifies † *He stigmatized a man*: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning “*satyra perstrinxit eius vitia commemorans aliquem*.”] — فَقَرَهُ, aor. ʔ, inf. n. فَقَّرَ, *He, or it, broke the فَقَارُ (or vertebrae) of his back.* — Hence the phrase, فَقَرَتْهُ الْفَاقِرَةُ, (S, O,) or الدَّاهِيَةُ, aor. ʔ, inf. n. فَقَّرَ, (Mgh,) [lit.] *The calamity broke the vertebrae of his back*: (S, O:) [meaning] *the calamity befell him.* (Mgh.) — فَقَّرَ, with damm, [aor. ʔ,] *He had a complaint of his vertebrae*: and فَقَرُ, aor. ʔ, inf. n. فَقَّرَ, *He had a complaint of his vertebrae arising from fracture or disease.* (Mgh.) — فَقَّرَ or فَقَرُ in the sense of اِفْتَقَرَ: see 8.

2: see 1, first and third sentences. فَقَرُ, (S, TA,) or الْفَقِيرَةُ, (K, TA,) inf. n.

تَفْقِيرٌ; [and accord. to Golius, تَفْقَرُ, but for this I have not found any authority;] *He dug a hollow such as is termed فَقِيرٌ [q. v.] for the shoot, or offset, of a palm-tree.* (S, K, TA.) — And فَقَّرَ, said of anything, *It was incised, or notched; and impressed, or marked.* (TA.) — Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَفْقِيرٌ, q. v. (TA.)

4. اِفْقَرَ He (a colt) became fit for riding upon his فَقَار [or vertebrae]; like اَرْكَبَ: (O:) or he (a colt, Mgh), or it (the back of a colt, L), became [strong in the vertebrae and] fit for being ridden. (L, Mgh.) — اِفْقَرَهُ نَاقَتَهُ, (S, O,) or بَعِيرَهُ, (ISK, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرًا, (Mgh,) or دَابَّتَهُ, (A'Obeyd, TA,) or الْمَهْرَ, (Mgh,) *He lent him the vertebrae [meaning the back] of his she-camel, that he might ride thereon*: (S, O:) and *he lent him the back of his camel* (ISK, K, TA) during a journey, (ISK, TA) for carrying a burden, and for riding, (ISK, K, TA,) to be returned afterwards: (ISK, TA:) and *he lent him a camel, that he might ride thereon*; from فَقَار signifying the “vertebrae” of the back: (Mgh:) and *he lent him his beast to ride as long as he pleased during a journey and then to return it to him*: (A'Obeyd, TA:) and *he lent him the colt to ride upon its vertebrae [or back].* (Mgh.) — Hence, اِفْقَرَهُ اَرْضَهُ, (TA, from a trad.) — اَفْقَرَكَ الصَّيْدُ means *The object of the chase has enabled thee to have its vertebrae within thy power*; therefore shoot it, or shoot at it: (O, TA:) or *has enabled thee to have its side [which is sometimes termed فَقَرٌ] within thy power*: (K:) or *has become near to thee.* (TA.) [The Khaleefeh] El-Weleed the son of Yezed the son of Abd-El-Melik is related to have said, اَفْقَرَ بَعْدَ مَسْلَمَةَ الصَّيْدُ لَيْسَ رَمَى *i. e. The object of the chase has enabled the shooter at it to have its vertebrae within his power after Meslemeh*; meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.) — اِفْقَرَهُ also signifies *He (i. e. God, S, O, K, or a man, Mgh) rendered him فَقِيرٌ [meaning poor, or needy, &c.].* (S, O, Mgh, K.) — مَا اِفْقَرَهُ [i. e. *How poor, or needy, &c., is he?*] and مَا اَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are اِفْتَقَرَ and اِسْتَقْنَى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]])

5. ظَهَرَ قَبْلَنَا نَاسٌ يَتَفَقَّرُونَ الْعِلْمَ, occurring in a trad., as some relate it, means [There appeared before us men] eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof; from فَقَرْتُ الْبِئْرَ meaning “I dug the well to draw forth the water:” but the reading commonly known is [يَتَفَقَّرُونَ, q. v.] with the ف before the ق. (IAth, TA.) — See also 2.

6. تَعَاوَرَ He feigned the lowliness, or submissive-

ness, of poverty, humbling, or abasing, himself with men. (K* and TA in art. بَاسٌ.)

8. اِفْتَقَرَ He clave, slit, or rent; and opened: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Kays was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see خَفَّافٌ] he is related to have added, وَاِفْتَقَرَ عَنْ مَعَانٍ عَوْرٍ اَصَحَّ بَصَرٌ, in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet عَوْر [generally meaning “blind of one eye”]: he meant that Imra-el-Kays had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عَنْ with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, فَتَحَ لِلْبَصَرِ اَصَحَّ [lit. *He opened, to poetry, a most sound vision, passing over half-blind meanings*]. (O.) — Also, (O,) *He was, or became, فَقِيرٌ [meaning poor, or needy, &c.];* (S, O, Mgh, K, &c.) and so فَقَرُ, aor. ʔ, inf. n. فَقَّرَ; (Mgh;) and فَقَرُ, aor. ʔ; (K;) or they said اِفْتَقَرَ, (Sb, Mgh, TA,) like as they said اِسْتَقْنَى, (Sb, TA,) but they did not say فَقَرُ, (Sb, Mgh, TA,) like as they did not say شَدَدُوا, (Sb, TA,) nor did they use any unaugmented form of this verb. (Sb, TA.) — And one says, اِفْتَقَرَ اِلَيْهِ, *He, or it, wanted, needed, or required, him, or it*; [a phrase of frequent occurrence; like فَقِيرٌ اِلَيْهِ;] اِحْتِاجٌ اِلَيْهِ. (TA in art. حَوَجٌ.)

10. اِسْتَفْقَرَ بَعِيرًا [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See اَرْكَبَ.)

فَقَّرَ and فَقَرُ signify the same, (S, O, Mgh, K,) but the latter is bad, (Lth, TA,) and sometimes they said فَقَّرَ, (MF, TA,) *Poverty, want, or need; contr. of غِنَى*: (K:) or the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) [other meanings are indicated by explanations of the epithet فَقِيرٌ, q. v.:] مَفَاقِرُ [signifying needs, or wants,] is said by some to be a pl. of فَقَرٌ, anomalous, like مَشَابِه [pl. of شَبَه] and مَلَامِح [pl. of لَمَحَة]: or it may be a pl. of مَفْقَرٌ, an inf. n. of اِفْقَرَهُ; or pl. of مَفْقَرٌ; or it has no sing.: (TA:) you say, سَدَّ اللَّهُ مَفَاقِرَهُ God rendered him, or may God render him, free from want; (S, Mgh, K;) [lit.] *God supplied, or may God supply, his various needs, or wants.* (S, K.) — And فَقَرُ signifies also *Anxiety; or disquietude, or trouble, of mind*: pl. فَقُورٌ: (O, K, TA:) one says, نَكَى اِلَيْهِ فَقُورُهُ *He complained to him of his anxieties; &c.:*

and it means also, *his circumstances, and wants*: (TA:) [for,] accord. to IAqr, the phrase **فَقْرُ** **النَّفْسِ** is like **شَقْرُهَا**. (O.) = See also **فَقْرَةٌ**.

فَقْرٌ: see the next preceding paragraph. = Also The *side*: pl. **فَقَرٌ**, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See **أَفْقَرُ الصِّيدِ**.]

فَقْرٌ: see **فَقْرَةٌ**.

فَقِرٌ: see **فَقِيرٌ**, former half, in two places.

فَقْرٌ: see **فَقْرٌ**.

فَقْرَةٌ: see **فَقَارٌ**. = Accord. to the K, it signifies also *A certain plant*; and its pl. [or rather the coll. gen. n.] is **فَقَرٌ**: but the sing. [or n. un.] is correctly **فَقْرَةٌ**, with fet-ḥ and then ḍamm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is **فَقَرٌ**, as it has no broken pl.; and expl. by Th. (TA.)

فَقْرَةٌ *A hollow dug in the ground*: pl. **فَقَرٌ**. (O, K, TA.) — And The [incision termed] **فَقْرَةٌ** (IAqr, O, TA) *that is made in the nose [or muzzle] (IAqr, O) of the camel, (IAqr, O, TA,) [in order to render him tractable, (see 1, near the beginning,)] after which [if necessary] another is made, [above it,] and then another, until he becomes gentle*: (IAqr, O:) pl. [of pauc. **أَفْقَرٌ**, occurring in the L, evidently as a pl. of **فَقْرَةٌ** in this sense, and, of mult., but also used as a pl. of pauc.,] **فَقَرٌ**. (O, TA.) Hence the saying of 'Aishah, in relation to [the murder of] 'Othmān, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefah,] **بَلَعْتُم مِّنْهُ النُّقَرِ الثَّلَاثَ**, meaning *† Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three **فَقَرٌ**]: thus expl. by AZ. (TA.)* Accord. to AHeyth, **فَقْرٌ** means *† Great, or grievous, or formidable, events*. (O.) And the three **فَقَرَاتِ** of the son of Adam are said to be *† The day of birth and the day of death and the day of resurrection*. (O.) — Also The *part, of a shirt, that is the place into which the head is inserted*. (K.) = Also *Nearness*. (K.) And one says, **هُوَ مِثِّي فَقْرٌ**, meaning *He is near to me*. (K, TA.) = See also **مَفْقَرٌ**.

فَقْرَةٌ: see **فَقَارٌ**. — [Hence] **الْفَقَرَاتُ** is a name of *† The star [or stars] in the خُرَزَاتِ [meaning joints of the tail] of Scorpio*. (Kzw in his deser. of Scorpio.) And **فَقْرٌ** signifies *† Certain ornaments, moulded, or fashioned, in the form of the vertebrae of the back*: (A, KT, TA, and Har p. 34:) one of which is termed **فَقْرَةٌ**. (Har ibid.) — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) *† The best verse in an ode is termed فَقْرَةٌ*. (S, O, K, KT.) — And hence, as being likened to the best verse in an ode, **فَقْرَةٌ** means *† Any choice phrase or sentence*: (KT:) one says, **مَا أَحْسَنَ فَقْرَ كَلَامِهِ** i. e. [*How beautiful are the points, or points of wit, (نُكْتِ*

[pl. of نُكْتَةٌ]] of his speech, or language! (A, TA.) — And in like manner it is applied to signify *† The end [or final word] of every verse of an ode and [of every clause] of a خُطْبَةٌ [which is in rhyming prose]*. (Msb.) — And *† [A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the فَقْرَةُ is that which in [rhyming] prose is like the verse in poetry*. (Kull p. 208.) = Also *A piece of land, such as is termed قَرَاخ [q. v.], for sowing*. (O, K.) = And *A thing that serves as a mark, or sign, (Lth, K, TA,) to men contending, or competing, in shooting, or casting, (Lth,) such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth,) or a هَذَف [or butt, ḍc.], (Lth, K, TA,) and the like*: (K, TA:) they say, in such contending or competing, **أُرَامِيكَ مِنْ أَدْنَى فِقْرَةٍ** [*I will contend, or compete, with thee in shooting, or casting, from the nearest فِقْرَةٍ*] and **مِنْ أَبْعَدِ فِقْرَةٍ** [*from the furthest فِقْرَةٍ*]. (Lth, TA.)

فَقْرَةٌ: see **فَقْرَةٌ**.

فَقْرِي [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رَقِي and بَعِيرِي] from **أَفْقَرُهُ نَاقَتَهُ** (S) or **بَعِيرَهُ**. (K.)

فَقَارٌ The *vertebrae of the back*; (S, Msb, K;) the *bones of the spine, which are set in regular order, one upon another, from the part where is the كَاهِل to the عَجَب*: (K, TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَق: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is **فَقَارَةٌ**, (S, Msb, K,) for which one should not say **فَقَارَةٌ**, with kسر: (ISk, Msb:) and **فَقَرَاتِ**, of which the pl. is **فَقَرٌ** and **فَقَرَاتِ** and **فَقَرَاتِ**, signifies the same as **فَقَارَةٌ**; (S, Msb, K;) as does also **فَقْرَةٌ**. (K.) — [Hence,] **فَقَارُ الْجُوزَاءِ** *† The three very bright stars [δ and ε and ζ] disposed obliquely in the midst of the constellation الجُوزَاءِ [i. e. Orion]*. (Har p. 456. [See art. جُوزَ]) — And [hence also,] **ذُو الْفَقَارِ** *† the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alce: it had previously belonged to El-'As Ibn-Munabbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abul-Abbās [i. e. Th], it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called ذُو الْفَقَارِ*; but this is said by El-Khattābee to be vulgar. (TA.) — It (i. e. **ذُو الْفَقَارِ**) is also used, metaphorically, as meaning *† The spear*. (TA.)

فَقِيرٌ *A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted*: (S, O:) or *a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted*, (K, TA,) then *alluvial soil with dung of camels or the like is pressed down around it*: (TA:) pl. **فَقَرٌ**, with two ḍammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies *wells*, (K, TA,) *three, and more, together*, (TA,) or com-

municating, one with another. (K, TA.) The sing. signifies also *A well*: (Mgh, O:) or *an old well*: (O:) or *a well having little water*: (TA:) pl. as above. (Mgh.) — And *A plain, or soft, place, in which wells are dug forming a regular series*. (O, K.) And **رَكْبَةٌ فَقِيرَةٌ** signifies *A dug well*. (TA.) And **فَقِيرٌ بَنَى فُلَانٌ فِي الرِّكَائِيَا** is expl. by A'Obeid as meaning *The share of the sons of such a one of the wells*. (TA.) — Also The *mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit*: (S, O, K, TA:) pl. as above. (TA.) — And it is said to signify *A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber*: but the word commonly known in this sense is **نَقِيرٌ** [q. v.], with ن. (IAth, TA.) = As an epithet applied to a camel, it means *Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so مَفْقُورٌ*. (K, TA.) = Also, applied to a man, (TA,) *Having the vertebrae of the back broken*; (S, O, K, TA;) and so **فَقِرٌ** and **مَفْقُورٌ**: (K:) or *having a complaint of the vertebrae of his back, arising from fracture or from disease*: (Msb:) or *having his vertebrae pulled out from his back, so that his spine is interrupted*: (T, L:) and **فَقِرٌ**, a man having a complaint of his vertebrae: (S, O, TA:) and **فَقِيرٌ** and **مَفْقُورٌ**, a man afflicted [lit. having the vertebrae of his back broken] by a calamity. (Msb.) = Hence, as though having the vertebrae of his back broken, (IDrst, TA in art. جَبَر,) [but said to be irregularly formed from **أَفْقَرُهُ**, like **أَفْقَرُهُ**, q. v.,] *Poor; or needy; contr.*

of غَنَى; (as implied in the K;) *having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him*: (ISd, K:) or *one who finds food sufficient to sustain life*: (K:) or *one who possesses only what is sufficient for life*: (ISk, S, K:) or *one whose property is, or has become, little*: further expl. in art. **سَكَنَ**: (Msb:) or *one who has what to eat*; (Abou-Amr Ibn-El-'Alā;) differing from **مُسْكِنٌ**, which signifies *one who possesses nothing; altogether destitute*: (Abou-Amr Ibn-El-'Alā, ISk, S, O, K:) or both mean *destitute, i. e. possessing nothing*: (IAqr, S, O:) Abou-Hanefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rā'ee in praise of 'Abd-El-Melik Ibn-Marwān;

• أَمَا الْفَقِيرُ الَّذِي كَانَتْ حَلْوَتُهُ
• وَتَقَى الْعِيَالُ فَلَمْ يَتْرَكْ لَهُ سَبْدٌ

[As to the **فَقِيرُ** whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) As says that the **مُسْكِنُ** is better in condition than the **فَقِيرُ**: and Yoo says that the **فَقِيرُ** is better in condition than the **مُسْكِنُ**; and adds, I asked an Arab of the desert, Art thou **فَقِيرٌ**? and he answered, No, by God, but rather **مُسْكِنٌ**: (S, O, TA:) or the former signifies *needy, needing, or wanting; a needer*; and the latter, *one abased by need or want, or otherwise*; (Ibn-'Arāfeh, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by

need or want, he may not receive of the poor-rate; for he may be rich: (Ibn-'Arafah:) **الْفَقِيرُ** *the needer of God*, i. e., of God's help, &c., and **الْفَقِيرُ إِلَى رَحْمَةِ اللَّهِ** *the needer of the mercy of God*, are epithets which a man often writes before his name:] it is said in the *Kur* [xxxv. 16], **أَنْتُمْ أَفْقَرُ**, *the فقرَاءَ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ*, which is explained as meaning *Ye are the needers, or they who stand in need, of God: [and God, He is the Self-sufficient, the Praised in every case:]* (O, TA: [see also the *Kur* xxviii. 24:]) or **فَقِيرٌ** signifies one *who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and مسكين, a beggar, who has a trade that stands in some stead, (حِرْفَةٌ تَقَعُ مَوْفَعًا)* but does not cause him and his household to be without want; (Esh-Sháfi'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Sháfi'ee; (T;) and it seems that he is called **فَقِيرٌ** because of crippledness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezed:) *Aq* also says that the latter is in a better condition than the former; (S, O, K;) and so says *Ahmad Ibn-'Obeyd*: (TA:) and as to the verso of *Er-Rá'ee*, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that **لَمْ يَشْرِكْ لَهُ شَيْءٌ** means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the *Kur* xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence *Abou-Bekr* holds the opinion of *Aq* to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. **يَعْمَلُونَ** for **يَعْمَلُونَ**,] with *teshdeed*: (TA:) or the former signifies one *who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:) or both signify the same, (IAqr, S, K,) one who possesses nothing: (IAqr, S:) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfée:) [see more voce **مُسْكِينٌ**:] fem. with **ة**: (Mab, K:) pl. masc. **فُقَرَاءَ**; (Mab, K;) pl. fem. **فُقَاتِرٌ**, (K,) and **فُقَرَاءَ** (Lh, Mab, TA) like the masc., [said to be] the only instance of the kind except **سُفَهَاءَ** as pl. of **سُفَهَاءٌ**; (Mab;) [though **فُقَهَاءَ**, and perhaps some other instances, should be added;] but *ISd* says, I know not how this is. (TA.)*

فُقَارَةٌ: see **فُقَارَةٌ**.

فُقِيرٌ: see the next paragraph.

فُقَارَةٌ [An act that breaks, or will break, the *vertebrae of the back*: and hence,] *† a calamity, or misfortune*; (S, O, K;) as also **فُقِيرٌ**; (S, O, K;) or, accord. to *Lth* and others, *such as breaks*

the vertebrae of the back: (TA:) pl. **فُقَارَةٌ**. (Har p. 399.) **عَمِلَ بِهِ الْفُقَارَةُ** is a prov., meaning *He did to him an act breaking, or that would break, his vertebrae; or a calamity, or misfortune, as in the Kur lxxv. 25: (Meyd:) [or, accord. to J, it app. means he did to him that which would render him tractable; for he says,] it is from the phrase فَقَرْتُ أَنْفَ الْبَعِيرِ*. (S. [This phrase in the S has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning "infortunium," added "et Habena seu capistrum, de quo in Conj. 1."]) — And [hence] **الْفُقَارَةُ** signifies *† The resurrection*. (TA.)

أَفْقَرُ [More, and most, poor or needy &c.: said to be formed irregularly from **افْتَقَرُ**, not from an un-augmented form of the verb; like **أَفْقَرَهُ**. (See *Ham* pp. 573-4.)

فَقَرٌ: see **فَقَرٌ**.

مُفَقَّرٌ, applied to a man, (O, TA,) *Strong* (O, K, TA) *in the vertebrae of the back*; (TA;) and thus **مُفَقَّرٌ**, applied to a camel; and [in like manner] **دُو مُفَقَّرَةٌ**, so applied, *strong to be ridden*: (O, TA:) and **مُفَقَّرٌ** signifies also *strong in the back*; applied to a colt: (TA:) and, thus applied, *that has attained to the time when he may be ridden*. (K.) — And [hence] one says, **إِنَّهُ لِمُفَقَّرٌ** *† Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it*; (ISh, O, L, K;) and **لِذَا الْعَزْمِ** *for this determination, or resolution; and لِذَا الْبَعْرِ *for this adversary, or opponent*. (L.) And **رَجُلٌ مُفَقَّرٌ** *† A man sufficient for everything that he is ordered to do*; (O, K, TA;) as though by reason of the strength of his *vertebrae*. (TA.) = See also **فَقَرٌ**.*

مُفَقَّرٌ A sword having notches, or indentations, in its **مَتْنٌ** [q. v.], (S, K,) forming depressions therein. (K.) = See also **مُفَقَّرٌ**, in two places.

مُفَقَّرٌ: see **فَقِيرٌ**, in three places.

مُفَقَّرٌ: see **فَقَرٌ**, in two places.

فُقَرٌ *Land in which are many فقر, meaning hollows*. (O, K.)

مُتَفَقِّرٌ A man asserting himself to be in a state of **فَقَرٌ** [i. e. poverty, or need, &c.]. (A, TA.)

فقص

1. **فَقَصَّ**, aor. -, (Lth, Lh, M, O, K,) inf. n. **فَقَصٌّ**; (Lth, Lh, IDrd, M, O;) *He broke*; (Lth, Lh, M, O, K;) or *crushed*; (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also **فَقَصَّ**, inf. n. **تَفْقِصُ**: (M, TA:) and *he (a bird) broke asunder an egg from over the young bird*: (A and TA in explanation of the former verb:) and **فَقَصَّ**, aor. -, inf. n. **فَقَصٌّ**, signifies the same as **فَقَصَّ**. (Lh, O.) — **فَقَصَّ فَلَانٌ بَيْضَ الْفِتْنَةِ** [lit. *Such a one broke asunder the eggs of sedition, or*

the like,] is a tropical phrase [meaning *such a one originated sedition, &c.*]. (A, TA.) — [Golius has assigned to **فَقَصَّ**, constr. with an accus., another signification ("assecutus fuit rem"), as on the authority of the K; app. from a mistranscription in the explanation of **الْبِقَاصُ**, in a copy of that lexicon.]

2: see the preceding paragraph.

5: see what next follows.

7. **انْفَقَصَتِ الْبَيْضَةُ** and **تَفَقَّصَتْ** *The egg broke [or broke asunder] عَنِ الْفَرْجِ* [from over the young bird].

بَيْضَةُ نَقَصَةٍ: see **مُفَقَّصَةٌ**.

فَقِصٌّ as an epithet: see its fem. voce **مُفَقَّصَةٌ**. = Also *An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, K,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.] several separate sticks, or pieces of wood, set over against one another*. (Lth, O.)

فَقُوصٌ, (Lth, O, K,) or **فَقُوصَةٌ**, (M,) [the former a coll. gen. n., and the latter its n. un.,] *A melon (بَطِيخَةٌ) before it has become ripe*: (Lth, M, O, K:) a word of the dial. of Egypt: (Lth, O, K:) [but now applied in Egypt to the *cucumis sativus* (or common cucumber); (Forskål's Flora Egypt. Arab., pp. lxxvi, 169;) or, particularly, *cucumis sativus fructu albo*: (Delile's Florae Egypt. Illustr., no. 929:)] also mentioned as with **س** for the last letter. (TA.)

مِقْقَاصٌ [A kind of mace;] *a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches*. (Ibn-'Abbád, O, K.)

فَقِصَّةٌ and **بَيْضَةُ مُفَقَّصَةٍ** (IDrd, O, K,) and **فَقَصَّةٌ** (CK [but not found by me elsewhere]) *An egg broken, or crushed*. (IDrd, O, K.)

نقع

1. **نُقِعَ**, aor. - and -, inf. n. **نُقُوعٌ** (S, O, K) and **نُقِعَ**, (K,) said of the colour of a thing, (S, O,) *It was intensely yellow*: (S, O, K:) or *its yellowness was free from admixture*. (K, TA. [See also **نُقِعَ** below.]) [And] **نُقِعَ** said of a skin, or hide, or a tanned, or red, skin or hide, (**أَوِيمٌ**) *It was beautiful and clear [in colour]*. (Ham p. 562.) = **نُقِعَ** said of a boy, *He became active, and grew, grew up, or became a young man*; (K, TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is - and -, as above;]) and so **تَنُقِعَ**. (TA.) = And **نُقِعَ** (K, TA) said of a man, (TA,) *He died from, or in consequence of, the heat*. (K, TA.) = **فَقَعَتْ الْفَوَاقِعُ فَلَانًا** *The calamities of time, or fortune, crushed such a one*. (K, TA.) = **نُقِعَ**, aor. -, (K,) inf. n. **نُقُوعٌ**, (O,) *He stole*. (O, K. [Accord. to the TK, trans. in this sense.]) = And *He emitted wind from the anus, with a sound*; (K, TA;) in which sense the inf. n. is

likewise **نَقَعَ**; accord. to some, peculiarly said of an ass: and **بِهْ** **نَقَعَ**, and **بِنَقَعَ**, and **بِنَقَاعٍ**, i. n. **نَقَعَ**, he did so vehemently. (TA.) — **نَقَعَ**, i. e. like **فَرَجَ**, (K, TA,) inf. n. **نَقْعٌ**, (TK,) said of a man, (TA,) He became red. (K, TA.)

2. **نَقَعَ**, (TA,) inf. n. **نَقْعٌ**, (O, K, TA,) He twisted the sides of his mouth, or opened his mouth and was diffuse, in speech, (O, K, TA,) and uttered speech that had no meaning. (TA.) — And **نَقَعَ** **أَصَابِعَهُ**, (S, O, TA,) inf. n. as above, (S, O, K, TA,) i. q. **فَرَّقَهَا**, (S, O, K, TA,*) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is the contracting of the fingers to the inner side of the hand and making a sound with the outer side [app. by pressing the fist upon the ground so as to make the joints of the fingers crack, when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) — And **نَقَعَ** **الْوَرْدَةَ**, inf. n. **نَقْعٌ**, He made the rose into a round form (**أَدَارَهَا**), and then struck it so that it rent open, or asunder, producing a sound: (O:) or **النَّقْعُ** signifies the striking a rose with the hand, (O, K,) or the making a rose-leaf into a round [and app. hollow] form, and pressing it with the fingers, (TA,) so that it produces a sound, (O, K, TA,) when rending open, or asunder. (TA.) — [And **نَقَعَ** signifies also It cracked with a sound: and it cracked: said of a flint-stone in fire: see **صَوَّانٌ**: and said of salt thrown into a fire: see **نَارٌ**.] — See also 1, last sentence but one. — **نَقَعَ** **الْأَدِيمَ**, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.)

4. **انْقَعَ**, (TA,) inf. n. **انْقَاعٌ**, (O, K, TA,) He was, or became, poor, or needy; (TA;) or in an evil state or condition. (O, K, TA.)

5: see 1. — [Reiske, as stated by Freytag, has explained this verb as signifying It was, or became, contracted; said of a hand: but probably, I think, in consequence of his having found **نَقَعَت** erroneously written for **تَقَعَت**.]

6. **تَفَاعَتَ عَيْنَاهُ** His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.)

7. **انْقَعَ** It became cleft, or fissured, or rent open or asunder. (O, K.)

نَقْعٌ [an inf. n., of **نَقَعَ**, q. v. Used as a subst.,] Intense whiteness. (TA.) [But it seems to signify more commonly, Intense yellowness: or yellowness free from admixture: see 1, first sentence.] — And i. q. **خَصَاصٌ** [app. as meaning An emission of wind from the anus, with a sound]. (S, O, TA. [See 1, last sentence but one.]) — Also, and **نَقَعَ**, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of **كَبَاةٌ** [or truffles]; (S,

O;) accord. to A'Obeid, (S, O,) the white and soft thereof; (S, O, K;) which is the worst thereof; or, as IATH says, a species of the worst [kind] of **كَبَاةٌ**; accord. to AHn, it comes forth from the ground so as to appear, white, and is bad; the good being that which is extracted by digging: Lth says, it is a **كَمَرٌ** [or truffle] that comes forth from the base of the plant called **إَجْرَدٌ** [q. v.], and is of the worst of **كَبَاةٌ**, and the quickest in becoming corrupt: (TA:) the pl. is **نَقَعَةٌ**, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and **نَقَعَ**, with fet-h, has for pls. **أَنْقَعَ** [a pl. of pauc.] and **نُقُوعٌ** [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K:*) one says, **هُوَ أَذَلُّ مِنْ نَقَعَ قَرَقَرٍ**, (S,) or **مِنْ نَقَعَ بِقَرَقَرَةٍ**, (O, K,) [He is more vile than the of, or than **نَقَعَ** in, a low and soft tract of ground,] because the beasts kick it along, (S,) or because it offers not resistance to the gatherer thereof, or because it is trodden with the feet, (O, K,) and the beasts kick it along. (O.) — [From a mention of the pl. **نُقُوعٌ** in art. **ذَان**, and in the present art. in the TA, it appears that **نَقَعَ** is also applied to The species of fungus called **ذُؤُنُونٌ**, and to the species called **طُرُوثٌ**, &c.] — And [hence, perhaps,] **نَقَعَ** [as a coll. n.] signifies also †Pointed toes (**خَرَاطِيمُ**) of a sort of boots. (O, TA.)

نَقَعَ: see the next preceding paragraph.

نَقَاعٌ: see what next follows.

نَقَاعٌ; (O, and thus in my MS. copy of the K; in other copies of the K **نَقَاعٌ** or **نَقَاعٌ**; and in all the copies is added **بِالصَّبْرِ كَرَبَاعٌ** or **كَرَبَاعٌ**; [but there is no such word as **رَبَاعٌ**, nor **رَبَاعٌ**; whence it seems to be meant that we should read **كَرَبَاعٌ**; i. e. **نَقَاعٌ**, like **رَبَاعٌ**, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) **نَقَاعٌ**, (O, K,*) like **رَبَاعٌ**, (O,) [i. e.] with fet-h, like **كَبَانٌ** (**كَبَانٌ**): (K:) [which suggests that **كَرَبَاعٌ** may be an early mistranscription for **كَرَبَاعٌ**, and that **نَقَاعٌ** is wrong, and only **نَقَاعٌ** right, though it is said in one place in the TA that **نَقَاعٌ** is like **سَحَابٌ**, i. e. that it is **نَقَاعٌ**:] or it is **نَقَاعٌ**, like **أَمِيرٌ**, (K, TA;) so accord. to El-Jāhidh, as mentioned by Az: (TA:) applied to a man, as meaning Red; (O, K, TA;) intensely so; by reason of **إِغْرَابٌ** [i. e. app., goodness of condition]: (O, TA:) and **نَقَاعِيٌّ**, as an epithet applied to a man, signifies red. (TA.)

نَقَاعِيٌّ, (so in the O,) or **نَقَاعِيٌّ**, like **سَبِيحٌ**, (K,) but the former, like **أَمِيرٌ**, is the right, [a coll. gen. n.,] and its n. un. is with ة, (TA,) The white, of pigeons; (K, TA;) said by El-Jāhidh to be such, of pigeons, as are like the **صَلَابِيَّتِي** [or Slave] of men; (O, TA;) a kind of white pigeon; so called

as being likened to a [white] species of truffle [i. e. the **نَقَعَ**]. (TA.) — **أَبْيَضٌ نَقَاعِيٌّ**, (so in the O,) or **أَبْيَضٌ نَقَاعِيٌّ**, like **سَبِيحٌ**, (K,) White that is intense (O, K) in whiteness. (O.) [See also **نَقَاعِيٌّ**.] — **نَقَاعِيٌّ** as an epithet applied to a man: see **نَقَاعِيٌّ**.

نَقَاعِيٌّ: see **نَقَاعٌ**: — and see **نَقَاعِيٌّ**, in two places.

نَقَاعٌ One who emits wind from the anus, with a sound, much, or frequently. (TA.) — And Strong, or vehement; and bad, corrupt, or wicked. (Lth, O, K.)

نَقَاعٌ A certain beverage, (S, O, L, K,) [a sort of beer,] made from barley: (L, TA:) [but there are several sorts thereof, perhaps peculiar to post-classical times: (see De Sacy's Chrest. Arabe, sec. ed., vol. i., pp. 149-154:)] so called because of the froth that rises upon its head. (O, K. [See **نَقَاعَةٌ**].) — And A certain plant, (AHn, O, K,) such as is termed **نَقَاعِيٌّ**, i. e., (AHn, O, K*) which, when it dries up, becomes hard, and as though it were horns. (AHn, O, K.) [Now applied in North-Western Africa to The toadstool, which is called in other parts **نَقَاعٌ**.]

نَقَاعِيٌّ: see **نَقَاعِيٌّ**, in two places.

نَقَاعَةٌ, like **رَمَانَةٌ**, sing. of **نَقَاعِيٌّ**, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular,] (TA,) like **قَوَارِيرٌ** [or vessels of glass]. (S, O, TA.)

نَقَاعِيٌّ A seller of [the beverage called] **نَقَاعٌ**. (TA.)

نَقَاعِيٌّ (S, O, K) and **نَقَاعِيٌّ** (K) Yellow intensely yellow; (S, O, K;) thus both signify: (Lh, K, TA:) or red intensely red: (K:) or red free from an admixture of whiteness: or purely red: (TA:) or **نَقَاعِيٌّ** is applied to white and to any other colour as signifying free from admixture; (K;) and **نَقَاعِيٌّ** is applied in this sense to white: (TA:) and **نَقَاعِيٌّ**, of which the pl. is **نَقَاعِيٌّ**, signifies intensely white. (K.)

نَقَاعَةٌ A calamity, or misfortune: (S, O, K:) pl. **نَقَاعِيٌّ**. (S, O, K:*)

نَقَاعِيٌّ; pl. **نَقَاعِيٌّ**: see **نَقَاعِيٌّ**.

نَقَاعِيٌّ, accord. to the K, signifies **مَذْقِعٌ** [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is **نَقَاعِيٌّ**, signifying **مَذْقِعٌ** [i. e. a poor person cleaving to the dust or earth: for **أَذْقِعٌ** is intrans. as well as trans.]; which denotes the worst condition, like **مَجْهُودٌ**. (TA.) [See 4.]

نَقَاعِيٌّ and **نَقَاعِيٌّ** [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one.

مُخْرُطَمَرٌ. (O, K) i. e. A boot having its fore part pointed. (TA in art. مخرطمر.)

المُفَقَّعة A certain black bird of which the base of the tail is white, (O, K,) that pecks camels', or similar, dung. (O.)

مِفْقَاعٌ: see مَفْقَعٌ; and 1, last sentence but one.

مُتَفَقِّعٌ: see فُقَاعٌ.

فقر

1. فَقَرٌ, (S, K, TA,) aor. -, (TA,) inf. n. فَقَرٌ, It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصَابَ مِنَ الْمَاءِ حَتَّى فَقَرَ [He obtained, or took, of the water until he became full]; mentioned by IDr. (S, TA.) — And أَكَلَ حَتَّى فَقَرَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — فَقِرَ مَالُهُ His property, or wealth, became much, or abundant: or it has the contr. meaning, i. e., passed away; came to an end; or became spent, exhausted, or consumed. (K, TA.) = فَقِرَ, aor. -, (K, TA,) inf. n. فَقَرٌ (S, K, TA) and فَقِرَ, (K, TA,) He had the lower central incisors prominent, (S, TA,) so that they did not close against the upper, (S,) or so that the upper did not close against them when he (the man) closed his mouth: so in the L: or he had the lower jaw long and the upper short: but accord. to the K, he had the upper central incisors prominent, so that they did not close against the lower: (TA:) the epithet applied to him is أَفْقَرٌ; (S, K, TA;) fem. فُقَيَّا. (TA [in which it is added that one says فُقِرَ رجل; but رجل is app. here a mistranscription for رَجُل.] — And [hence] فَقِرَ فُلَانٌ i. q. بَطِرَ and أَشْرَ [i. e. Such a one exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: &c.]: (K, TA:) because البَطَرُ and الأَشْرُ are departure from the limit of rectitude. (TA.) — And فَقِرَ الْأَمْرُ, (K, TA,) aor. -, (TA,) inf. n. فَقَرٌ and فُقِرَ, and فُقُورٌ, The affair did not proceed in a right course. (K, TA.) — And فَقِرَ and فُقِرَ are syn. with تَفَاقَرَا, q. v. (K.) — And فَقِرَ signifies also It (a thing) was, or became, wide, or ample. (TA.) = فَقِرَ الْمَرْأَةُ: see 3. = فَقَرَ الْكَلْبُ He took hold of the فُقَر [i. e. muzzle] of the dog; (K;) as also فُقِمَهُ. (Z, K.)

3. فُقِرَ الْمَرْأَةُ, (S, K, TA,) inf. n. مُفَاقِمَةٌ and فِقَامٌ, (S, TA,) He compressed the woman; (S, K, TA;) as also فُقِمَهَا. (K.)

5: see 1, last sentence.

6. فُقِرَ It (an affair, or a case,) was, or became, great, or formidable; (S, Mgh, K, TA;) and hard, or difficult; (Mgh;) said of what is disliked, or hated; (TA;) and فُقِرَ and فُقِرَ signify the same. (K.)

فُقِرَ: see what next follows.

Bk. I.

فَقَرٌ (S, K) and فُقِرَ (K) The لَحْيُ [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لَحْيَانِ. (K.) Hence the trad., مَنْ حَفِظَ مَا بَيْنَ فُتَيْتِهِ وَرِجْلَيْهِ دَخَلَ الْجَنَّةَ [He who keeps from evil what is between his two lateral portions of the lower jaw (i. e. his tongue), and what is between his two legs (i. e. his ذُكْر), enters Paradise]. (S, TA.) — [And] The upper part [of the interior] of the mouth: the lower part is the حَنَكُ. (IAar, T in art. حنك.) — See also فُقِرَ.

فُقِرَ The mouth. (Sh, K, TA. [See also فُقِرَ.])

أَفْقَرٌ; fem. فُقَيَّا: see 1. — Hence, † Anything crooked, distorted, or uneven. (TA.) And أَمْرٌ أَفْقَرُ † An affair, or a case, of a crooked kind; contrary to what is right. (S, K, TA.) — [And Freytag adds, from the Dcewán of the Hudhalees, Difficult, as an epithet applied to a thing: — and, as a signification of the fem., A calamity, or misfortune.]

نقه

1. نَقِهَ, aor. -, (S, Mgh, K, &c.) inf. n. نَقِهَ, the verb being like عَلِمَ and the inf. n. like عَلِمَ, in measure and in meaning, (TA,) or نَقِهَ; (JK; [and the same seems to be implied in the Mgh and the K;]) and نَقِهَ; (Mgh, K;) He had, or possessed, what is termed نَقِهٌ, meaning understanding, (S, K,) and knowledge, and intelligence, and especially knowledge of the law (عِلْمُ الدِّينِ): (K:) or both are syn. with عَلِمَ: (Mgh, TA:) or نَقِهَ, of which the inf. n. is نَقَاهَةً, (S, TA,) or نَقِهَ, (JK,) signifies [peculiarly] he had, or possessed, knowledge of the law (عِلْمُ الشَّرِيعَةِ): (S:) or this latter verb signifies he had, or possessed, what is termed نَقِهٌ as a faculty firmly rooted in his mind: (Mgh, TA:) or, accord. to IB, i. q. نَقِهَ [q. v., as intrans.]: and he was, or became, [a نَقِيه, q. v., or] equal to the نَقِيَاءَ. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَنْقَهُ وَلَا يَنْقَهُ [which may be rendered Such a one will not understand nor comprehend: but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فُقَاهَتَكَ لِمَا أَشْهَدُكَ [app. meaning How is thy understanding of (or how understandest thou) what we have made thee to witness?]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K, TA.) — And نَقِهَهُ, (Mgh, K,) aor. -, inf. n. نَقِهَ, (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also نَقِهَهُ. (K.) — See also 3.

2. نَقِهَهُ, (S, K,) inf. n. نَقِيهَةٌ, (K,) He (God) made him to know or have knowledge [or to understand, or instructed him], or taught him; (S, K, TA;) and (K) so أَفْقِهَهُ, (Mgh, K,) or he made him to understand. (S, Mgh.) It is said in a trad., أَلَلَّهُمْ عِلْمَهُ الدِّينِ وَنَقِهَهُ فِي التَّوْبِيلِ i. e.

O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تَوْبِيلِ [or interpretation, &c.] and the meaning thereof. (TA.) And you say, أَفْقِهْتُكَ الشَّيْءَ I made thee to understand, (S, Mgh, TA) or I taught thee, (Mgh,) the thing. (S, Mgh.) And أَفْقِهْتُهُ I explained to him the learning of النَقِهَ [meaning the science of the law]. (T, TA.)

3. فَاقِهَهُ He searched with him into [matters of] science, disputing with him, (S, K,) أَفْقِهَهُ, aor. -, [inf. n. نَقِهَ,] and he overcame him therein. (K.)

4: see 2, in three places.

5. تَفَقَّهَ He learned knowledge, or science: (M voce سَوَدَ:) [and particularly] he learned الفَقْهَ [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفَقْهَ [meaning thus]. (S, TA.) And تَعَلَّمَ فِي الْعِلْمِ is like تَعَلَّمَ [meaning He became, or made himself, learned, or thoroughly learned, in science]. (Mgh.) لِيَتَفَقَّهُوا فِي الدِّينِ in the Kur ix. 123, means That they may task themselves to obtain understanding in الدِّينِ [i. e. the law, or religion in general], imposing upon themselves the difficulties attendant on the acquisition thereof. (Ksh, Bld.) See also 1, in two places; in the latter of which it is mentioned as transitive.

نَقِهٌ [as a simple subst.] signifies Understanding (S, Mgh, K) of a thing; (Mgh, K;) and knowledge thereof; (Mgh, K;) and intelligence: (K:) accord. to IF, any knowledge of a thing is thus termed: (Mgh:) [hence نَقِهَ اللُّغَةِ The science of lexicology is the title of a work written by him; and of another work, by Eth-Tha'álíbee:] and, as used by the lawyers [and others], نَقِهٌ denotes a particular science; (Mgh;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, TA;) syn. with عِلْمُ الشَّرِيعَةِ, (S, TA,) or عِلْمُ الدِّينِ, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, the science of the فُرُوعِ [or derivative institutes] of the law. (TA.)

نَقِهٌ; and its fem., with ة: see the next paragraph.

نَقِيهَةٌ Any one possessing knowledge of a thing. (TA.) نَقِيهَةُ الْعَرَبِ signifies The عالم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Hārith Ibn-Kelcdh (الْحَرِثُ) طَبِيبُ الْعَرَبِ [as is said in the S in art. ازمر, because this appellation is syn. with the former; but IKh and El-Hareere do not mean by فقيه العرب any particular person. (Mz, close of the 39th نوع.) — [Particularly and predominantly,] نَقِيهَةٌ signifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also نَقِهٌ; (Mgh, K;) fem. نَقِيهَةٌ and نَقِيهَةٌ: pl. [of نَقِيهَةٌ] نَقِيهَاءَ; and [of نَقِيهَةٌ] نَقِيهَاتُ; and [of نَقِيهَةٌ] نَقِيهَاتُ; and [of نَقِيهَةٌ] نَقِيهَاتُ.

(K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, "in my opinion, he, of the Arabs, who says *فَكَّاهُ* [in speaking of women] takes no account of the fem. ة: it is like *فَقَرَّاهُ* applied to women." (TA.) [In Egypt, the appellation *فَقِي*, a vulgar corruption of *فَقِيه*, is now applied to *A schoolmaster*; and to *a person who recites the Kur-ân &c. for hire*.] — *فَكْلُ نَقِيه* means *A stallion [camel] expert in covering*, (K, TA,) *that knows well the she-camels that are lusting, and the pregnant*. (TA.)

الْمُسْتَفْقَه The female companion of the wailing woman, who responds to her (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified "she who seeks, or desires, to understand:"] it is said in a trad. that each of these persons is cursed by God. (TA.)

فكو

1. *فَقَوْتُ أَثَرَهُ* or *إِثَرَهُ* I followed his track, or footsteps; i. q. *فَقَوْتُهُ*; (K, TA;) mentioned by Yaḥkoob among the words formed by transposition: so in the M. (TA.)

فَقَوُ: see its syn. *فَقَرَّ*, in art. *فَقَا*.

فَقْوَةُ The *فُوق* [or notch] of the arrow; (S, K, TA;) i. e. the part which is the place of the bow-string: (TA:) [also called *فُوقَةُ*, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. *فَقَى*, (S, K,) also written *فَقَا*. (TA.) An ex. of the pl. occurs in a verse cited in art. *عَرَقَب*, voce *عَرَقُوب*. (S.)

فك

1. *الْفَكُّ*, accord. to Er-Rāghib, primarily signifies *التَفْرِيجُ* [i. e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA.) You say, *فَكَّ*, first pers. *فَكَّكْتُ*, (S, O, Mṣb, K,) aor. ʔ, inf. n. *فَكٌّ*, (O, Mṣb,) *He separated* (S, O, Mṣb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or *فَكَّكْتُهُ* I separated one part of it from another part thereof: (Mṣb:) and *فَكَّكْتُكَ* likewise signifies the separating two things knit together, or intricately intermixed. (Lth, S, TA.) And *He broke* [or broke open] a seal, i. e. a sealed piece of clay or wax; (Mgh, Mṣb, TA;) in relation to which *يَفَكُّهُ* occurs as meaning *يَفَكُّهُ*, though we have not heard it [as a classical expression in this sense]. (Mgh.) — And *فَكَّ الْعَظْمَ*, (Mgh, Mṣb,) aor. and inf. n. as above, (Mṣb,) *He dislocated the bone; put it out of joint*. (Mgh, Mṣb.) [This, or the like, is what is meant by its being said that] *الْفَكُّ* in the hand, or arm, is [i. e. denotes] less than *النَّكْسَرُ*. (K.) — And *فَكَّ يَدَهُ*, (K, TA,) aor. and inf. n.

as above, (TA,) *He opened, or unclosed, his hand from what was in it*: (K, TA:) so in the M. (TA.) — And *فَكَّ الرِّمْنَ*, (S, Mgh, O, Mṣb, K,) aor. ʔ, (TA,) inf. n. *فَكٌّ* and *فُكُّوكُ*; (K;) and *فَكَّكْتُهُ*; (S, Mgh, O, K;) *He redeemed the pledge*; (S, Mgh, O, Mṣb, K, TA;) *got it out from the hand of him to whom it was pledged*. (Mgh.) — And *فَكَّكْتُ* signifies also *I loosed, set loose or free, or let go, anything*. (Mṣb.) — [Hence,] *فَكَّ الْأَسِيرَ*, (Mṣb, K,) aor. ʔ, (TA,) inf. n. *فَكٌّ* and *فَكَكْتُ* and *فَكَكْتُكَ*, (K,) *He liberated, or set free, the captive*. (Mṣb, K, TA.) And *فَكَّ الرِّقْبَةَ*, (S, O, Mṣb, K,) aor. ʔ, inf. n. *فَكٌّ*, (TA,) [lit. *He loosed the neck*,] means *He emancipated [the slave]*. (S, O, Mṣb, K, TA.) *فَكَّ الرِّقْبَةَ* is expl. in a trad. as meaning *He assisting in paying the price [of the slave when one is unable to pay the whole of the price]*. (O, TA.) In the Kur [xc. 13], *فَكَّ رَقَبَةً* is said by some to mean *He emancipating of a slave*: and by some, *He man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others*. (TA.) *فَكَّ فُلَانٌ* means *Such a one was set free, and at rest, from a thing*. (IAḥr, Th, TA.) — [Hence also,] one says, *هُوَ يَفَكُّ الْمَشَاكِلَ* *He solves* the things, or affairs, that are dubious, or confused. (TA in art. *شَكَلَ*.) — *قَدَّ فَكَّ وَقَرَّجَ* is said of a very old man, meaning *قَرَّجَ لَحْيَيْهِ* [i. e. *He has parted his jaws, by hanging the lower jaw in consequence of weakness*]; as is the case in extreme old age. (S, O.) And [hence,] *فَكَّ*, (AZ, S, O, K,) aor. ʔ, inf. n. *فَكٌّ* and *فُكُّوكُ*, (AZ, S, O,) said of a man, means *He was, or became, extremely aged, or old and weak*. (AZ, S, O, K.) [Or *فَكَّ* thus used may be from *الْفَكُّ* signifying "the jaw:" and so what next follows.] — *فَكَّكْتُ الصَّبِيَّ* I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.) — *فَكَّكْتُ*, [third pers. *فَكَّكَ*,] aor. *فَكَّكَ*, inf. n. *فَكَّكَ*, *Thou hast become such as is termed أَفَكٌّ* i. e. one whose *مَنْكَب* [here meaning shoulder-bone] has become unknit, or loosened, (*انْفَرَجَ*) from its joint, in consequence of weakness and flaccidity. (S.) [See also *فَكَّكَ* below.] — And *فَكَّكَ*, aor. *فَكَّكَ*; (S, O, K;) and *فَكَّكَ*, (O, K,) a verb of a very rare form, [respecting which see *دَمَّرَ*, last sentence,] (MF, TA,) aor. *فَكَّكَ*; (O, K;) inf. n. *فَكَّكَ* (S, O, K) and *فَكَّكَ* also; (TA;) *Thou hast become foolish, or stupid, and soft, flaccid, or languid*. (S, O, K, TA.)

2: see the preceding paragraph, second sentence.

4. *اِفَكَّتْ* She (a camel) being near to bringing forth, her *صَلَوَانِ* [app. meaning two parts on the right and left of the tail (see *صَلَا* in art. *صَلَوَانِ*)]

became lax, or flaccid, and her udder became large; (K, TA;) and so *اِفَكَّتْ*; (TA;) so too *تَفَكَّتْ*: or this last signifies *she became vehemently desirous of the stallion*. (O, K.) — And *اِفَكَّ مِنَ الْحَبَالَةِ* *He* (a gazelle) *got loose from the snare* into which he had fallen. (TA: also mentioned, but not expl., in the O.)

5. *تَفَكَّتْ* It (a thing) became much, or widely, separated; and became unclosed. (O, TA.) — *تَفَكَّتِ السَّفِينَةُ* The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. *خَلَعَ*.) — See also 7. — And see 4. — You say also, *هُوَ يَتَفَكَّكُ* meaning *He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect*, (S, O, K, TA,) in his gait, and in his speech: (TA:) or *تَفَكَّكَ* in walking is syn. with *تَخَلَّعَ*, (S and K and TA in art. *خَلَعَ*.) i. e. [he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them. (TA in that art.)

7. *اِنْفَكَّ* It became separated: you say, *اِنْفَكَّ الشَّيْءُ مِنَ الشَّيْءِ* The thing became separated from the thing: (O, TA:) and *اِنْفَكَّتْ مِنْكَ* [I became separated from thee]. (TA.) — And, said of a bone, *It became dislocated, or out of joint*; (MA, Mgh, Mṣb;) *it unknit, or loosened, and separated*; syn. *اِنْفَرَجَ* and *اِنْفَصَلَ*; as also *تَفَكَّتْ*. (Mgh.) [And it is also used in relation to a member of the body:] one says, *اِنْفَكَّتْ قَدَمُهُ* أو *اِنْفَرَجَتْ وَرَأَتْ* i. e. *Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated*: (S, O:) [or] *اِنْفَكَّتْ قَدَمُهُ* means *وَأَلَتْ* [i. e. *his foot became dislocated*]; and *اِنْفَكَّتْ اِبْصَعُهُ* [i. e. *his finger became unknit, or loosened in a joint*]. (K.) — One says also, *اِنْفَكَّتْ رَقَبَتُهُ مِنَ الرِّقْبِ*, meaning *He became freed [lit. his neck became loosed] from slavery*. (S, O, TA.) — And *اِنْفَكَّ عَنْ عَهْدِهِ* [He became released from his compact, engagement, or promise]. (TA voce *اِنْفَرَجَ*.) — And *لَا يَتَفَكَّ عَنْ فُجِيعِ فِعْلِهِ* [He will not desist from his evil doing]. (O and K in art. *عَرَفَ*.) — [It is also used in the sense and manner of the non-attributive verb *زَالَ*; respecting which see art. *زِيلَ*.] One says, *مَا اَتَفَكَّ*, meaning *مَا زَالَ قَائِمًا* [i. e. *Such a one ceased not to be, or continued to be, standing*]. (S, O.) And *مَا اَتَفَكَّتْ اُذُنُكَ*, meaning *مَا زِلْتُ اُذْكُرُكَ* [I ceased not, or I continued, remembering thee]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rumīnch, immediately followed by *إِلَّا*, which is [said by Af and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. *إِلَّا*, p. 78, col. i.]

8: see 1, former half, in two places.

الْفَكُّ The *نَحْيُ* [meaning jaw; and also either of the two lateral portions of the lower jaw], (S, O, Mṣb, K,) i. e. (Mṣb) each of the *نَحْيَانِ*;

(Mgh, Mṣb;) as also **الْفَكُّ**: (O, K:) or this latter signifies *the مَجْمَع* [or part in which is the commissure] of the **خَطَر** [generally meaning muzzle]; (Lth, O, K;) as also **الْفَكُّ**; (TA;) that is, (Lth, O, in the K "or" [as if to denote a different meaning],) [the part in which is the symphysis] of the **فَتَّان** [or two lateral portions of the lower jaw]: (Lth, O, K:) [see **الْفَتِيكُ**:] and **الْفَتَّان** is said to mean *the place [on either side with that on the other side] where the two jaws meet [and are articulated] next the temple, above and below; of a human being and of a horse or the like*: (TA:) and, in the Bāri', (Mṣb,) or in the T, (TA,) *the place of meeting of the two sides of the mouth [مُلْتَقَى التَّدْقِينِ] on both sides*: (Mṣb, TA:) [but this last explanation is strange, and app. little known:] pl. **فُكُوكَ**. (Mṣb.) One says, **مَقْتَلُ الرَّجُلِ بَيْنَ فَتَيْهِ** [which may be best rendered *The man's slayer is between his two jaws, or two lateral portions of his lower jaw*]; (S, O, TA;) meaning *the man's tongue*: (TA:) a prov., in which **مَقْتَل** may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, **قَاتِلُ الرَّجُلِ بَيْنَ فَتَيْهِ**. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also **فَكَكْ**.

فَكَّة [an inf. n.: see 1, last sentence]. = **الْفَكَّة** is the name of *One of the northern constellations, [Corona Borealis]*. (Kzw,) *certain stars*, (S, O, K,) *eight stars, called in Pers. كاه درويشان*, (Kzw,) *behind the رَامِحَ البَاحِ* [i. e. *Arcturus*], (S, O, K,) [near] *behind the staff of الصَّاحِ* [which is a name of *Bootes*], (Kzw,) *having a circling form*, (S, O, K, and Kzw,) *but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called فَصَّةُ الْمَسَاكِينِ [the bowl of the paupers]*, (Kzw,) *this being the name given to it by the children*. (Aṣ, S, O, K.)

فَكَكْ *An unknit, or a loosened, state (انْفِرَاج) of the مَتَكِب [or shoulder-joint]*. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) — And (K) *A state of dislocation of the foot*: (S, O, K:) hence the phrase, in a verse of Ru-beh, **كَمُنْهَاضِ الْفَكَكْ**: (S, O:*) but (in this instance, O), accord. to Aṣ, **الْفَكَكْ** is used by poetic license for **الْفَكْ** [meaning "the jaw," so that the phrase signifies *like him whose jaw has become broken after its having been set*]. (S, O.) — And *A state of fracture of the jaw*: (K, TA:) or of *dislocation thereof*. (TA.)

فَكَكْ and **فَكَكُهُ**, (S, O, Mṣb,* K,) the latter mentioned by Ks (S, O, Mṣb) and Isk, (Mṣb,) *That wherewith the pledge is, or is to be, redeemed*: (S, O, Mṣb,* K:) so in a verse cited voce **غَلَّقَ**. (S, O.)

فَكَكْ [One who separates, &c., much, or often]. — [And hence,] **فَكَكْ مَكَكْ**: One who does not

make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.)

فَكَكْ [as an act. part. n., *Separating, &c.* — And] **† Extremely aged, or old and weak**; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, *disabled, or fatigued, by leanness, or emaciation*: fem. with **ة**. (En-Nadr, TA.) — And **† Foolish, or stupid**: (S, O:*) or *very foolish, or stupid*: (IAṣr, K, TA:) and you say **فَكَكْ تَاكْ**, (IAṣr, S, O, TA,) making **تَاكْ** an imitative sequent: or, accord. to Yaḥkoob, you say **شَيْخُ فَكَكْ وَتَاكْ**: thus he makes **تَاكْ** a substitute, not an imitative sequent. (TA.) And **أَحْمَقُ فَاكْ وَهَاكْ** [A foolish, or stupid, person,] one who talks of that which he knows and of that which he knows not, and is more, or oftener, incorrect than correct. (El-Hoseybec, TA.) Pl. **فَكَكْ** and **فَكَكْ**. (IAṣr, K.)

أَفَكَ, (S, K,) or **أَفَكَ الْمَتَكِب**, (K,) One whose **مَتَكِب** [here meaning *shoulder-bone*] has become unknit, or loosened, (**انْفِرَجَ**) from its joint, in consequence of weakness and flaccidity. (S, K,* [See also **مَفْرُوكْ**].) — And **رَجُلٌ أَفَكَ** [A man having the jaw broken]. (TA. [There expl. as signifying **مَسْكُورُ الْفَكْ**; a mistranscription, for **مَسْكُورُ الْفَكْ**: see **فَكَكْ**, last sentence.]) = See also **الْفَكَ**.

أَفَكَتْ, applied to a she-camel, part. n. of **أَفَكَتْ** [q. v.]: (O, TA:) and **مُفَكَّة** and **مُفَكِّة** are syn. therewith. (TA.)

مُتَفَكِّة A mare desiring the stallion, (AO, O, K,) not offering opposition to him. (AO, O.)

مُنْفَكِّين in the Kur [xcviii. 1], (O, TA,) followed by the words **حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ**, (O,) means, accord. to Mujāhid (O, TA) and Zj, (TA,) *In the condition of desisting (O, TA) from their infidelity; (TA;) or, as Akh says, ceasing from their infidelity*: (TA:) or, accord. to another, (O,) namely, Nifāweyh, (TA,) *quitting the present state of existence, (O, TA,) i. e., sharing, one with another, in perdition, until the evidence came to them (O, TA) that had been affirmed to them in the Towrah, with respect to the description of Moḥammad &c.; تَأْتِيَهُمُ being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from **مَا أَفَكَكْ** meaning *مَا زَالَ*, but from **إِنْفَكَكْ** **الْشَيْءُ مِنَ الشَّيْءِ** meaning "the thing's becoming separated from the thing:" accord. to IAṣr, as mentioned by Th, **فَكَكْ فُلَانٌ** means "Such a one was set free, and at rest, from a thing;" and hence **مُنْفَكِّين** in the Kur means *experiencing rest*: accord. to Er-Rāghib, it means *separated, or separated into several parties*; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)*

فَكَكْ

1. **فَكَكْ فَبِه**, (O,* Mṣb, K,) aor. 2, (O, TK,)

or **فَكَكْ**, (Mṣb,) inf. n. **فَكَكْ**; (S, O, Mṣb, K,* and **أَفَكَكْ**; (S, O, Mṣb, K;) and **فَكَكْ**, (S, O, K,) [which is more common than either of the first and second,] inf. n. **تَفَكَّيْرٌ**; (O, TA;) and **تَفَكَّرَ**; (S, O, Mṣb, K;) and **أَفَكَرَ**, (Mṣb, TA,) but this last is vulgar; (TA;) *He thought upon it, considered it, or examined it [mentally]*; (Mṣb;) *he considered it in order to obtain a clear knowledge of it*; (S, O,* TA;) *he employed his mind, (M, TA,) or his consideration, (K, TA,) upon it*. (M, K, TA.) [See also **فَكَكْ**.]

2, 4, 5, and 8: see the preceding paragraph.

لَيْسَ لِي فِي هَذَا الْأَمْرِ فَكَكْ inf. n. of 1 [q. v.]. — **فَكَكْ** (Yaḥkoob, S, O, K,* and **فَكَكْ**, (Yaḥkoob, S, O,) which is more chaste than **فَكَكْ**, [in this case,] (Yaḥkoob, S, O,) but the latter is sometimes used, (K,) means *I have no want, or need, of this thing*: (Yaḥkoob, S, O, K:*) or, as is said in the A, **لَا فَكَكْ لِي فِي هَذَا** i. c. *I have no want, or need, of this, nor do I care for it*. (TA.)

فَكَكْ and **فَكَكْ** (S, O, Mṣb, K) and **فَكَكْ**, (Lth, O, K,) are simple subst., (S, O, Mṣb,* but the last is of rare occurrence, (Lth, O,) signifying *Thought, consideration, or [mental] examination, فِي أَمْرٍ [respecting a thing]*; (Mṣb;) *consideration [of a thing] in order to obtain a clear knowledge [of it]*; (S, TA;) *the employment of the mind, (M, TA,) or of the consideration, (K, TA,) upon a thing*: (M, K, TA:) or *repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion*: (Mṣb;) or *the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]*: (KT:) pl. of the first **أَفَكَكْ**; (IDrd, K;) but Sb says that neither **فَكَكْ** nor **فَكَكْ** nor **فَكَكْ** has any pl.: (TA:) the pl. of **فَكَكْ** is **فَكَكْ**. (Mṣb.) One says, **فَكَكْ فَكَكْ كُلُّهَا فَكَكْ** [Such a one has thoughts all of which are points of wit]. (A, TA.) = See also **فَكَكْ**.

فَكَكْ: see the next preceding paragraph; the former in two places.

فَكَكْ [Thoughtful:] having much **فَكَكْ**; (IF, S, O, K;) as also **فَكَكْ**. (Kr, K.)

فَكَكْ: see what next precedes.

فَكَكْ

8. **أَحْتَفَلَ فِي فَعْلِهِ** i. q. **أَحْتَفَلَ** [He strove, laboured, or exerted himself, &c., in his doing]; (IAṣr, O, K;) said of a man. (IAṣr, O.)

أَفَكَكْ A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., **أَفَكَكْ** [A tremour seized me]: (S,* O:) and in another, **فَكَكْ وَتَهُ أَفَكَكْ** [And he passed the night having a

tremour, or shivering] : (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said رَجُلٌ مَفْكُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) أَخَذْتُ بِهِ نَاقَتِي أَفْكَلاً مِنْ الشَّيْرِ is a saying mentioned in the O and K, (in the former as from Ibn-Abbād,) but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for أُحْدِثْتُ, and, consequently, that the meaning is, *My she-camel produced in me a tremour arising from the rate of journeying*: some copies of the K, as is stated in the TA, for مِنَ الشَّيْرِ, have من السَّيْرِ, *from the outstripping*.] — Also The [bird commonly called] شَقِرَاقٌ [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) — And *A company, or collective body, of men*: one says, جَاءُوا بِأَفْكَالِهِمْ *They came with their company* [i. e. *all together*]. (Ibn-Abbād, O, K.) أَفْكَالٌ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفْكَالٌ مِنْ كَذَا [app. meaning *Multitudes of such a kind of thing*]: (K:) [or] thus in the saying, mentioned by Ibn-Abbād, عَنْهُ أَفْكَالٌ [app. meaning *He has multitudes of sayings, or words*; for كَلَامٌ (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.])

مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] *Affected with a tremour*. (IF, O, K, TA. [See أَفْكَلٌ, first sentence.])

نكه

1. نَكِهَ, aor. نَكِهَ, inf. n. نَكَاةٌ (S, Mgh, K) and نَكِهَ (K, TA,) [the latter inf. n. correctly thus, agreeably with a general rule, in the CK with the ك quiescent, but said in the TA to be بالتحرير] † *He was, or became, cheerful, happy, or free from straitness*; (S, Mgh, K;) *jocose, or given to jesting*, (S, Mgh,) and *to laughing*: (Mgh, K:) or *one who talked to his companions and made them to laugh*. (K.) — See also 5.

2. نَكِهَهُم, inf. n. نَكِيهِ, *He brought to them* نَكِيهِ [i. e. *fruit*]. (K.) — And [hence] نَكِيهِم, inf. n. as above, † *He entertained them in a novel manner with facetious sayings or talk*. (K, TA.)

3. نَكِهَ (K,) inf. n. مَنَاقِيهِ, (S,) † *He jested, or joked, with him*; (S, K, TA;) *indulged in*

pleasantry with him. (TA.) It is said in a prov., لَا تَنَاقِهْ أُمَّةً وَلَا تَبَلَّ عَلَى أَكْبَهَ [Jest not thou with a female slave, and make not water upon a hillock, i. e. and publish not what is secret of thine affair: see art. اَكْمَر]. (S, TA.) [See also an ex. in a verse cited voce تَزَدَّدَ.]

4. أَكْنَهَتْ She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رُبْعٌ, before her bringing forth: (S, TA:) or she being near to bringing forth, her صَلَوَانٌ [app. meaning two parts on the right and left of the tail (see صَلَا in art. صَلَو)]] became lax, or flaccid, and her udder became large; like أَكْنَهَتْ. (TA in art. فَك. [See also the part. n., below.])

5. تَنَكَّهَ He ate fruit (فَاكِهَةٌ): (Mgh, K:) and He took fruit with his hand; [he helped himself to it;] syn. تَنَاقَلَ الْفَاكِهَةُ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying إِنَّا نَمُغْرَمُونَ *Verily we are burdened with debt* (which words occur in the next verse): or تَنَكَّهَ here [or rather in a case of this kind] means *He threw away from himself the fruit*: thus says Ibn-Aṭṭeeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also *He abstained from fruit*: thus it bears two contr. meanings. (K.) — And sometimes [it means] † *He amused himself with talk*; like as one amuses himself with the eating of fruit after a meal; i. e. [the تَنَكُّهُ is metaphorically used as meaning التَّنَقُّلُ بِالْحَدِيثِ. (Bd in lvi. 65.)] — And † *He affected jesting, or joking*. (TA.) — And تَنَكَّبُوا بِفُلَانٍ † *They spoke evil of such a one*; or *did so in his absence*; and *defamed him*; and *did thus with jesting, one with another*. (TA.) — And تَنَكَّهَ بِهِ † *He enjoyed it*: (S, Mgh, K:) and [particularly] (Mgh) *he enjoyed the eating of it*. (Mgh, Mgh.) — And تَنَكَّهَ also signifies † *He wondered*, (S, Mgh, K,) at it; and so فَكِهَ, followed likewise by مِنْهُ. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. † [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — And *He repented, grieved, lamented, or regretted*: (IAṣr, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (S, TA:) and so تَنَكَّبُونَ, which is of the dial. of 'Ok; or, accord. to Lh, Temeem say تَنَكَّبُونَ, and Azd-Shanoo-ah say تَنَكَّبُونَ. (TA.)

6. تَنَاقَلَ signifies The jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another. (K.) [You say, تَنَاقَلُوا *They jested, &c., one with another*.]

فَكِهَ Eating, or an eater of, فَاكِهَةٌ [i. e. *fruit*]; (K, TA;) a possessive epithet; applied to a man.

(TA.) — Also, (S, Mgh, K,) and فَاكِهٌ (K, TA, in the CK فَاكِهَةٌ,) and فِكِهَانٌ [app. فِكِهَانٌ, like فِكِهَانٌ, (AZ, TA,) † *Cheerful, happy, or free from straitness*; (AZ, S, Mgh, K;) *jocose, or given to jesting*, (AZ, S, Mgh,) and *to laughing*: (Mgh, K:) or the first, (K, TA,) and second, (K,) one who talks to his companions and makes them to laugh: (K, TA:) and فِكِهَاتٌ, applied to women, *cheerful, happy, or free from straitness*. (TA.) — And فِكِهَةٌ signifies also † *Exulting, or rejoicing above measure*; or *exulting greatly, and behaving insolently and unthankfully, or ungratefully*: (S, TA:) and thus the pl. فِكِهِينَ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) فَاكِهِينَ [is the more common reading and] means *enjoying an easy and a pleasant life*; or *enjoying ease and plenty*. (S, Mgh.) — And † *Wondering*: and thus some explain the pl. فِكِهُونَ in the Kur xxxvi. 55. (TA.) — هُوَ فَكِهٌ بِأَعْرَاضِ النَّاسِ means † *He is one who delights in speaking evil of men, or in doing so in their absence*. (K, TA.)

[فَكِهَةٌ is said by Golius to signify “Qui proloqui non potest,” on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is فَكِيهَةٌ.]

نَكَاةٌ, a subat. [as distinguished from the inf. n. نَكَاةٌ], (S, K,) *A jesting, or joking*; (S, Mgh, Mgh, K;) as also نَكِيهَةٌ. (K.)

فَكِيهَةٌ: see what next precedes.

فَاكِهَةٌ Possessing فَاكِهَةٌ [i. e. *fruit*]; (K, TA;) an epithet of the same class as تَامِرٌ and لَبَنٌ: or, accord. to Abū-Mo'adh the grammarian, one whose fruit has become abundant. (TA.) — See also فَكِهَةٌ, in two places. — And [the fem.] فَاكِهَةٌ, † *A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy*; or *pleasing, or rejoicing*; [app. by its having much fruit;] syn. مَفْجِبَةٌ. (K.)

فَاكِهَةٌ a word of well-known meaning, (S,) *Fruit, of any kind*; (K;) *a thing, or things, the eating whereof is enjoyed*, (Mgh, Mgh,) whether moist or dry, as figs and melons and raisins and pomegranates: (Mgh:) [the words, of the Kur lv. 68, فِيهِمَا نَاكِهَةٌ وَنَخْلٌ وَرَبَانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed نَاكِهَةٌ: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imām Abū-Hanefeh among them:] the pl. is فَوَاكِهُ, meaning *kinds thereof*. (S.) — And (by way of comparison [thereto], TA) † *Sweetmeat*; syn. حَلْوَاءٌ; (K;) which is also applied by some to “fruit” (فَاكِهَةٌ), (T in art. حَلْو) or to “sweet fruit.” (K in that art.) — And فَاكِهَةُ الشَّتَاءِ [lit. *The fruit of winter*] is metonymically used as meaning † *the fire*. (Har p. 594.)

فَاكِهَانِي: see فَاكِهِي.

فكهان: see فكه, second sentence.

فَاكِهَانِي A seller of فَاكِهَة [i.e. fruit]; (S, K;)
as also فَاكِيبِي; (TA;) but not فَاكِهَة. (Sb, TA.)

فَكَهَ كَانَ مِنْ أَفْكِهِ النَّاسُ occurs in two trads. [as meaning + He was of the most cheerful and jocose of men]. (TA [in which the meaning is indicated by the context].)

أَفْكُوهَ i. q. أَعْجُوبَةً + [A wonderful thing]. (K.)
You say, جَاءَ فَلَانٌ بِأَفْكُوهَ + [Such a one did, or uttered, a wonderful thing]. (TA.)

مُفْكِيَّة (AZ, S, K) and مُفْكِيَّة (K) A she-camel whose milk is thick, (K, TA,) like biestings: (TA:) or that yields her milk plentifully on the occasion of eating the [herbage called] رُبَيْع, before her bringing forth: (S:) or whose milk pours forth on the occasion of parturition, before her bringing forth: or, accord. to Sh, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.)

فل

1. فَلَّه (M, K,) aor. ٢, inf. n. فَلَ (M, TA,) He broke it, or notched it, in its edge, (M, K,) namely, [a sword or the like, or] anything; (M;) and so فَلَّه (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيلٌ. (TA.) — And i. q. كَسَرَهُ [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) — وَلَا فَلُّوا لَهُ صَفَاةٌ i. e. [lit.] Nor did they break a stone (كَسَرُوا حَجَرًا) belonging to him, was said by 'Aisheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also قَرَعَ صَفَاتِهِ, in art. صَفَو; and see also مَغْمَزَ.]) And [in like manner] one says, اسْتَفْلَ غَرَبَهُ meaning كَسَرَهُ [i. e. + He broke his sharpness, or vehemence, or valour]. (TA.) And فَلَّ الْجَيْشَ (S, O, Mṣb,) or الْقَوْمَ (M, K,) aor. and inf. n. as above, (M, O, Mṣb,) He defeated (هَزَمَ S, M, O, K, or كَسَرَ Mṣb) the army, or military force, (S, O, Mṣb,) or the people, or party. (M, K.) And مَنْ قَلَّ ذَلَّ وَمَنْ أَمِرَ قَلَّ (S, Meyd, O,) a prov., (Meyd, O,) meaning He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (فَلَ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلَّ in the place of فَلَّ; though the reading with فَلَّ is added.]) شَجَّكَ أَوْ فَلَكَ أَوْ جَمَعَ كَلًّا لَكَ in the story of Umm-Zarā, is said to mean, Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فَلَّكَ is meant altercation, or wrangle, with thee: (TA, in two places:) or the meaning [of فَلَّكَ] is defeat thee [so I render كَسَرَكَ]; or take away thy property; or defeat thee (كَسَرَكَ) with his alter-

cation and his censure. (O.) — فَلَّ عَنْهُ عَقْلُهُ aor. ٢, [in the CK (erroneously) ٢,] His intellect, or intelligence, departed from him, and then returned. (M, K.)

2: see above, first sentence. — تَفْلِيلٌ [as inf. n. of the pass. v. فُلِّلَ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.)

4. افلَّتْ الْأَرْضُ The land became such as is termed فَلَّ [q. v.]. (AHn, M.) — And أَفْلًا (Fr, T,) and أَفْلَلْنَا (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فَلَّ (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فَلَّ (M) or such as is termed فَلَّ. (K.) — And أَفْلًا + He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فَلَّ applied to land. (M.) — And in like manner, one says, افلَّ الدَّهْرُ مَالَهُ + [Time, or fortune, deprived him of his property]. (O.)

5: see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed].

7. انفَلَّ It became broken, or notched, in its edge; as also أَفْلًا, and تَفْلِيلٌ; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فَلَّه, as is also the second; but the third is quasi-pass of فَلَّه [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفْلَلْتُ مَضَارِبَهُ meaning تَكَسَّرَتْ [i. e. Its edges (for the swords of the Arabs in the older times were generally two-edged), or its parts for striking, became broken, or notched, much, or in many places]; (S, TA;) and one says, انفَلَّ بِنْتُهُ (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفَلُّوا They became defeated; (S, M, Mṣb, K;) as also تَفْلَلُوا [but this has an intensive signification]. (M, K.)

8: see the next preceding paragraph.

10: see 1, former half. — اسْتَفْلَى الشَّيْءُ He took of the thing the least portion, (M, K,) because of its difficulty (تَعَسَّرَ) (M,) or such as the tenth part thereof (كَعْشِيرُهُ) (K:) or الاستِفْلَالُ signifies the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account. (T.)

R. Q. 1. فَلَفَلَ He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (T, O, TA;) as also تَفْلَفَلَ (TA:) or both signify he walked thus, with short steps: (K:) or تَفْلَفَلَ

signifies [simply] he went with short steps; (En-Nadr, O;) or so تَفْلَل. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاك; (T, O, K;) as also تَفْلَفَلَ; (IAar, O, K;) or so تَفْلَل. (T accord. to the TT.) — فَلَفَلَ الطَّعَامَ and الشَّرَابَ He peppered the food and the wine or beverage. (M.) — [And فَلَفَلَ الشَّعْرَ He made the hair very crisp, or such as we term woolly, like that of the negro: see the pass. part. n., below.]

R. Q. 2. تَفْلَفَلَ: see R. Q. 1, in three places. — Said of the hair of a negro, It became very crisp [or such as we term woolly]. (M, TA.) — And تَفْلَفَلَ قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.)

يَا فُلَّ (S in this art. and in art. فُلن, and K and TA in the latter art.,) meaning يَا فُلَانٌ [O such a one], (S &c.) with refā and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانٍ to two persons, and يَا فُلُونٍ to a pl. number; and يَا فُلَةً to a female, and يَا فُلَاتٍ to two females, and يَا فُلَاتٍ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةً (K, TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يَا فُلَاتٍ (TA,) is said, and some say يَا فُلَّ [in the CK يَا فُلَّ, but correctly يَا فُلَّ, i. e., as is said in the TA, يَنْصَبِ,] meaning يَا فُلَةً (K, TA:) [J says,] يَا فُلَّ, without tashdeed, said in calling to a person, is apocopated from يَا فُلَانٌ; not formed in the way of تَرْخِيمٍ, for if it were an instance of تَرْخِيمٍ they would say يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فُلَّ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمَر [which is originally دَمَو or دَمَى or دَمِي], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُلَّ was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm,

• فِي نَجَّةِ أَمْسِكَ فُلَانًا عَنْ فُلَّ •
(S and M in this art.,) meaning عَنْ فُلَانٍ [i. e. In, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one]: (S in art. فُلن:) and Sb disallowed the saying فُلَّ as meaning فُلَانٍ [in the CK (erroneously) يَا فُلَّ as meaning فُلَانٍ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فُلن:) [but] they said [also] فُلَّ بَنُ فُلَّ, [said to be] an instance of an elision, (T and M in art. فُلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَان to be originally فُلُون]; (T;) like as they said هَيَّ بَنُ بَيَّ (T, M:) and أَيْ فُلَّ, with the ل quiescent, occurs in a trad. respecting the resurrection; meaning يَا فُلَانُ (TA:) Ibn-Buzurj

says that some of the tribe of **اسد** [i. e. Asd or Asad] say **يا فل** [app. **يا فل**, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. **فلن**;) accord. to **Ag**, one says **يا فل** and **يا فلانة**; he who says **يا فل** saying thus [when he pauses after it and] when he goes on, making the noun **marfoof** without **tenween**; whereas he who says **يا فلانة** says thus when he is silent after it, retaining the **•** [which is termed the **•** of pausation], but when he goes on he rejects the **•** and makes the noun to be **mansoob**, saying [for ex.] **يا فلانة فل** [O such a one, say]. (T and TA in art. **فلن**;) [See also **مضمّن** (in art. **ضمن**), last sentence.]

فل A break, or notch, in the edge, (ISk, T, S, M, O, Mṣb, K,) of a sword, (ISk, T, S, O, Mṣb, K,) [or the like,] or of anything; (M;) and so **فلّة** [i. e. a single break, or notch, in the edge,] of a sword: (TA;) pl. of the former **فلول**, (ISk, T, S, M, O, Mṣb, K,) of which an ex. occurs in a verse cited voce **بيد**: (O, TA;) it has been said that **فلول** is an inf. n.; but it is more correctly said to be pl. of **فل**. (M.) — And A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire: (M, K, TA;) pl. **فلول**. (M, TA.) — And A company (M, K, TA) of men; (TA;) as also **فليل**: (M, K, TA;) pl. of the former **فلول**. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, **فل**],) and to a single man, (S, O,) signifying *Defeated*; (S, M, O, K;) and **فلى** also signifies thus, applied to a **كتيبة** [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like **فري**: (AA, T, O;) one says **رجل فل** and **قوم فل**, and sometimes [when speaking of a number of men] they said **فلول** and **فلان**; (S, O;) accord. to the copies of the K, the pl. is **فلول** and **أفلان**; but correctly the latter is **فلان**, like **رمان**, as in the M; (TA;) [i. e.] the pl. is **فلول** and **فلان**: and [of **فل** used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be **فال**, the case being like **شارب** and **شرب**, [of which the former is a sing. and the latter is a quasi-pl. n.,] and **فال** is of the measure **مفعول** in the sense of the measure **مفعول**: and **فلول** is not necessarily pl. of **فل**, but is rather pl. of **فال**; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA:*) and as to **فلان**, it is necessarily pl. of **فال**, for **فعل** is not of the forms that have **فعلان** as the measure of a pl.: (M, TA:) if it [i. e. **فل**] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like **نسخ** in the sense of **نسخ اليمين** in the phrase **نسخ اليمين**. (M.) — Also Land affected with drought or barrenness; as also

فل: or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] such as is rained upon but does not produce plants or herbage: (AO, M, K;) or such as the rain has failed to fall upon during several years: or such as is not rained upon between two lands that have been rained upon: (M, K;) or, accord. to AO, this is termed **خطيطة**; **فل** having the second of the meanings expl. in this sentence: (M:) or upon which rain has not fallen: (TA:) [in this sense, in the TT, as from the T, written **فل** [for **فل**]: and so in the same, as from the T and M, in the sense here following:] or in which is nothing; (T, M, K:*) so says **IAqr**; whence, he adds, **الفلاة**; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and **أفلان**, (M, K,) this pl. form being sometimes used: (M:) or the pl. of **أرض** is **أفلان**; and one says also **أرض أفلان**. (T.) — And A sort of cloth made of the hard fibres of flax. (TA.)

فل a term for **ياسمين مضاعف** [Double jasmine], which is [rendered so] either **بالتركيب** [an expression meaning, as used in the present day, by grafting], or by slitting the stem thereof and inserting into it the [additional] jasmine [app. meaning by budding]: it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body: (TA:) [this name, or, more commonly, **فل**, is now applied to the Arabian jasmine (*jasminum sambac*), or, as Forskāl says (Flora Aegypt. Arab. p. cii.), *nyctanthes sambac*, mentioned by him among the plants cultivated in El-Yemen.] — [Freytag, misled by the CK, has assigned to this word a meaning 'belonging to **فل**].

فل Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also **فل**, in three places. — **غدا فلان**, with **kesr**, means [He went forth early in the morning] devoid of food. (O.) — And **فل** occurs in a verse, (S, O,) in the poetry of 'Abd-Allah Ibn-Rawāḥah and in that of Ḥassān, (S, O,) meaning *Devoid of good*. (S, TA.) [See **عل**.] — And Such as has become thin, of hair. (K.) — See also **فل**.

فلّة: see **فل**, first sentence.

فلن, in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.)

فليل: see **أفل**. — Applied to the tusk, or canine tooth, of a camel, *Broken* (S, M, O, K) in the edge. (S, O.) — See also **فل**, first quarter. — Also, and **فليقة**, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of **سَل** and **سَلّة** [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] **ة**: (M:) in one instance, occurring in

a trad., the latter is said to signify a **كُبة** [or portion convolved, or glomerated, or formed into a ball] of hair, or, as Z says, app. of [the silk called] **دمقس**: the pl. [of either] is **فللّ**. (TA.) Hence, (O,) **فليقة** signifies also The mane of the lion. (O, TA.) In the saying of Sā'idih Ibn-Ju-eiyeh,

• وَغُودِرَ نَاقِيًا وَتَاقِيَةً •
• مَذْرَعَةً أُمِيمَةً لَهَا فِلِيلٌ •

[And he was left remaining, and a hyena having stripes upon its arms, (thus **مَذْرَعَةً** as used in this verse is expl. in the TA in art. **دفع**, q. v.,) a young mother, (**أُمِيمَةً** being an instance of **تَرْخِيم**, used by poetic license, for **أُمِيمَة**, a dim. of **أُم**), and therefore unusually fierce, having a mane, or having convolved, or glomerated, hair, came to him at night, or in the beginning of the night], the last word is expl. by Suh, in the R, as meaning the **عُرف** [so in my original, an obvious mis-transcription for **عُرف**, with **ḍamm**]; but by Skr as meaning **شعر مكتوب**. (TA.) — And **فليل** signifies also [The membranous fibres that grow at the base of the branches of the palm-tree, called] **ليف**: (M, K:) so in the dial. of Hudhēyl: (TA:) and **فلفل** signifies the same. (K.)

فليقة: see the next preceding paragraph, in two places.

فلى: see **فل**, in the former half.

فلية, (T, K, TA,) like **علية**, (TA,) or **فلية**, (O,*) [in the TT, as from the T, and in the O. written without the sign of teslheed to the **ل** (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, **فلية**,] Land upon which the rain [that should have been that] of its year has not fallen until the falling of the rain of the next year upon it: pl. **فلالي**: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like **فل** as expl. by **IAqr**. (T.)

فلفلن, (S, M, O, Mṣb, K,) also pronounced **فلفل**, (K,) but the vulgar pronounce it [thus] with **kesr**, (O,) and the pronouncing it with **kesr** is said to be not allowable, (Mṣb,) a word of Pers. origin, (M,) arabicized, from **پلپل**, with **kesr**, (O,) [or **پلپلن**; i. e. *Pepper*]; a sort of berry, (**حب**, S, O, K,) brought from India, (O, K,*) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: **AḤn** was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but **Dāwood** the ḥakeem adds that it is taller; (TA;) between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruit-stalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it [the tree] has thorns, like those of the pomegranate: when it [i. e. the fruit] is fresh and moist, it is preserved

with water and salt until it becomes mature, when it is eaten like as preserved herbs are eaten upon the tables of food, and it is a digestive: the n. un. is **فُلْفُلَة** [app. meaning a peppercorn, like **حَبَّة** **فُلْفُل**: and **حَبُّ فُلْفُل** means peppercorns, collectively]: (M, TA:) Dáwood says, in the "Tedh-kireh," that its leaves are thin, red next the tree and green in the other direction, and its wood is lank and soft: and it is white and black: (TA:) the white is the better. (TA.) [A long description of its properties, with additions in the TA, some of them well known and others fanciful, I omit as being needless.] — **دَارْفُلْفُل**, or **دَارْفُلِيل**, (accord. to different copies of the K,) [app. **دَارْفُلْفُل**, or perhaps **دَارْفُلْفُل**, a compound of two words (both originally Pers.) made one, as such written in the K with the article (**الدَّارْفُلْفُل**), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is The tree of the **فُلْفُل** when it first bears fruit, accord. to the K; but several writers declare that the tree of [the] **دَارْفُلْفُل** is not the same as the tree of the **فُلْفُل**: (MF, TA:) [**دَارْفُلْفُل** is one of the names now applied to long pepper, and is commonly pronounced **دَارْفُلِيل**:] it is [generally] known in Egypt by the name of **عِرْقُ الذَّهَبِ**, [another term, now used, for long pepper,] and is called in Pers. **بَلِيلِ دَرَا** [i. e. **بَلِيلِ دَرَا**, the latter of which words signifies "long"]: (TA:) it increases the venereal faculty, causes the food to digest; removes colic, (K, TA,) and flatulence; (TA;) and is beneficial as a remedy against the bite, or sting, of venomous reptiles, applied as a liniment, with oil. (K, TA.) — **فُلْفُل** is also a name sometimes applied to The fruit of the **بَرَق** [q. v., in art. **بَرَق**]; likening it to the **فُلْفُل** mentioned before [i. e. to peppercorns]: he who pronounces it, when thus applied, **فُلْفُل** errs; for this signifies the fruit of certain trees of the [hind called] **عُضَاه**; and the people of El-Yemen call thus [particularly] the fruit of the [species of **عُضَاه** termed] **غَاف** [q. v.]. (M.) — **فُلْفُلُ الْمَاءِ** is the name of A certain plant growing in the neighbourhood of water, lank, soft, or smooth, in the leaves, having berries (**حَبَّ**) in bunches. (TA.) — **فُلْفُلُ الْقُرْدِ** is The same as **حَبُّ اللَّيْمِ** [but what this is I do not find]. (TA.) — **فُلْفُلُ الصَّقَابَةِ** is What is called [in Pers.] **فَنَجَنَكَشْت** [i. e. **فَنَجَنَكَشْت**: see **الْفَقْدُ**]. (TA.) — **فُلْفُلُ** is pl. of **فُلْفُل**. And **فُلْفُلُ السُّودَانِ** is the name of Certain berries (**حَبَّ**), round and smooth, in sheaths, or cases, (**غُلْف**), and in receptacles (**أَنْبِيَات**) like the **صَوْبَر** [or cone of the pine, app. in form]. (TA.) — See also **فُلِيل**, last sentence. — **فُلْفُل** signifies also A sharp, or clever, servant; (T, O, K;) and **فُلْفُل** is said to signify thus likewise by Mullà 'Alē, in his "Námoos," and even more commonly: but this requires consideration. (MF, TA.)

فُلِيل: see the next preceding paragraph, first sentence: and the same again, in three places.

فُلْفُلَة n. un. of **فُلْفُل**; q. v., former half.

أَفْل, applied to a sword [or the like], (T, S, O, K,) Having breaks, or notches, in its edge; (T, S, O;) or broken, or notched, in its edge; as also **مَقْلُون** and **مَنْقُل**. (M, K.) **الْأَفْل** was the name of a sword of 'Adee Ibn-Hatim (O, K) Et-Tá-ee. (O.)

مُقْلَن, applied to a **نَضِي** [app. as meaning an arrow-head] Broken by having hit stones. (S.) And, applied to front teeth (**تَغَر**) Serrated. (T.)

مَقْلُون:
أَفْل see **مَنْقُل**.

مُقْلَن, applied to food, (TA,) and to wine, (T, TA,) [Peppered, i. e.] having **فُلْفُل** put into it, (T, M, TA,) and consequently burning the tongue: (T, TA:) or wine that burns [the tongue] like **فُلْفُل**. (S, O, K, TA.) — And A garment, or piece of cloth, figured with round forms resembling **فُلْفُل** [or peppercorns] in roundness and smallness; (T, O, TA;) i. e. (TA) figured with the like of the **فُلْفُل** [pl. of **صُغْرُورَة**] of **فُلْفُل**. (M, K, TA.) — And Very crisp hair, [such as we term woolly,] (T, O, K, TA,) like that of the negro. (TA.) — And A hide worn, or eroded, by the tan, (**نَبَكَة**, M, K, in the CK **الدَّبَاغ**,) the like of **الدَّبَاغ**, M, K, in the CK **الدَّبَاغ**,) the like of **فُلْفُل** [or peppercorns] appearing in it. (TA.)

فَلَت

1. **فَلَتَ**, intrans. and trans., syn. with **أَفْلَتَ**, q. v. (Msb.) See also 8.

3. **فَلَتَ** مُفَالَتَةً (A, TA,) inf. n. **فَالَتُهُ بِهِ** (A, O, TA) and **فَلَاتَ** (O, K, TA,) He came upon him suddenly, at unawares, or unexpectedly, with it. (A, O, K, TA.)

4. **إِفْلَاتَ** (T, S, O, Msb, TA,) inf. n. **إِفْلَاتَ**; (T, Msb, TA;) and **انْفَلَتَ**; (T, S, O, TA;) and **تَفَلَّتَ**; (S, O, TA;) and **فَلَتَ**, aor. -, inf. n. **فَلَتَ**; (Msb;) signify the same; (T, S, O, Msb, TA;) i. e. He, or it, (a bird, &c., Msb, or a thing, S, O,) escaped; got away; or became, or got, loose, clear, quit, free, or at liberty; (O, Msb, TA;) [or did so] suddenly: (TA:) or **إِفْلَاتَ** and **انْفَلَاتَ** and **تَفَلَّتَ** signify a thing's going forth suddenly: (Mgh:) or **انْفَلَتَ** signifies he, or it, went forth quickly: (Msb:) and one says **أَفْلَتَنِي** (M, K,) for **أَفْلَتَ مِنِّي** [he escaped, &c., from me]; (Sgh, TA in art. **جَرَعَ**;) and **انْفَلَتَ** and **تَفَلَّتَ** and **فَلَتَ**; (M, K;) all signifying the same. (TA.) [See exs. voce **جَرَعَ**; and another ex. in art. **حَصَصَ**, conj. 7.] — See also 5. — **افْلَتَ**; (T, S, M, O, Msb, K;) and **فَلَتَ**, aor. -, inf. n. **فَلَتَ**; both verbs being trans. as well as intrans.; (Msb;) He made him, or it, [and he suffered him, or it,] (namely, a man, M, or a bird, &c., Msb,) to escape, or get away, or to become, or get, loose, clear, quit, free, or at liberty; he set him, or it, loose, free, or at

liberty; (T, M, O, Msb, TA;) he saved him, or freed him, from destruction. (T, TA.) [See, again, **جَرَعَ**.]

5: see 4, in three places. — **تَفَلَّتَ عَلَيْنَا** (Mgh,) or **عَلَيْهِ** (O, K, TA,) He seized, (Mgh, O, K, TA,) or came suddenly, (TA,) upon us, (Mgh,) or upon him. (O, K, TA.) Hence, in a trad. of Umm-Háni, **تَفَلَّتَ عَلَيْنَا بِقَتْلِهِمَا** [And he seized upon them both to slay them]. (Mgh.) — And **تَفَلَّتَ إِلَيْهِ** He was desirous of it, or he longed for it; (M, O, K, TA;) as also **أَفْلَتَ**; namely, a thing. (M, TA.) Hence the saying, **إِلَى يَفْلَتُ إِلَى** [I see him to be desirous of thy companionship]. (TA.) And one says, **لَا أَرَى لَكَ أَنْ تَفْلَتَ إِلَيَّ هَذَا وَلَا أَنْ تَفْلَتَ عَنْهُ** [I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it]. (TA.)

7: see 4, in four places.

8. **اِفْتَلَتْهُ** He took it quickly, or hastily; namely, a thing: (M, TA:) or he seized it, or carried it off, by force; or took it hastily and openly; or snatched it at unawares. (As, O.) And it is doubly trans.: you say, **اِفْتَلَتْهَا اللَّهُ نَفْسًا** [God took away from her suddenly her soul]: and hence, **اِفْتَلَتْ نَفْسًا** [lit. She had her soul taken away from her suddenly]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning she died suddenly, without disease: (T, TA:) you say, **اِفْتَلَتْ نَفْسَهُ**, meaning He died suddenly; (M, TA;) and **اِفْتَلَتْ نَفْسَهُ**; (S, TA;) with the نفس in the accus. case and in the nom. case; (TA;) and **اِفْتَلَتْ** alone; meaning he died suddenly. (S, O, K, TA.) [See also **اِفْتَلَتْ**, in art. **اِفْتَلَتْ**; and **اِفْتَلَتْ** in the same.] And **اِفْتَلَتْهُ الْمَوْتُ**; and **فَلَتَهُ**; as also **لَقَتَهُ**; Death took him away suddenly. (IAar, T, TA.) — And **اِفْتَلَتْ بِأَمْرٍ كَذَا** He was taken suddenly by such a thing, before his preparing for it. (O, K, TA: omitted in the CK.) — And **اِفْتَلَتْ عَلَيْهِ** The affair was decided against him exclusively of him [i. e. without his having any part in the decision]. (TA.) [See also 8 in art. **فَوَتْ**.] — **اِفْتَلَتْ** also signifies It (any affair) was done without pausing. (T, TA.) — And one says, **اِفْتَلَتْ الْكَلَامَ**, meaning He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating. (S, M, O, K.)

لَيْسَ لَكَ مِنْ هَذَا الْأَمْرِ فَلَ Escape: one says, **لَيْسَ لَكَ مِنْ هَذَا الْأَمْرِ فَلَ** There is no escape for thee from this affair, or event, or case. (En-Nadr, T, K, TA.)

فَلَتَ and **فَلَتَ**: see **فَلَتَانِ**.

فَلَتَة A sudden, or an unexpected, event; or a thing that comes upon one suddenly, or at unawares: and anything done without consideration: (IAth, L, TA:) and an affair, or event, that happens without its being soundly, thoroughly, or well, performed or effected: pl. **فَلَتَات**: it has no broken pl.: (M, TA:) and **فَلَتَات** signifies

slips, or faults, of an assembly, or a company of men sitting together. (T, O, K, TA.) One says, **كَانَ فُلْتَةً** [*He died suddenly*]. (M.) And **كَانَ ذَلِكَ فُلْتَةً** (*meaning an affair, or event*, S, O) *was sudden, or unexpected*; (S, M, O, Mṣb, K, TA;) *without premeditation*, (S, O, Mṣb, K, TA,) *and without a wavering in opinion*: (S, O, K, TA:) or, as some say, *it was [like] a thing hastily and forcibly seized, or snatched*: (L, TA:) and, accord. to some, it is derived from **فُلْتَنَ** in the sense next following. (O,* TA.) — The last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation: (O, TA:) or the last night of the month; (S, M, O, K, TA;) i. e., of any month: (S, O, K, TA:) or the last day of a month after which is a sacred month; (S, M, O, K, TA;) as the last of Jumáda-l-Ákhirah; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or an hour observed by the Arabs in the Time of Ignorance; namely, the last hour of the last day of Jumáda-l-Ákhirah: they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen; Rejeb not commencing until sunset: (AHeyth, T, TA:) or **لَيْلَةُ فُلْتَةٍ** (or accord. to MF **لَيْلَةُ الْفُلْتَةِ**, TA,) *the night by [the deducting of] which the month becomes deficient, and by [the addition of] which it becomes complete*; for sometimes some persons see the new moon when others do not see it, and these latter make a hostile attack, or incursion, upon the others; and it is thus called because it is like a thing that has been let loose after having been bound. (M, TA.) — See also **فُلُوتٌ**.

فُلْتَنَ:
فُلْتَانٌ: see the next paragraph.

الْفُلْتَانُ (M:) [or] it is from **فُلْتَنَ** (T,) like **فُلْتَانٌ** (T, S) from **الْفُلْتَانُ**: (T:) an epithet signifying *Brisk, lively, or sprightly*, (Lth, T, S, O, K,) and *sharp of spirit*; (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also **فُلْتٌ** and **فُلْتَانٌ**, (O,) the last of which is said by Kr to be pl. of **فُلْتَانٌ** signifying *swift, fleet, or quick*; (M;) or all are applied in this latter sense to a horse: (K:) and **فُلْتَنَةٌ**, applied to a horse, *that leaps, springs, or bounds, with his whole body and limbs*. (K in art. **كَلَتَ**.) Also, i. e. **فُلْتَانٌ**, *Strong, sturdy, hard, or hardy*; (T, O, K;*) applied to a man. (T, O.) And *Bold, or daring*; (T, O, K;) applied to a man: (T:) and so **فُلْتَانَةٌ** applied to a woman. (T, O.) And *Desirous of evil, or mischief*. (M, TA.) And, some say, *Fleshy; having much flesh*. (M.) — Also *A certain bird*, (M, K, TA,) of which they assert that it preys upon birds, (M,) or that preys upon apes, or monkeys, (K, TA,) said by AHát to be the **زُجْجُ** (TA,) which, accord. to him, is the male

eagle: (TA in art. **زُجْجُ**;) *it is of a colour inclining to yellow; and sometimes it seizes the lamb, or kid, and the young child*: thus in the “*Ḥayát el-Ḥayawán*” &c. (TA.)

فُلُوتٌ A garment of which the two edges cannot be drawn together, by reason of its smallness; (A'Obeyd, T, S, O, K;) of which the two edges cannot be drawn together in the hand, (M, L,) so that they escape from the hand of the wearer when he wraps himself in the garment: (L:) applied as an epithet to a **بُرْدَةٌ**; as also **فُلْتَةٌ**: (O, L:) or **فُلُوتٌ** signifies a garment that does not remain fixedly upon its wearer, by reason of its roughness or coarseness, or its smoothness or softness. (IAṣr, O.)

مُنْفَلَتٌ, for which one should not say **مُنْفَلِتٌ**, as an epithet applied to a camel, *That has got loose*. (Ish, T.)

فلج

1. **فَلَجَ**, aor. **فَلَجَ**, (S, M, O, L, Mṣb, K,) and **فَلَجَ**, (K,) or the latter only [when the verb is trans. as] in **فَلَجَ الْقَوْمَ**, (TA,) inf. n. **فَلَجٌ**, (S, O, K,) or **فُلُوجٌ**, (Mṣb,) or both, and, accord. to Kr, **فُلُجٌ** and **فُلُجٌ**, but it is said in the L that these two are simple subst.; (TA;) and **افلج**, inf. n. **افلاجٌ**; (K, TA;) the latter verb authorized by AO and Kṯr and others, but omitted by Th in the Fṣ; (TA;) *He succeeded; succeeded in an enterprise or a contest; overcame, conquered, or gained a victory*: (S, O, K, &c. :) or *he attained his object; gained what he sought*. (Mṣb.) One says, **مَنْ يَأْتِ الْحَكَمَ وَحْدَهُ يَفْلُجُ** [*He who comes to the judge by himself will succeed, or overcome, or gain his cause*]: a proverb. (S, O.) And **فَلَجَ**, (S, O,) and **افلج**, (TA,) *He (a man) succeeded against, or overcame, his adversary*; (S, O, TA;) and *got before him, or got precedence of him*. (TA.) And **فَلَجَ بِحُجَّتِهِ**, (Mṣb, TA,) and **فَلَجَ فِي حُجَّتِهِ**, (TA,) *He established, (Mṣb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof*. (Mṣb, TA.) And **فَلَجَتْ حُجَّتُهُ** [*His argument, &c., was successful*]. (A.) And **فَلَجَ سَهْمُهُ**, and **افلج**, *His arrow was successful*. (O, TA.) And **فَلَجَتْ بِقَلْبِي** *She (a woman) took away [or captivated] my heart*. (A, TA.) — And **فَلَجَ الْقَوْمَ**, in which case only one says **يَفْلُجُ** and **يَفْلُجُ**, and **فَلَجَ**, *He (a man) succeeded against, or overcame, the people, or party, and his companions*. (TA.) — **فَلَجَ**, aor. **فَلَجَ**, (S, M, O, L, K,) and **فَلَجَ**, (K,) or the former only, (MF, TA,) inf. n. **فَلَجٌ**, *He divided a thing; parted it; divided it in parts or shares; or distributed it*; (S, O, K;) as also **فَلَجَ**, inf. n. **فَلَجٌ**: (O, K;) *he divided property*, (Mgh, TA,) or *running water*: (TA;) and *he divided a thing in halves*. (M, L, Mṣb, TA.) One says, **فَلَجْتُ الشَّيْءَ بَيْنَهُمْ** *I divided,*

parted, or distributed, the thing between them, or among them. (S, O.) And **فَلَجَ الشَّيْءَ بَيْنَهُمَا** *He divided the thing between them two in halves*. (M, L, TA.) And **فَلَجْتُ أَلْفًا**, aor. **فَلَجْتُ**, inf. n. **فَلَجٌ** and **فُلُوجٌ**, *I divided, parted, or distributed, a thousand [dirhems] by means of the فَلَج, a well-known measure of capacity*. (Mṣb.) — And **فَلَجْتُ الشَّيْءَ**, (S, Mṣb, K,*) aor. in this case and in other cases following **فَلَجْتُ** and **فَلَجْتُ**, (K,) or **فَلَجْتُ** only, (TA,) [but it is implied in the S and O and Mṣb that it is **فَلَجْتُ**,] inf. n. **فَلَجٌ**, (K,) *I split the thing, clave it, or divided it lengthwise*: (S, O:) or *I split the thing, &c., into two halves*: (Mṣb, K:) or **فَلَجْتُ الشَّيْءَ فَلَاجَيْنِ** has this latter meaning. (S, O.) — And **فَلَجْتُ الْأَرْضَ لِلزَّرَاعَةِ**, (S, O, K,*) inf. n. **فَلَجٌ**, (K,) [*فَلَجْتُهَا*], *I furrowed, or ploughed, the land for sowing*. (S, O, K.) — And **هُوَ يَفْلُجُ الْأَمْرَ** *He looks into, and divides, or distributes, and manages, the thing, or affair*. (L, TA.) — And **فَلَجَ**, inf. n. **فَلَجٌ**, *He imposed the [tax called] جَزِيَّة*. (K.) One says, **فَلَجَ الْجَزِيَّةَ عَلَى الْقَوْمِ**, (T, S, Mgh, O, &c.,) and **فَلَجَ الْجَزِيَّةَ**, (TA,) *He imposed the جَزِيَّة upon the people, or party*; (T, S, Mgh, O, &c. :) *he divided the جَزِيَّة among the people, or party, imposing upon each person his portion*; (Aṣ, Mgh;*) and **فَلَجَ الْجَزِيَّةَ بَيْنَهُمْ**: (A:) [said to be] from **فَلَجَ**, or **فَالَجَ**, (Aṣ, Mgh,) or **الْفَلَجُ الْفَالِجُ**; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the *جَزِيَّة* used to be paid in wheat, or corn: (Aṣ, Mgh:) or the verb in this sense is an arabicized word. (Shifá el-Ghaleel.) — **فَلَجٌ**, aor. **فَلَجَ**, inf. n. **فَلَجٌ** and **فَلَجَةٌ**, *He had what is termed فَلَجٌ*, meaning [as expl. below, i. e.] *width between the teeth, and feet [or legs, and arms], &c.* (Lh, TA.) — **فَلَجٌ**, (Th, S, O, Mṣb, K,) inf. n. **فَالَجٌ**, one of the [few] inf. ns. of the measure **فَاعِلٌ**; (ISd, TA;) and **فَلَجٌ**, aor. **فَلَجَ**, mentioned by IKṯṯ and Es-Sarakusṯee and others; (MF, TA;) but the former alone is mentioned by Th in the Fṣ, and by other celebrated lexicologists; (TA;) [and vulg. **افلج**]; *He had the disease termed الْفَالِجُ* [expl. below]. (Th, S, O, Mṣb, K.)

2: see 1, former half: — and see also **فَلَجٌ**, in two places.

3. **فَلَجَهُ** *He contended with him, trying which of them should succeed, or overcome*. (TA.) Hence one says, (TA,) **أَفَالَجَكَ أَمْوَرًا مِنَ الْحَقِّ** *I will contend with thee, trying which of us shall succeed, to accomplish affairs of right*. (A, TA.)

4. **افلج** as intrans.: see 1, former half, in three places. — **افلجه الله عليه** *God made him to succeed against him; to overcome him, conquer him, or gain the victory over him*: (S, O, K;*) and **خَاصَمْتُ** *made him to excel him*. (TA.) — And **خَاصَمْتُ**

فَأَفْلَحَنِي *I contended in an altercation, disputed, or litigated, and he decided in my favour, and judged me to have prevailed against, or overcome, my adversary.* (TA, from a trad.) — And افلج الله حُجَّتَهُ (S, O, Mṣb,) or بُرْهَانَهُ (K,*) God made his argument, plea, allegation, or proof, right, and manifest, or clear: (S, O, K:*) or established it. (Mṣb.)

5. تَفَلَّجَتْ قَدَمُهُ *His foot became cracked, or chapped.* (S, O, K.) [See also مُتَفَلِّج, in art. فَلَاح.] — [And تَفَلَّجَتْ said of a woman, *She made open spaces between her front teeth*: see the part. n., voce أَفْلَجَ.]

7. انْفَلَجَ الصُّبْحُ *i. q. انبلاج* [The daybreak shone, or shone brightly]. (TA.) = See also 1, last sentence.

10. اسْتَغْلَجَ فُلَانٌ بِأَمْرِهِ *Such a one mastered, or became master of, his affair*: and so اسْتَغْلَجَ, with ح. (A, TA.) [See the latter verb.]

فلج an inf. n. of فَلَاح [q. v.]. (S, O, K, &c.) — And [probably as such] *i. q. قَمَر* [app. as meaning *An overcoming in a game of hazard*]; as also فُلَج. (L.) = See also فَايَج, in two places. = Also, and فُلَج, (S, O, K,) and فُلَج, [q. v.] (Seer, L.) [or perhaps this is a mistranscription for فُلَج or فُلَج.] The half of a thing: (S, O, K:) pl. of the first and second فُلُوج. (S, O.) One says, هُمَا فُلَجَان *They two are two halves.* (K.) — And one says, فِي رِجْلِهِ فُلُوج *In his foot are fissures, or cracks*; [pl. of فُلَج.] — See also فُلُوج. (S in art. فَلَاح.) — See also فُلَج.

فُلَج (S, O, K) and فُلَج (L) and فُلَجَة (O, K,) substs., (or, accord. to some, the first and second are inf. ns., TA.) *Success; success in an enterprise or a contest; conquest; or victory.* (S, O, L, K.) One says, لِمَنِ الْفُلَجُ and لِمَنِ الْفُلَجُ *To whom belongs success, or the conquest, or victory?* (Lh, L.) — See also فُلَج.

فُلَج: see فُلَج. — Also, (S, O, Mṣb, K,) and فُلَج, (TA,) or قَبِيرَ فُلَج, (AO, S, O,) *A certain measure of capacity, (AO, S, O, Mṣb, K,) well known, (Mṣb, K,) with which things are divided, (TA,) of large size, said to be the same as the قَبِير [q. v.]; and فُلَج is said to be an arabicized word, from the Syriac فَالَا (L: [but see فُلَج:]) it is said that the فُلَج [thus in my copy of the Mgh, but it is there strangely added that it is "with fet-h," as though فُلَج,] is *two fifths of what is termed الكَرْمُ الْمَعْدَل*, [see art. كَرْم,] and, by 'Alee Ibn-'Eesà, that it is *larger than the فُلَج*: in the T, the فُلَج is said to be the *half of the great كَرْم*; and the فُلَج is the *measure of capacity that is called in Syriac فَالَا*. (Mgh.)*

فُلَج: see فُلَج, in two places. = It is also an Bk. I.

inf. n. of فَلَاح [q. v.]: (Lh, TA:) and signifies *Distance, or width, between the teeth*; (K:) as also تَفْلِج: (TA:) or, *between the medial and lateral incisors, (T, S, O,) when natural*; and تَفْلِج, *distance, or width, between those teeth when it is the effect of art.* (T.) فُلَج in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA.) — Also *Distance, or width, between the feet, (Lh, O, K, TA,) in the posterior direction*: (O, TA:) or, *between the shanks*; like فَحَج: (ISd, TA:) or *crookedness, or curvature, [or a bowing outwards,] of the arms.* (TA. [See أَفْلَج.]) And *The turning over of the foot upon the outer side, and displacement of the heel*; in a neuter sense. (L.) = Also, (S, K,) and, accord. to the S, فُلَج, but this is a mistake, (IB, K,) *A river*: (A'Obeyd, TA:) or *a small river*: (S, O, K:) *a rivulet, or streamlet*; syn. جَدُول: (A:) or *a running spring of water*: or *running water*: (R, TA:) or *a large well*: (Ibn-Kunásah, TA:) pl. أَفْلَاج (S, O) and فُلَجَات (R, TA) [or فُلَجَان, for] فُلَجَان signifies *rivulets, streamlets, or small channels, for the irrigation of seed-produce*: and فُلَج, with two dammehs, signifies *a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden.* (L.) — فُلَج is also sometimes used as an epithet: one says, مَاءٌ فُلَج meaning *Running water*: and عَيْنٌ فُلَج *a running spring of water.* (L.) = And الْفُلَج signifies *The daybreak.* (TA.)

أَفْلَج [part. n. of فَلَاح]: see an ex. voce فُلَج.

فُلَج: see فُلَج, last sentence but two. — It is also a pl. of فُلِجَة [q. v. voce فُلِجَة].

فُلَجَة: see فُلِجَة.

فُلَجَة: see فُلَج.

فُلَجَات *Fields, or lands, sown, or for sowing.* (TA. [See also فُلَجَة, in art. فَلَاح.]) — See also فُلَج, last sentence but two.

فُلَج, [thus in the L,] accord. to Sb, *A sort of men*: one says, النَّاسُ فُلَجَان *The people, or men, are two sorts*; [for ex.,] consisting of entering and going out: [but I think it most probable that فُلَج and فُلَجَان are mistranscriptions for فُلَج and فُلَجَان, for] Seer says that فُلَج signifying "a half" and "a sort" is derived from فُلَج syn. with قَبِير: thus he makes فُلَج an Arabic word. (L.) See also فُلَج.

فُلَجَان, [said to be] from فُلَج signifying "a certain measure of capacity," [but app. from the Pers. فَنَجَان,] *A [small porcelain or earthenware] cup out of which coffee &c. is drunk*; commonly pronounced by the vulgar فَنَجَان and فَنَجَال [from

the Pers. پَنگان and پَنگال, and also called فَنَجَانَة, vulgarly فَنَجَانَة; and فَنَاجَة: (see فَنَاجَة: pl. فَنَاجِين and فَنَاجِيل and فَنَاجِيل. (TA.)

فُلَجَانَة: see the next preceding paragraph.

فُلِج: see the paragraph here following.

فُلِجَة *One of the oblong pieces of cloth of a tent*: (TA:) or, of a [tent of the kind called] خَبَا: (As, S, O, K:) As says, I know not in what part it is: (TA:) فُلِج appears to be used for it by poetic license; or the word may be one of those pronounced with and without ة; or without ة it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ة: (M, TA:) [or] فُلِج signifies *a single oblong piece of a بَجَاد* [q. v.]; and its pl. is فُلُج: (L and TA in art. بَجَد:) and [in like manner] فُلَجَة signifies *a piece of a بَجَاد*. (TA in the present art.) — See also فُلِجَة, with ح.

فُلُوج *A writer.* (Ibn-Jembeh, O, K.) And *A manager and reckoner*: from the phrase هُوَ يَفْلُجُ الْأَمْرَ, expl. above. (TA.)

فُلُوجَة *Land that is put into a right, or proper, state for sowing*; (S, O, K:) *good, clear, land prepared for sowing*: (TA:) pl. فُلُوج. (S, O, K.) And [hence, app.,] *Any one town, or village, of the Sawād*: (O, K:*) pl. as above. (O.)

رَجُلٌ فَايَجٌ فِي حُجَّتِهِ *A man who succeeds, or overcomes, in his argument, plea, allegation, or the like*; as also فُلَج. (TA.) And الشَّهْرُ الْفَايَجُ *The arrow that is successful*: (S, O, K:) *the winning arrow in the game called الْمَيْسِر*: or it may mean *the arrow that is successful in a contest at archery.* (TA.) = See also فُلَج, in four places. — فَايَج (S, O, L, K) and فُلَج (L) also signify *A large, or bulky, camel, with two humps, that is brought from Es-Sind for the purpose of covering*: (S, O, K:) or *a camel with two humps, between the Bukhtee (البُخْتِي) and the Arabian*: so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former فَوَايَج. (S, M, K; all in art. صر.) — And الْفَايَج signifies [Palsy, or paralysis, whether partial or general; hemiplegia or paraplegia:] *a disease arising from a flaccidity in one of the lateral halves of the body*; (A;) or *a flaccidity in one of the lateral halves of the body, (K, TA,) arising suddenly, (TA,) occasioned by an efflux of a phlegmatic humour, and causing the passages of the spirit to become obstructed*; (K, TA;) *this being its first effect; it deprives the patient of his senses and his motion; and is sometimes in one member*: (TA:) or *a flatus (رِيح, S, O, L, TA) which attacks a man, and deprives him [of the use] of one lateral half of the body*; (thus in the L, and the like is said in the 'Eyn; TA;) whence it is thus called:

as others relate it, it is **فَلَجَات**, with ج. (AHn, L.)

فَلَاحٌ (§, A, Mgh, L, Mṣb, K, &c.) and **فَلَاحٌ** (§, L, K) the latter a contraction of the former, (L.) *Prosperity; success; the attainment, or acquisition, of that which one desires or seeks*, (§, A, Mgh, L, Mṣb, K,) or of that whereby one becomes in a happy and good state. (L.) And *Safety, or security*. (§, L, K.) And *Continuance, or permanence, in a good, or prosperous, state*, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L.) and simply *continuance, permanence, lastingness, duration, or endurance*. (ISK, §, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than **الْفَلَاحُ**. (TA.) **حَيَّ الْفَلَاحُ**, in the call to prayer, means *Come ye to the means of the attainment of Paradise, and of permanence therein*: (IAth, L:) or *hasten to the attainment of everlasting life*: (L:) or *come to safety, or security*: (§:) or *come ye to the way of safety and prosperity*: (Mṣb:) or *come to the continuance of good*. (L.) And you say, **لَا أَفْعَلُ ذَلِكَ فَلَاحَ الدَّخْرِ**, I will not do that while time lasts. (L.) A poet says,

وَلَكِنْ لَيْسَ لِلدُّنْيَا فَلَاحٌ

meaning [But there is not to the present state of existence] *lastingness, or endurance*. (§, L.) — Also (both words) † *The [meal, or food, called] سُحُور [that is eaten a little before daybreak previously to commencing a day's fast]*: (§, A, L, K:) so called because thereby is the continuing of the fast; (§, A;) or because of the lastingness of its utility. (L.)

فَلَاحَةٌ: see what next follows.

فَلَاحَةٌ, (thus in my copies of the §, and in the L and Mṣb,) with *kesr*, (Mṣb,) [agreeably with general analogy,] or **فَلَاحَةٌ**, with *fet-h*, (K, [but I think that *fet-h* is here a mistake for *kesr*, because **فَلَاحَةٌ** deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is *fet-h*,]) *Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land*. (§, L, Mṣb, K.)

فَلَيْحَةٌ The *pericarp* (سِنْفَةٌ) of the [tree called] **مَرْغ**, when it splits: (K, TA:) also mentioned as with ج [i. e. **فَلَيْحَةٌ**]. (TA.)

فَلَاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (§, Mṣb, K, TA;) because he cleaves (يُقَلِّحُ i. e. يَشُقُّ) the land: (TA:) [pl. **فَلَاحُونَ**]: coll. gen. n. **فَلَاحَةٌ**. (A, TA.) — And [hence, as being likened to a plougher,] *A seaman, or sailor*; (K, TA;) *a servant of ships or boats*. (TA.) — And *One who lets asses, or other beasts, on hire*; syn. **مُكَاَر**. (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And *One who defrauds in a sale, in the manner*

described in the explanation of the phrase **فَلَاحٌ بِهِ**. (L.)

أَفْلَحَ Having a fissure, or crack, in the under lip: (§, Mgh:) or a man having what is termed **فَلَاحٌ** in his lip: fem. **فَلَاحَةٌ**. (L.) 'Antarah El-Absee was surnamed **الْفَلَاحُ** because of a fissure in his under lip; the fem. form of the epithet being used because **الْشَفَّةُ** (the lip) is fem.; (§, L;) or because his name is fem. (L.) [See also **أَعْلَمُ**.]

قَوْمٌ أَفْلَحُوا [i. q. **مُفْلِحُونَ**] A people prospering; successful; attaining, or acquiring, that which they desire or seek, or what is good, or that whereby they become in a happy and good state: **أَفْلَاحٌ** is a pl. of which ISd says, "I know not any sing. of it." (L.)

مَنْفَلَحَةٌ A cause, or means, of prosperity or success; or of the attainment, or acquisition, of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy and good state. (L, from a trad.)

الْقَدَمَيْنِ, and **الْيَدَيْنِ**, and **رَجُلٌ مَتَفَلِّحُ الشَّفَةِ**, A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. **فَلَاحٌ**.]

فَلَز

1. **فَلَزَ**, aor. -, inf. n. **فَلَزَ**, He cut, or cut off. (Mṣb.) One says, **فَلَزَ لَهُ قِطْعَةٌ مِنَ الْمَالِ**, He cut off for him a portion of the property: (T:) and **فَلَزْتُ لَهُ مِنْ مَالِي**, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (§, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K.) — See also the next paragraph, in two places.

2. **فَلَزَ**, (T, L,) inf. n. **تَفْلِيزٌ**; (T, O, L, K;) as also **فَلَزَ**, inf. n. **فَلَزَ**; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., **إِنَّ الْفَرَقَ مِنَ النَّارِ فَلَزَ كَبِدَهُ** [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps **فَلَزَ** is here a mistranscription for **فَلَزَ**; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.)

3. **فَلَزَ**, inf. n. **مُفَالِزَةٌ**, He bandied words, or held colloquies, with women. (O,* K.) One says, **فُلَانٌ ذُو مُطَارَحَةٍ وَمُفَالِزَةٍ**, Such a one has a habit of bandying words, &c., with women. (K,* TA.)

8. **اِفْتَلَزَ مِنْهُ قِطْعَةٌ مِنَ الْمَالِ** He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And **اِفْتَلَزْتُ مِنْهُ حَقِّي** I cut off, or took, for myself, from him, my right, or due. (A, TA.) And **اِفْتَلَزْتُهُ الْمَالِ** I took from him a part, or portion, of the property. (§, O, L, K.)

فَلَزَ The liver of a camel: (§, M, O, L, K:) pl. **أَفْلَازٌ** [also said to be a pl. of **فَلَزَةٌ**, q. v.]. (§, M, O, L.)

فَلَزَةٌ A piece, or portion, of liver, (§, M, O, L, K,) cut in an oblong form, (O,) and of flesh-meat, (§, O, L, K,) and of property, (§, O, L,) and of gold, and of silver, (M, L, K,) &c.: (§, O, Mṣb:) a piece of flesh-meat cut in an oblong form: (As, T, M, L:) pl. [of mult.] **فَلَزَاتٌ** (T, §, L, K) and [of pauc.] **أَفْلَازٌ**, (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or **فَلَزٌ** may be a dial. var. of **فَلَزَةٌ**, and so this pl. may be regular. (M, L.) — **أَفْلَازُ كَيْدِ الْأَرْضِ**, (M, L, K,) or **أَفْلَازُ الْأَرْضِ**, occurring in a trad., (As, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means † *The buried treasures of the earth*, (As, T, M, L, K,) and its riches. (L.) — And **أَفْلَازُ كَيْدِ مَمَّةٍ** means † *The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh*: so called because the liver is one of the noble parts of the body. (L.) — **الْفَلَزَاتُ** [(not to be mistaken for **الْأَجْسَامُ** is a pl. of **الْفَلَزَةُ**, and] signifies **السَّبْعَةُ** [i. e. † *The seven material substances; namely, the four elements, (fire, air, earth, and water,) and the three products composed of these (which are minerals, vegetables, and animals).*] (MF. [But in the copy of his work which I use, **الْأَجْسَامُ** is erroneously put for **الْأَجْسَامُ**].)

فَالَوْدُقُ (T, §, M, O, L, K) and **فَالَوْدُقُ**, but, accord. to Yaḥkoob, not **فَالَوْدُقُ**, (§, O, L,) or this is the proper form, because the *o* in the original Pers. word is regularly changed into *ج* (MF,) [the word being] arabicized, (T, §, O, L,) from the Pers. (M, O,* L) **بَالَوْدَه** [or **فَالَوْدَه** or **بَالَوْدَه**, (O,) *A kind of sweet food*, (M, O,* L, K,) well known, (K,) prepared of the purest substance of wheat (لُبُّ الْحِنْطَةِ), (T, L,) or of starch, (TA in art. **نَشُو**,) [with water and honey:] pl. **فَوَالِيدُ** [of which see an ex. in the next paragraph]. (A.) — Also i. q. **فَوَالِدٌ**, q. v. (M, L, K.)

فَوَالِدٌ, (T, M, O, L, Mṣb, K,) an arabicized word, (T, O, Mṣb,) from the Pers. **بَوَالِد** [or **فَوَالِد** or **بَوَالِد**, (O,) and **فَالَوْدُقُ** also, (M, L, K,) *Steel; i. e. purified and refined iron; or the pure part of iron*; (T, M, O, L, Mṣb, K;) which is added in other iron: (M, L:) pl. **فَوَالِيدُ**. (A.) One says, **الضَّرْبُ بِالْفَوَالِيدِ خَيْرٌ مِنَ الضَّرْبِ فِي الْفَوَالِيدِ** [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called **فَالَوْدُقُ**]. (A.)

فَالَوْدُقُ and **فَالَوْدُقُ**: see **فَالَوْدُقُ**, above.

مَفَالَوْدُقُ A sword made of **فَوَالِدٌ** [i. e. steel]. (O, K.)

فَلَز

فَلَزَ (Lth, IDrd, §, A, O, K, &c.) and **فَلَزَ** and **فَلَزَ**, (Ibn-Abbād, O, K,) the first of which is

what is commonly known, (TA,) *White copper* (نحاس أبيض) [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lth, O, K, TA) of large size, and mortars in which substances are pounded: (TA:) or the metals; gold and silver and copper and the like: (A'Obeyd, A, O, K:*) or the substance [i. e. recement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or recement, of iron, (O, K,) that is removed [or blown away] by the blacksmith's bellows: (O:) or stones: (O, K:) its primary meaning is [said to be] hardness, and ruggedness. (IDrd, O.) *الفلزات* [pl. of *الفلز* (not to be mistaken for *الفلذات*)] signifies *The seven metals*; namely, *gold, silver, copper, iron, lead, tin* [thus I here render *الأسوب*, and *tutenag* [thus I render *الخاصصيني*, following De Sacy and others]. (Kzw.) — And hence, as being likened to the فلز above described, (TA,) † *A strong, hard, and thick, or coarse, man.* (K,* TA.) And † *A niggard*: (Ibn-'Abbād, O, K, TA:) as though he were hard iron, upon which nothing would make any impression. (TA.) — And *A thing upon which swords are tested by striking it therewith.* (Ibn-'Abbād, O, K.)

فلس

2. *فلسه*, (S, A, O, Mṣb, K,) inf. n. *تَفْلِسُ*, (S, O, Mṣb, K,) *He (a judge) proclaimed him, (S, A, O, Mṣb,) or pronounced him, (O, K,) to be, or to have become, in a state of إفلاس [meaning bankruptcy, or insolvency], (S, A, O, K,) or to have become مُفلس [meaning bankrupt, or insolvent], and paraded him among the people as such.* (Mṣb.) — And [hence] one says, *فلس من كذا* [app. meaning *He was pronounced destitute of all good, or of all property.*]. (TA.) = *فلس* *It was marked with spots differing in colour from the rest, resembling فلوس, or small copper coins.* (See مُفلس.) *تَفْلِسُ اللَّوْنُ* [used as a subst. properly so termed] signifies *Spots in a colour, differing therefrom in colour, resembling فلوس.* (M.)

4. *افلس*, [inf. n. *إِفْلَاسُ*.] *He became مُفلس* [which in the common legal acceptation means *bankrupt, or insolvent*]: (S:) or *he had no property remaining*: (O, K:) as though his دراهم [or pieces of silver] had become فلوس [or small copper coins], (S, O, K,) and base money: like as أَخْبَثَ signifies “his companions, or friends, became bad, wicked, or deceitful.” (S, O:) or *he became in such a state that it was said he had not a فلس [or small copper coin]*; (S, O, K:) like as أَقْبَرُ signifies “he became in a state in which to be overcome, or subdued.” (S, O:) or as though he became in a state in which to be overcome, or subdued: (Mṣb:) or *he became a possessor of فلوس after he had been a possessor of دراهم*: (M, Mṣb:) but properly, [so in the Mṣb, but I would rather say secondarily, or tropically,]

he became reduced from a state of ease, or competence, or richness, to a state of difficulty, or poverty. (Mṣb.) = *افلس الرجل* *He sought the man and missed his place.* (AA, O.)

فلس [A small copper coin;] a thing well known, (M, A, K,) used in buying and selling; (Mṣb:) the forty-eighth part of a dirhem: [i. e., about half a farthing of our money:] so in Egypt: (Ibn-Faḍl-Allah, cited by Es-Suyooti in his *Huṣn el-Moḥādarah*;) pl. (of pauc., S, O) *أفلس*, and (of mult., S, O) *فلوس*. (S, M, O, Mṣb, K.) [The dim. of the former of these pls. is *أفيلس*: see an ex. below, voce مُفلس. The pl. *فلوس* is the common term for *Money* in Egypt and some other parts in the present day.] — [Hence, *Anything resembling a small coin*: as — *A counter of metal*: — and *A scale of a fish*: as Sgh says,] *فلوس السمك* signifies *what are on the back of the fish, resembling the [coins called] فلوس.* (O.) — And *The seal of the جزية [or tax paid by the free non-muslim subject of a Muslim government], (T, S, K,) which was hung upon the neck, (T, S, TA,) or upon the throat.* (O, K.)

الفلس A certain idol which belonged to the tribe of Teiyi, (IDrd, M, O, K,) in the Time of Ignorance; which Alee, being sent by Moḥammad, destroyed, taking away the two swords, مخذرم and رسوب, that El-Hārith Ibn-Abee-Shemir had given to it. (O, TA.)

فلس, from *أفلس*, [app. signifying *Bankruptcy* or *insolvency*: or a state of indigence or destitution: and] *lack of obtainment*: (K, TA:) and *failure of finding him whom [or that which] one seeks.* (TA.) You say, *وقع في فلس شديد* [He fell into a severe state of indigence or destitution]. (TA.) And one says, *في حبها فلس*, meaning *With her love, or the love of her, is no obtainment*: and the phrase *حبها فلس*, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilābeh, [in which the love thus described is afterwards termed *حب مُفلس*, so that *فلس* is here used for *مُفلس*, or the phrase is elliptical,] *Her love, or the love of her, is such that nothing is obtained from it.* (O.)

فلّاس A seller of فلوس, pl. of *فلس*. (M, O, K.)

مُفلس and *فلس*: see *أفيلس*.

مُفلس act. part. n. of 4 [q. v.]: pl., (Mṣb,) or quasi-pl. n., (A,) *مُفَالِس*; (A, Mṣb;) like as *مُفَاطِر* is of *مُفَاطِر*, [and *مُفَاسِر* of *مُفَاسِر*]; or pl. of *مُفَالِس* [which signifies the same as *مُفلس* but in an intensive degree]. (A, TA.) [The dim. is *مُفَالِس*.] You say, *فلان مُفلس ما له إلا* [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — See also *فلس*.

مُفَلّس Proclaimed [or pronounced] by the judge

to be in a state of إفلاس. (A.) [See 2.] — Also, (Mgh,) or *مُفَلّس اللَّوْنُ*, (O, K,) A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فلوس [or small copper coins]. (Mgh, O, K.)

مُفَالِس: see *مُفَلّس*.

مُفَالِس, a pl. or quasi-pl. n.: see *مُفَلّس*.

مُفَالِس dim. of *مُفَلّس*, q. v.

فلسف

Q 2. *تَفَلّسَ* *He was, or became, a فيلسوف* [or philosopher]. (M.) — *He affected to be a philosopher.* (PU.)

فَلَسَفَة, a foreign word, *Science*; (M;) [philosophy; or] *love of science*: from the word here following. (O and K in art. سوف.)

فيلسوف A man of science; (M;) [a philosopher;] a word meaning in Greek a lover of science. (O and K in art. سوف.)

فلطح

Q. 1. *فَلَطَحَ* *He expanded, and made broad, or wide, a round cake of bread*; (K, TA;) as also *فَرَطَحَ*; both mentioned by Abu-l-Faraj: [see art. فرطح: both are app. correct; but the former seems to be the more approved:] and *he made broad, or wide, anything.* (TA.)

فِلْطَاح: see the following paragraph.

مُفَلْطَح A cake of bread [expanded, and made broad, or] wide: (IAqr, TA:) and a thing [of any kind (see the verb)] having breadth and width. (TA.) *حَكَّةٌ مُفَلْطَحَةٌ* occurs in a trad. [meaning *A broad, or wide, head of a thistle or the like*]. (TA.) And *رَأْسٌ مُفَلْطَحٌ* means *A broad, or wide, head*; as also *فِلْطَاح*. (K.) — *إِذَا ضُنُّوا عَلَيْهِ بِالْمُفَلْطَحَةِ*, occurring in a trad., is expl. by El-Khattābee as meaning [If they be niggardly, to him, of] the expanded cake of bread: and it is also expl. as meaning the dirhems [or money]: (TA:) or the phrase [accord. to one relation] is *إِذَا ضُنُّوا عَلَيْكَ بِالْمُفَلْطَحَةِ*, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. طلفح.)

فلج

1. *فَلَعَهُ*, (S, K,) uor. -, (K,) inf. n. *فَلَجَ*, (S,) *He clave, split, or rent, it, (S, K,) i. e., a thing*; (S;) or it signifies, or signifies also, (accord. to different copies of the K,) *he cut it, (K,) with a sword, &c.; and he broke, or crushed, it*; like as one does the hump of a camel, with a knife: (TA:) and one says also *فَلَعَهُ*, (S, K,) inf. n. *تَفْلِجَ*; (S;) meaning the same; (K;) or this has an intensive signification. (O, TA.) — And *فَلَعْتُهُ* [also] signifies *I made it apparent, or manifest; or exposed it to view.* (Sh, TA.)

2: see the preceding paragraph.

5: see the paragraph next following, in three places.

7. انطلع (S, K) and [in an intensive sense] **فُلِّعَ** (K) *It became cleft, split, or rent*; &c. (S, K.) One says, **انفلعت البيضة**, and [in an intensive sense] **فُلِّعَت**, *The egg became cleft, split, or cracked asunder*. (IF, O.) And **فُلِّعَت** *His foot became cleft in several, or many, places; or cracked, or chapped*: syn. **تَشَقَّقَت**. (S.)

فُلِّعَ and **فُلِّعَ** *A fissure, or crack, in the foot*, (S, O, K,) &c.: (K:) pl. **فُلُوعٌ**; (S, O, K;) like **فُلُوعٌ** and **فُلُوعٌ**. (O.)

فُلِّعَ: see what next precedes.

فُلِّعَ *A piece of the hump of a camel*: (O, K, TA:) pl. **فُلِّعَ**. (TA.) — **لَعَنَ اللَّهُ فُلِّعَتَهَا** (S, O, K) is a foul phrase, (S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, **فُلِّعَ اللَّهُ فُلِّعَتَهَا**, meaning [*May God remove far from all that is good*] *her rima vulvæ*; or *what is cleft, or cracked, or chapped, of her heel*: or, as Kr says, **فُلِّعَتَهَا**, app. meaning *فُرْجَهَا* [*her vulva*]; for **فُلِّعَ**, [thus] **مُحَرَّكَةً**, means the *فُرْج*. (TA.)

فُلِّعَ: see what next precedes.

فُلُوعٌ *A very sharp sword; one that cuts much*: pl. **فُلُوعٌ**. (K. [See also **مِفْلُوعٌ**].)

فَوَالِيعٌ *A calamity, or misfortune*: pl. **فَوَالِيعٌ**. (O, K.)

مِفْلُوعٌ *A sharp, or cutting, sword*. (TA. [See also **فُلُوعٌ**].)

مَزَادَةُ مِفْلُوعَةٍ [*A leathern water-bag composed of several pieces of skins sewed together*]. (O, K.)

فلق

1. **فُلِّقَهُ**, aor. -, (S, Mgh, O, Mgh, K,) inf. n. **فُلِّقَ**, (S, Mgh, O, Mgh,) *He split it, clave it, or divided it lengthwise*; (S, Mgh, O, Mgh, K;) as also **فُلِّقَهُ**, (S, K,) inf. n. **فُلِّقَ**; (S;) or the latter has an intensive signification [or relates to a number of objects]. (O, Mgh.) 'Alee used often to swear by saying, **وَالَّذِي فُلِّقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ**, [*By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul*]. (TA.) — [Hence,] **فُلِّقَ الصُّبْحُ**, (S,) or **الفجر**, (TA,) said of God, (S, TA,) *He made the dawn [to break, or] to appear*. (TA.) — **فُلِّقَتِ الشَّخْلَةُ** [app. **فُلِّقَتِ**, the part. n. being **فُلِّقَ**, q. v.] means *The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe*. (TA.) — And **فُلِّقَ فِي الْأَرْضِ**, aor. -, inf. n. **فُلِّقَ**, *He went far into the land*; like **غُلِّقَ**. (Ibn-'Abbād, O and TA in art. غلق.) — And **فُلِّقَ**, (K,) as

inf. n. of **فُلِّقَ** in the phrase **فُلِّقَ صُوفَ الْجِلْدِ**, (TK,) signifies *The plucking of the wool of the hide when it has become stinking*; like **مَرَّقَ**. (K, TA. [**كالمَرَّقِ**, in the CK, is a mistake, for **كالمَرَّقِ**].)

2: see above, first sentence.

4. **افلَقَ** *He did, or performed, or he uttered, what was admirable, or wonderful*; (S, O, Mgh, K, TA;) said of a man, (S, O, TA,) and (TA) of a poet, (S, O, Mgh, K, TA,) in his poetry; (TA;) as also **افلَقَ**. (S, K.) [From **فُلِّقَ**, q. v.] — And *He brought to pass that which was a calamity*; (K;) as also **افلَقَ**. (Lh, TA.) One says to a man, **جِئْتَ بِعُلَّتَى فُلِّقَ** i. e. **أَعْلَقْتَ وَأَفْلَقْتَ**, meaning [*Thou hast brought to pass*] *that which is a calamity*. (S, O, K.) — And **افلَقَ فِي الْأَمْرِ** *He was, or became, skilled in the affair*. (TA.)

5: see 7, first sentence. [Hence] one says, **تَصَدَّعَتِ الْبَيْضَةُ وَلَمْ تَتَفَلَّقْ** [*The egg cracked, or rather cracked in several places, but did not split apart, or did not split much*]. (Az, S in art. قبيض.) And of milk such as is termed **رَائِبٌ** [q. v.] one says **تَفَلَّقَ** meaning *It became dissundered, or curdled, by reason of intense sourness*: or, as heard by Az from some of the Arabs, it, being collected in a skin, and smitten by the heat of the sun, became dissundered, or curdled, so that the milk [or curds] became separate [from the whey]: and of such milk they loathe the drinking. (TA.) — And **تَفَلَّقَ الصُّبْحُ**: see 7. — **تَفَلَّقَ** said of a boy: see Q. Q. 2. — See also 8, in two places.

7. **انفلقَ** *It became split, cleft, or cloven, or divided lengthwise; it split, clave, or clave asunder*; (S, Mgh, O, Mgh, K;) as also **تَفَلَّقَ**; (S, Mgh, K;) [or] the latter signifies **تَشَقَّقَ** [i. e. *it became split, &c., much, or in pieces, or in several or many places*]. (O, Mgh.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning *It clave asunder*]. (O.) — [Hence,] **انفلق الصُّبْحُ** (S and K in art. عطف) and **تَفَلَّقَ** (TA in the present art.) *The dawn broke*. (TA in explanation of the latter.)

8. **افتلقَ** *He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running*; as also **تَفَلَّقَ** and **تَفَلَّقَ**. (K.) One says, **مَرَّ يَفْتَلِقُ فِي عَدْوِهِ**, (S, O,) and **يَفْتَلِقُ فِيهِ**, and **يَفْتَلِقُ**, (O,) *He passed along doing what was wonderful by reason of his vehemence in his running*. (S, O.) See also 4, in two places.

Q. Q. 2. **تَفَلَّقَ**, said of a boy, *He became big, or bulky, and fat, or plump*; (O, K, TA;) as also **تَفَلَّقَ**; both mentioned in the "Nawādir." (TA.) — See also 8, in two places.

فُلِّقَ, (AHeyth, TA,) or **فُلِّقَ**, (S, O, TA,) the former said by AHeyth to be the more correct, (TA,) *A split, fissure, cleft, or longitudinal division*; syn. **شَقٌّ**: pl. **فُلُوعٌ**; (S, O, TA;) and

فُلِّقَ (Lh, K, TA) [or **فُلِّقَ**?] signifies also [particularly] *a fissure, or cleft*, (**شَقٌّ**) *in a mountain*; (Lh, K, TA;) and so **فُلِّقَ**: (K, TA:) and *a gap* [app. meaning *gap, or ravine, or pass*]. (TA.) One says, **مَرَزَتْ بِحَرَّةٍ فِيهَا فُلُوعٌ**, meaning **شُقُوقٌ** [i. e. *I passed by a stony tract such as is termed حَرَّةٌ in which were fissures, or clefts*]. (S, O.) And **فُلِّقَ فِي رِجْلِهِ فُلُوعٌ** i. e. **شُقُوقٌ** [*In his foot, or leg, are fissures or clefts*]. (As, S, O, K.) And **كَلَّمَنِي مِنْ فُلِّقٍ فِيهِ** (Lh, S, O, K) and **فُلِّقِي فِيهِ**, (Lh, S, K,) the former of which is the more known, (TA,) meaning **مِنْ شَقِّهِ** [*He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman*]. (K.) And **ضَرَبَهُ عَلَى فُلِّقِ رَأْسِهِ** *He struck him on the place where his hair was separated, the middle of his head*. (TA.) — See also **فُلِّقَ**. — And see the paragraph here following, last quarter.

فُلِّقَ: see the next preceding paragraph. — See also **فُلِّقَ**, in two places. — Also *A rod, or branch, that is split in two*, (S, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed **فُلِّقٌ**, (S, O,) [or] *each half* [**كُلُّ شَيْءٍ** [in the CK **شَيْءٍ**] of what is thus split is termed **فُلِّقٌ**: (K, TA:) and thus is termed a bow that is made of the half of a branch, (K, TA,) the branch being split in two; and it is also termed **قَوْسٌ فُلِّقٌ**, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed **فُلِّقٌ** is one of which the wood whereof it has been made has been previously split in two, or three, pieces: and he also says that **قَوْسٌ فُلِّقٌ** [app. for **فُلِّقٌ**] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also **شَرِيحٌ**, in two places: and see **قَرَعٌ**.] — Also *A wonderful thing or affair or case*; (S, O, Mgh, K;) as also **فُلِّقٌ**, (K,) and **فُلِّقٌ**, (TA,) and **فُلِّقَةٌ**, (O, TA,) of which last an ex. occurs in the prov.,

يَا عَجَبِي لِبُذِهِ الْفُلِّقَةِ
هَلْ تَغْلِبُنِ الْقُوْبَاءَ الرِّقَّةَ

[*O my wonder at this wonderful thing! Does the ringworm indeed overcome the spittle?*]: AA says, the meaning is, that he was in wonder at the alteration of usual occurrences; for the spittle usually dispels the ringworm, so he spat upon his ringworm, but it did not become healed: **القُوْبَاءُ** is made an agent; and **الرِّقَّةُ**, an objective complement. (O, TA.) — And *A calamity, or misfortune*; (S, O, K;) as also **فُلِّقَةٌ**, (K, TA, accord. to the CK **فُلِّقٌ**) and **فُلِّقٌ**, (O, K,) and **فُلِّقَةٌ**, (S, O, K,) and **فُلِّقٌ**, (K, TA) or **فُلِّقِي**, (TA,) and **فُلِّقِي**, (O and CK,) and **فُلِّقَةٌ**. (IDrd, O, K.) The Arabs say, **فُلِّقَ فُلِّقٌ** [*come with succour*] *to the calamity*. (S, O.) And **جَاءَ بِعُلَّتَى فُلِّقٌ**, (S, O, K,) imperfectly decl., (S, O,) i. e. [*He brought to pass*] *that which was*

a calamity: (S, O, K:) and **بَعْلَتِي فَلْتِي**: (O, K:) or this means a very wonderful thing. (TA.)

فَلْتِي: see **فَلْتِي**, first sentence, in two places. — Also *The daybreak, or dawn*: (S, O, K:) as also **فَلْتِي**, mentioned by Z and others; (TA:) and thus the former has been expl. as signifying in the *Kur* cxiii. 1: (S, O, TA:) or *what has broken* (انفلق) of the *عمود* of the dawn; (Fr. K, TA:) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] *عمود*: (TA:) or [simply] the light of daybreak or dawn: (Mṣb, K:*) or the appearing of the daybreak or dawn: (Zj, TA:) and **فَلْتِي الصُّبْح** signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, **فَرَّقَ الصُّبْحُ وَهُوَ أَتَيْنَ مِنْ فَلْتِي الصُّبْحِ** [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — And [hence,] *The plain appearing of the truth after its having been dubious*. (TA.) = Also *A low, or depressed, place of the earth, between two hills, or elevated grounds*: (As, S, O, K:) as also **فَلْتِي**, (S, O, K,) and **فَالْتِي**, (K,) which last is said by Abou-Kheyr, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the **فَلْتِي** is of hard, or hard and level, ground; (TA:) and the pl. of **فَلْتِي** is **فَلْتَان** (S, K, TA) and **أَفْلَاتِي** also: (TA:) or **فَلْتِي**, (K,) or **فَلْتِي**, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA:) and the pl. of the latter word is **فَلْتَان**, like as **حُجْرَان** is pl. of **حَاجِر**. (TA.)

= And **الْفَلْتِي** signifies *Hell*; syn. **جَهَنَّمَ**. (K:) or a certain well (جُب) therein. (Es-Suddee, O, K.) = And *The whole creation; all the beings, or things, that are created*. (Zj, S, O, K.) This, accord. to some, is the meaning in the *Kur* cxiii. 1. (S, O.) = And *What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) يَا أَبْنَى شَارِبِ الْفَلْتِي* [O son of the drinker of what remains &c.]. (K, TA.) — And *The milk that is in a disunclered, or curdled, state, by reason of sourness; as also مُفْلَتِي*. (K.) = And *The مقطرة of the keeper of a prison*; (S, O, K:) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, **بَاتَ فُلَانٌ فِي الشَّقِي وَالْفَلْتِي مِنَ الشَّقِي إِلَى الْفَلْتِي** i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also **فَلْتِي**.

بَعْلَتِي فَلْتِي: see **فَلْتِي**, last sentence.

الْفَلْتِي A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle

of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K.) [In some copies of the latter it is figured, but somewhat differently in different copies.] — See also **فَلْتِي**.

فَلْتِي A piece [properly that has been split off] (Mgh, Mṣb, KL) of a thing; as also **فَلْتِي**: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] **جَفْنَة**, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying **أَعْطِنِي فَلْتَةَ الْجَفْنَةِ** [Give thou to me the half of the bowl, perhaps meaning: of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of **فَلْتِي** is **فَلْتِي**: (Mgh, TA:*) and **فَلَاتِي** is app. a pl., like **أَفْلَاتِي**, (and perhaps **فُلُونِي**, mentioned voce **فَلَاتِي**), and **فَلَاتِي** a quasi-pl. n., of **فَلْتِي**, all agreeably with analogy; whence one says, **صَارَ فُلَاتِي**, and **فَلَاتِي**, meaning **أَفْلَاتِي**, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA. [See also **فَلَاتِي** and **فَلَاتِي** below.]) = See also **فَلْتِي**, last quarter.

فَلْتِي [signifies, in the present day, A thick staff, to the ends of which are attached the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinadoed; and it is also called **فَلْتِي**: this may perhaps be meant by its being said in the TA, on the authority of Lh, that **الْفَلْتِي** signifies **الخَشْبَة**; as also **فَلْتِي**].

فَلْتِي, or **فَلْتِي**: see **فَلْتِي**, last quarter.

فَلْتِي A ewe, or she-goat, (شَاة) wide, or ample, in the udder. (Ibn-'Abbād, O, K.)

فَلْتَان A sheer, or an unmixed, lie. (IAḥr, O, K.) [It is also a pl.: see **فَلْتِي**, in two places.]

فَلَاتِي: see **فَلْتِي**, in two places. — Also, (O, K,) and **فُلُونِي**, (thus in the O,) or **فُلُونِي**, like **صُبُور**, (thus in the K, [but this I think questionable,]) *Milk becoming, or become, like cheese*: (O, K:) [or **فَلَاتِي** may be here a quasi-pl. n. of **فَلْتِي** (q. v. voce **فَلْتِي**), so that the meaning may be, that has become cleft portions of curd; and **فُلُونِي** may also mean thus as a pl. of **فَلْتِي**. See also the next paragraph.]

فَلَاتِي: see **فَلْتِي**, in two places. — Also *The state of milk's becoming thick and sour, so that it curdles, or becomes disunclered*: (IAḥr, K, TA:) [or it may be here a pl. of **فَلْتِي** (q. v. voce **فَلْتِي**), for in a verse cited by IAḥr the milk in this case is termed **فُلَاتِي**, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is **فُلُونِي**, for this I think very questionable. See also the next preceding paragraph.]

فَلَاتِي: see **فَلَاتِي**.

فَلْتِي: see **فَلْتِي**, former half. — Also *The depressed place in the جَرَان [or under part of the neck] of the camel, where is the passage of the windpipe*: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] **عَلْبَاوَان**, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — And **الْفَلْتِي** also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] **نُقْص** of the shoulder-blade: it is the vein of the **وَاهِنَة**; and is [also] called **الْجَائِف** [q. v., and see also **الْوَرِيد**]. (O.) And *A certain vein that swells up in the neck*. (K.) = See, again, **فَلْتِي**, in two places.

فَلَاتِي A piece of baked brick: (Lh, K:) pl. **فَلَاتِي**. (So in copies of the K. [Probably a mistranscription for **فَلَاتِي**, which, if correct, is properly a coll. gen. n.])

فَلْتِي: see **فَلْتِي**, in three places. = Also *A quantity collected together*, (**فَلْتِي**, K, TA, in the O without any point to the first letter,) or a small quantity, (**فَلْتِي**, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbād. (O, TA.) = And *A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibrāheem El-Harbee; (O;) or a pottage (قَدْر) that is cooked, and into which fragments (فَلْتِي, i. e. كَسْر,) of bread are crumbled*: (TA:) but accord. to AA, it is called **فَلْتِي** only. (O, TA.)

فُلُونِي } see **فَلْتِي**.
فَلْتِي }

فَلْتِي Splitting, cleaving, or dividing lengthwise. (TA.) **فَلَاتِي** **الْأَحَبِّ** **وَالْتَوَى** (O, K,*) in the *Kur* [vi. 95], (O,) means *The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]*: or, as some say, *the Creator thereof*. (O, K,*) And hence the saying of 'Aḥsheh, **إِنَّ الْبَكَاءَ فَلَاتِي كَبِدِي** [Verily weeping is cleaving my liver]. (TA.) — Hence, also, in the *Kur* [vi. 96], **فَلَاتِي** **الْإَصْبَاحِ** *He who causeth the dawn to break*: in which instance, also, **فَلَاتِي** has reference to the meaning of *Creator*: (O, TA:) so says Zj. (TA.) — **فَلَاتِي** **نَخْلَةٍ** means *A palm-tree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe*: (O, K,*) **فَلَاتِي** pl. **فَلَاتِي**. (TA.) — **فَلَاتِي** **الْفَوَاتِي** as pl. of **فَلَاتِي** signifies *The veins that divide [so as to form ramifying veins (thus I render **الْعُرُوقُ** **الْمُتَفَلِّقَةُ**)] in the human being*. (Ibn-'Abbād, O, TA.) — See also **فَلْتِي**, first sentence. — And see **فَلْتِي**, former half, in three places. — **فَلَاتِي** **الْوَرَكَةِ**, or, as in the T, **فَلَاتِي** **الْوَرَكَةِ**, [thus in the TA, but I think that **الْوَرَكَةِ** and **الْوَرَكَةِ** are evidently mistran-

scriptions, and that the right reading is **الْوَدَّكَ**, with **دال**,] meaning [*I left him in the low, or depressed, tract in the midst of*] the sand [called *El-Wedkâ*]. (TA.)

فَيْلَى *An army; a military force*: (S, O, K:) or a great [military force such as is termed] **خَيْبَة**: (Kt, Mṣb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. **فَيْلَى**. (S, K.) One says, **رَمَاهُمْ بِفَيْلَى**, meaning [*He assailed them*] with a formidable [great] **خَيْبَة**. (TA.) — And *A great, big, or large, man*: (O, K:) occurring in this sense in a trad., as an epithet applied 'o Ed-Dejjâl: Kt doubted whether it were thus or **فَيْلَى**; but Az affirms that both have this meaning. (O.) And one says, **بُنِيَ فُلَانٌ بِأَمْرَةٍ فَيْلَى**, meaning [*Such a one was tried, or afflicted, with a woman, or wife,*] cunning, evil, and clamorous. (TA.) — See also **فَيْلَى**, in two places. — Also [The cocoon of a silk-worm:] the thing from which **قَر** is obtained; an arabicized word. (Mṣb voce **فَيْلَى**, q.v.: mentioned also in the Mgh, in art. **فَوْش**.)

فَالَقَة, as a subst.: see **فَلَتَى**, former half: and see also **فَالَتَى**, last sentence.

فَيْلَى *Such a one was slain with the hardest, or most violent, sort of slaughter.* (Lḥ, TA.) — And *مَا رَأَيْتُ سَيْرًا أَفْلَقَ مِنْ هَذَا* I have not seen a journey further in extent than this. (Lḥ, TA.)

مُفَلِّقٌ *A poet who poetizes admirably, or wonderfully.* (S, O.)

مَفْلَقَة: see **فَلَتَى**, last quarter.

مُفَلِّقٌ, applied to a peach, and an apricot, and the like, *that splits, or cleaves, from [around, i. e. so as to disclose,] its stone, and becomes dry*: and **فُلُوقٌ**, with ḍamm to the **ف**, and also to the **ل**, with teshdeed, signifies *such as does not become dry*: (Mṣb:) or **فُلَيْقٌ**, (S, O, K,) with ḍamm and [then] teshdeed, (S,) like **فَيْقٌ**, (O, K,) signifies, applied to a peach, *that splits, or cleaves, from [around] its stone*: and **مُفَلِّقٌ**, *such as becomes dry*. (S, K.)

مُفَلِّقٌ *A man low, ignoble, or mean, and poor, or destitute*: (Lḥ, O, K:) or *one who possesses no property*: pl. **مَفَالِقٌ**: and to such is likened such as possesses no knowledge nor understanding of a juridical decision. (O.) And *A man who does, or utters, evil, or disliked, or hateful, things*. (TA.)

مُفَلِّقٌ *A camel marked with the brand termed فَلَقَة* [q.v.]. (O, K.)

مُفَلِّقٌ: see **فَلَتَى**, last quarter: — and see **فَالَتَى**.

فلقس

فَلَقَسَ: see the following paragraph, latter sentence.

فَلَقَسَ *One whose mother is Arab, but not his father*: (Lḥ, O, K:) or *one whose father is such as is termed مَوْلَى* [i. e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K:) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or *one whose father and mother are Arabs, and whose two grandmothers are slaves*; (O, K:) thus accord. to AZ and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or *one whose father is a مَوْلَى* [expl. above], and his mother the like, i. e. a مَوْلَاة; (S, O, K:) thus accord. to Abu-l-Ghowth. (S, O.) — Also, (O, K,) and **فَلَقَسَ**, (K,) *Niggardly, or a niggard; and vile, or ignoble*. (O, K.)

فلك

1: see the next paragraph, in two places.

2. **فَلَك**, (S, O, K,) inf. n. **تَفْلِيكٌ**, (S,) said of a girl's breast, *It became round*, (S, O, K, TA,) like the **فَلَكَة** [or whirl (of a spindle)], but less than is denoted by **نُحُودٌ** [inf. n. of **نَهَدَ**, q.v.]; (TA:) as also **تَفْلَك**, (S, O, K,) and **افلَك**, (Th, O, K,) and **فَلَك**. (Ibn-Abbād, O, K.) — And **فَلَكْتَ**, (K,) inf. n. as above, (TA,) *She became round in the breast*; as also **فَلَكْتُ**. (K, TA. [For the latter verb, the CK has **فَلَكْتُ**].) — See also **فَلَكَة**, second sentence. — **التَفْلِيكُ** also signifies *The pastor's making, of course hair (هَلَب)*, a thing like the **فَلَكَة** (AA, T, S, O, TA) of the spindle, (AA, T, TA,) and inserting it into the tongue of the young unweaned camel, (AA, T, S, O, TA,) having perforated the tongue [for that purpose], (AA, T, TA,) in order that he may not suck: (AA, T, S, O, TA:) accord. to Lḥ, **فَلَكْتُ الْجَدَى** signifies *I put a twig around the tongue of the kid in order that it might not suck*: but Az says that the right explanation of **التَفْلِيكُ** is that of AA [given above]. (TA.) [See also 4 in art. **جَر**, and 4 in art. **لَج**.] — And **فَلَك**, inf. n. as above, *He (a man) persisted, or persevered, (لَج)*, in an affair; (K, TA:) and so **افلَك**. (TA.) — And **فَلَكْتُ** *She (a bitch) desired copulation, and discharged blood from the womb*; syn. **اجعلت وحاضت**. (O, K.)

4: see 2, first sentence: — and **فَلَكَة**, second sentence: — and see also 2, last sentence but one.

5: see 2, first sentence.

فُلُكٌ *A ship*: (S, O, Mṣb, K, &c.) [also particularly applied to the ark of Noah; as in the Kur-án vii. 62, &c.:] the word is generally thus only; but some say **فُلُكٌ** also, with two ḍammehs; and it is held that this may be the original form; and that **فُلُكٌ** may be a contraction, like as **عُنُقٌ** is [of **عُنُقٌ** accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K,*) and sing. and pl., (S, O, K,) and Ibn-Abbād says that it has **فُلُوكٌ** also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Mṣb:) [but see what here follows:] it occurs in the Kur-án in the following (and other) places:

in xxvi. 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [xvi. 14 and] xxxv. 13; where it is pl. [and fem.]: (TA:) and in ii. 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the **مَرْكَب**, and is therefore made masc.; or the **سَفِينَة**, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the **فُلُك** that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the **فُلُك**, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like **الْجُنُب**, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among substs., such as **الْبَطْن** &c.; (S, O, TA:) for **فُلُكَانِ** has been heard from the Arabs as dual of **فُلُك**, but not **جُنُبَانِ** [or the like] as dual of **جُنُب** [or the like]; and they say that what has not been dualized is not a pl. [form], but [is, or may be,] a homonym, and what has been dualized [is, or may be,] a pl. [form]: (MF, TA:) Sb then says in continuation, (TA,) for **فَعَلَ** and **فَعِلَ** share in application to one thing [or meaning], as **الْعَرَبُ** and **الْعَرَبُ**, (S, O, K, TA,) &c.; (S, O, TA:) and as it is allowable for **فَعَلَ** to have for its pl. **فَعُلَ**, as in the instance of **أَسَدٌ** and **أُسْدٌ**, so too **فَعَلَ** may have for its pl. **فَعُلَ**. (S, O, K, TA.) **فُلُكِيٌّ** is a dial. var. of **فُلُك**; and Abu-d-Dardà read, [in the Kur x. 23,] **إِذَا كُنْتُمْ فِي الْفُلُكِي** [When ye are in the ships; where others read **الْفُلُك**; and where the context shows that the pl. meaning is intended]. (IJ, TA.) — [It may also be a pl. of the word next following].

الْفَلَكُ *The place of the revolving of the stars*; (O, K, TA:) [the celestial sphere: but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed the vault of heaven; or the firmament:] the astronomers say that it is [a term applied to every one, by itself, of] **أَطَوَاقٌ** [by which they mean surrounding spheres], exclusive of the **سَّمَاءُ** [or sky, as meaning the region of the clouds]; wherein have been set the seven stars [i. e. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn], in every **طَوَقٌ** [or surrounding sphere] a star, some being higher than others; revolving therein: (TA:) [it is also commonly imagined that above these is an eighth sphere, called by the astronomers **فَلَكُ الثَّوَابِتِ** (the sphere of the fixed stars), and by others **فَلَكُ الْكَرْسِيِّ**; and above this, a ninth, called **فَلَكُ الْعَرْشِ** and **فَلَكُ الْأَطْلَسِ**, and also called **أَفْلَاقٌ** (q.v.):] the pl. is **أَفْلَاقٌ** [a pl. of pauc.] (S, O, Mṣb, K, TA) and **فُلُكٌ** (K, TA) and **فُلُكٌ** may be another pl., like as **أُسْدٌ** and **خُسْبٌ** are pls. of **أُسْدٌ** and **خُسْبٌ**. (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that **أُسْدٌ** and **خُسْبٌ** are mistranscriptions for **أُسْدٌ** and **خُسْبٌ**; and therefore that for **فُلُكٌ** (which is not mentioned as a pl. of **فُلُك** in the K) we should read **فُلُكٌ**].) And **فَلَكُ السَّمَاءِ** signifies *The pole of*

heaven; [generally the north celestial pole;] likened to the pivot, or axis, of the mill-stone. (TA.) — Also (i. e. الفلك) *The revolving of the heaven [or celestial sphere].* (TA.) — And فلك signifies also *The circuit, and main part, of anything.* (K.) — And *Waves of the sea in a state of commotion,* (O, K, TA,) *circling,* (TA,) and *going to and fro.* (O, TA.) This, (O, TA,) or what is next mentioned, (TA,) or the place of revolving of the stars, (O,) or the pole of heaven, (TA,) is meant in a trad. where it is said of a horse smitten by the [evil] eye, that he was as though he were turning in a فلك. (O, TA.) And *Water put in motion by the wind,* (O, K, TA,) *going to and fro, in a state of commotion:* (O, TA:) mentioned by Z. (TA.) — Also *A hill, or mound, of sand, having around it a wide expanse of land:* (IAar, O, K, TA:) or فلك من الرمل signifies *rugged, round أجوبة* [app. a pl. of جوبة (though I do not find it mentioned as such), and meaning *depressed and clear places*], of the sands, like [tracts of] what are termed كَدَان [or soft stones resembling dry pieces of clay], hollowed out by the gazelles. (TA.) — And *Pieces of land,* (S, O, K, TA,) or of sand, (S,) *having a circular form, and elevated above what is around them,* (S, O, K, TA,) *with ruggedness and evenness;* (TA;) one whereof is termed فَلَكَ (S, O, K, TA,) with the J quiescent; pl. فَلَاك (K, TA;) i. e. [this is pl. of فَلَكَ], like قَصْعَة and قِصَاع: (TA:) in [the book entitled] *El-Ghareeb El-Muḥannaḥ*, [by Abū-'Amr Esh-Sheybānee, we find] فَلَكَ and فَلَكَ, [each] بِالتَّخْرِيع [accord. to which, فَلَكَ is a n. un., and فَلَكَ is a coll. gen. n.;] but in “the Book” of Sb, [agreeably with the K, we find] فَلَكَ [as a sing.] and فَلَكَ [as a quasi-pl. n.] like حَلَقَة and حَلَق. (IB, TA.) — See also فَلَكَ, in two places.

فَلَكَ A slave (AA, O) *having a buttock like the فَلَكَ [or whirl] of a spindle* (AA, O, K) *in shape;* (AA, O;) *resembling the Zenj;* (K;) [for] the buttocks of the Zenj are round: (AA, O:) or *large in the buttocks.* (TA.) And (O, K) it is said to signify (O) *Thick, or coarse of make, in the joints:* (O, K;) and *loose in the bones;* (K;) or *weak, loose in the bones, and flaccid;* thus expl. by Ibn-'Abbād: (O:) and *having a pain in his patella* (فَلَكَ رُكْبَتِهِ). (O, K.)

فَلَكَ: i. q. فَلَكَ, q. v. — And a pl. of فَلَكَ. (K, TA.)

فَلَكَ The *whirl of a spindle:* (MA:) [this is what is meant by the saying that] the فَلَكَ of the مِغْزَل is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted:] also pronounced فَلَكَ: (O, K:) the pl. [of the former] is فَلَكَ [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فَلَكَ. (TA.) — And *A thing that is made round, or hemispherical,*

(فَلَكَ, or فَلَكَ, accord. to different copies of the K,) *like the فَلَكَ of the spindle, of coarse hair (فَلَكَ), then the tongue of the young unweaned camel is perforated, [and this thing is inserted into it, (see 2, and see also 4 in art. لُج)] in order that he may be prevented from sucking.* (K.) [For فَخْرَقَ لِسَانَ الْفَصِيل in the CK, I read فَخْرَقَ لِسَانَ الْفَصِيل, as in other copies of the K and in the TA: after these words, the copies of the K have فَيَعْضُدُ بِهِ, app. a mistranscription for some phrase meaning فَيَجْعَلُ فِيهِ, which is necessary to complete the explanation.] — And *An [eminence such as is termed] أَكْصَة [formed] of one mass of stone;* (K, TA;) accord. to ISh, [of] the smaller of the [eminences termed] إِكَام, *compart in its head, as though this were the فَلَكَ of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half.* (TA.) — See also فَلَكَ, near the end, in two places. — Also *Anything circular.* (K.) — And [particularly] *The joint [or cartilaginous dish] between the two vertebrae [i. e. between any one of the vertebrae and that next to it] of the camel:* (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the senses following, is فَلَكَ. (TA.) — [And *The cap of the knee;* (see فَلَكَ;) *signifying the patella:* so in the present day.] — And *The small thing [الْبَنَة] [app. the foramen cæcum, from its round form, for, though the TA adds the epithet النَّاشِئَة, which means “rising,” I think that this addition may be conjectural,] upon the head of the root of the tongue.* (K.) — And *The side of the [portion of the breast called the] زَوْر [q. v.], and the part thereof that is round, or circular.* (K. [But see بَنْدَة; where it is said that “the فَلَكَ of the زَوْر of a horse are six in number:” what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دَوَائِر, pl. of دَائِرَة.]])

فَلَكَ: see فَلَكَ, first sentence.

فَلَكَ: see فَلَكَ, near the end.

فَلَكَ: see فَلَكَ, last sentence but one.

فَلَكَ [Of, or relating to, the فَلَكَ as meaning the celestial sphere. — And] *One who occupies himself [as an astronomer, or astrologer] with the science of the stars.* (TA.)

فَلَكَ [dim. of فَلَكَ, which is sometimes fem. when used as a sing. as well as when used as a pl.,] *A small ship:* the vulgar say فَلَكَ [i. e. فَلَكَ; whence the Italian “feluca”]. (TA.)

فَلَكَ and فَلَكَ A girl whose breast is becoming round, (K, TA,) *like the فَلَكَ [or whirl (of a spindle)].* (TA.) [And the former is also applied as an epithet to the breast: for] AA says that [the pl.] فَلَكَ is applied to breasts (بُدَي) that are less than such as are termed نَوَاهِد. (TA.)

فَلَكَ The ثَوْبَق [or baker's rolling-pin: see the latter word]: (O, K, TA: [in the CK, الثَوْبَق is erroneously put for الثَوْبَق:]) Az holds both of these words to be arabicized. (O.) — And (TA) *The بَرْدَى [or papyrus].* (S; and K in art. فَلَكَ.) — And *Tar, or pitch;* syn. قَار, or زَفْت. (K in art. فَلَكَ.) — And قَوْسٌ فَلَكَ A great bow. (TA in art. فَلَكَ.)

فَلَكَ One who goes round about the فَلَكَ, (IAar, O, K,) i. e. the hill, or mound, of sand that has around it a wide expanse of land. (IAar, O.)

فَلَكَ Two portions of flesh which border, on each side, the لَبَة; (IDrd, O, K;) i. e. they are the غُدَّتَان [q. v.]. (IDrd, O.)

فَلَكَ: see فَلَكَ.

فلن

فَلَكَ is a substitute for the proper name of a human being, (S, Mḥb, * K, TA,) i. e. of a male; (S, TA;) and in like manner فَلَكَ (Mḥb, K, TA,) for that of a female; (TA;) each without ال: (Mḥb:) [the former may be rendered *Such a one*, or *Such a man*; and the latter, *Such a woman*:] and الفَلَكَ and الفَلَكَ for other than a human being, (S, K, TA,) i. e. for a [particular] camel, (Lth, TA,) or for a [particular] beast, as in the saying, رَكِبْتُ الفَلَكَ [I rode such a beast, i. e. such a male beast], and حَلَبْتُ الفَلَكَ [I milked such a beast]: (Mḥb, TA:) فَلَكَ has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, inacc., يَا فَلَكَ; and to two, يَا فَلَكَ; and to a pl. number, يَا فَلَكَ; and in the fem., يَا فَلَكَ; &c.: (K: [see more in art. فل]:) accord. to Kh, فَلَكَ is of the measure فَلَكَ; and its dim. is فَلَكَ: (TA:) or, as some say, it is of the measure فَلَكَ, [originally فَلَكَ] with و rejected, therefore its dim. is فَلَكَ [originally فَلَكَ]; (T, L, TA;) like as إِنْسَان is [said by some to be] إِنْسَان, of which the ي is rejected, and therefore its dim. is إِنْسَان. (T, L.)

فَلَكَ: see the preceding paragraph.

فَلَكَ, and الفَلَكَ: see فَلَكَ, in three places.

فَلَكَ the rel. n. of فَلَكَ: it is rendered indeterminate by the affix ي; and by means of the article ال, it becomes determinate; therefore you say فَلَكَ الفَلَكَ [meaning *Such a one, the person named in relation to such a one*]. (TA.)

فَلَكَ: see فَلَكَ, near the end.

فلند

فَلَكَ and فَلَكَ A boy, or youth, compact in make (حَادِر), fat, that has nearly attained to puberty; as also فَلَكَ and فَلَكَ: (K:) or فَلَكَ [i. e. فَلَكَ or فَلَكَ] signifies a fat boy or

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6. تَفَالَتِ الْحُمُرُ *The asses scratched, scraped, or rubbed, one another; as though they were lousing one another.* (M, TA.) — See also 10.

8. يَتَقَلَّوْنَ الْفَلَاةَ (T,) or الْبَكَانَ (K,*), *They depasture the herbage (T, K*) of the فلاة [or desert, or waterless desert, &c.], (T,) or of the place, (K,) and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يَتَقَلَّى الرَّأْسُ) or كَمَا يَفْلَى الرَّأْسُ accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.]*

10. تَغَالَى تَغَالَى (S, K,*), i. e. تَغَالَى (S,*), *He desired that his head might be searched for lice. (S, K.) = And استغلاهُ He exposed himself to have his head struck and cut with the sword: (M, TA:) a poet says,*

• أَمَا تَرَانِي رَابِطَ الْجَنَانِ •
• أَفْلَيْهِ بِالسَّيْفِ إِذَا اسْتَغْلَانِي •

[Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck &c.]

[فَلْيَةً, mentioned in this art. by Freytag, with فَلَايِي as its pl., is taken by him from a mistranscription in the CK in art. فل: see فَلْيَةً in that art.]

فَلَاةُ الشَّعْرِ, like كَسَا [in measure], means *فَلَاةُ الشَّعْرِ*, [evidently, I think, فَلَاةُ الشَّعْرِ, or the first word may be a mistranscription for فُلِّي, i. e. مَا أَخَذَكَ مَا فِيهِ [lit. Thy taking what is in it, in which "it" refers to the شَعْر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فُلِّي; (see 1, first sentence;) or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.)

فَلَايَةً [The act of searching the head for lice;] the subst. from فَلَى رَأْسَهُ signifying "he searched his head for lice." (Lth,* T,* K.) [See also the next preceding paragraph.]

فَالِيَّاتٌ and فَالِيَّاتٌ [act. part. n. of 1: fem. فَالِيَّةٌ] signify Women who search the head for lice. (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. — فَالِيَّةُ الْإِقَاعِي (in which the former word is a pl. [in meaning], M, TA) signifies [lit. The lousers of the vipers; meaning,] accord. to the A, certain species of the kind [of beetles] called خَنَافِسُ [pl. of خَنْفَسَةٌ, speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خَنْفَسَةٌ, speckled (M, K) with [the colour termed] صُحْمَةٌ, which is found at the holes [of serpents &c.], and is the mistress of خَنَافِسُ; (M;) which is familiar with scorpions and serpents; so that when it comes forth from a hole [thereof], it makes known their existence [therein]: (K:) or certain small things like خَنَافِسُ, speckled; which are familiar with scorpions and serpents; so that when

they are seen in the hole [thereof] it is known that behind them are scorpions and serpents: (T:) or certain insects (دَوَابُّ) that are found at the holes of the [lizards called] ضَبَابُ [pl. of ضَبٌ]; so that when they come forth, it is known that the ضَب is coming forth inevitably. (M.) Hence one says, اتَّكَمَرُ فَالِيَّةُ الْإِقَاعِي, (IAar, T, M, K,*), meaning † The beginning of evil to be looked for [has come to you], (IAar, T,) or the beginnings of evil [have come to you]; (K;) which is a prov. (IAar, T.) — And [hence] ابْنُ الْفَوَالِي means The جَانَّ; i. e. the serpent [so called]. (T in art. بَنَى.)

فَالِيَّةٌ [fem. of فَالٍ, q. v. — And also] A knife. (T.)

فم

فَمُ The mouth: (MA, KL, &c.): it is originally فَمُو (S, K, and Māb in art. فَمُو), with two fet-hals, (Māb in that art.) or فَمُو; (so in some copies of the S;) the ة being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فَمُوَّةٌ and [in the latter case] أَفَمُوَّةٌ, and not أَفَمَا; [in some of the copies of the S not أَفَمَا]: but when you form the rel. n., you say فَمِي; and, if you will, فَمِي, combining the substitute and the letter for which it is substituted, like as they say in the dual فَمَوَانِ; this being held to be allowable because of there being therein another letter rejected, i. e. the ة, as though they made the م in this case to be a substitute for the ة, not for the و; (S, TA;) and one says also فَمَيَانِ, which, like فَمَوَانِ, is anomalous; (IAar, K in art. فَمُو;) but one says فَمَيَانِ also, as well as فَمَوَانِ: (Māb in art. فَمُو:) it has three forms, فَمُ and فَمُ and فَمُ: (S, K, TA:) and some decline it doubly; saying in the nom. case فَمُ, accus. فَمَا, and gen. فَمِي; (S, TA;) like ابْتَمَرُ and امْرُؤُ, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ي, one says فَمِي and فَمِي; but when to [a pronoun] other than the ي, it is declined with the letters و and ا and ي, so that one says فَمُو and فَمَا and فَمِي; but one also says فَمُهُ: (Māb. in art. فَمُو:) and sometimes the م is mushdadedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Moḥammad Ibn-Dhu-eyb El-'Omānec El-Fuḳeymee, the rájiz, (TA in this art. and in art. طسمر,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El-'Azeez, (TA in art. طسمر,)

• يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فَمِي •
• حَتَّى يَعُودَ إِلَيْكَ فِي أُسْطِيهِ •

(S, TA) or أُسْطِيهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. طسمر, and

TA in art. طسمر;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said مَنْ فَمِي, with fet-h to the ف: (S, TA:) the pl. of فَمُ, with tesheed, is أَفَمَامُ; and its dim. is فَمِيمٌ, mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and uncompounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. فَمُو.] — [Hence,] الْفَمُ is metonymically applied to † The teeth. (Ham p. 242.) — [Hence also,] فَمُ الْحَوْتِ † The star [α] in the mouth of *Piscis Australis*. (Kzw &c.: see art. حَوْت.) And فَمُ الْفَرَسِ † The star [ε] upon the lip of *Pegasus*. (Kzw.) — [And الرَّجِيمِ فَمُ † The mouth of the womb.] — And فَمُ النَّهْرِ † The mouth of the river. (MA.) — And [hence likewise,] فَمُ is also used as meaning † Branch; opposed to اِسْتٌ meaning "root." (TA in art. سَمَ: in which see اِسْتٌ, last quarter.) = فَمُ مِنَ الدَّيْبِ means The quantity that is used at one time, of tan; (Fr, K,* TA;) like نَفْسٌ مِنْهُ. (Fr, TA.)

فَمِي and فَمِي: see the preceding paragraph, near the beginning.

فَمُ a dial. var. of the conjunction ثُمَّ [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رَأَيْتُ عَمْرًا ثُمَّ زَيْدًا, and ثُمَّ زَيْدًا, both meaning the same [i. e. I saw 'Amr: then Zeyd]: (TA:) and in like manner one says فَمْتُ and فَمْتُ, meaning ثَمْتُ and ثَمْتُ. (M and TA voce ثُمَّ.)

فَمُ and فَمُ: see the first paragraph, latter half.

فن

1. فَنٌّ (M,) or فَنُّ الْإِبِلِ (T, S,) aor. فَنَّ (T, M,) inf. n. فَنُّ (T, S, M, K,*), *He drove away (T, S, M, K*) him, (M,) or the camels. (T, S.)* — And فَنَّهُ also signifies *He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him; for] one of the significations of الْفَنُّ is الْبَطْلُ. (T, K.)* — And فَنَّهُ, aor. فَنَّ (M,) inf. n. فَنُّ (M, K,) *He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غَبْنٌ. (M, K.)* — And *He caused him to suffer difficulty, distress, or trouble; or fatigue, or nearness; syn. عَنَاهُ; (M;) or the syn. of الْفَنُّ is الْعَنَاءُ [which is the subst. from عَنَاهُ; and signifies difficulty, distress, or trouble]. (T, K.)* — [And *He, or it, adorned, or decorated, him, or it; for] الْفَنُّ signifies التَّزْيِينُ. (K.)*

2. فَنُّ النَّاسِ *He made the men, or people, to consist of different sorts, or of a medley, not of*

one tribe. (M, K, TA.) — **فَنَّنَ الْحَدِيثَ** *He diversified the narrative, or discourse.* (MA.) And **فَنَّنَ الْكَلَامَ** [*He diversified the speech, or language: or*] *he branched off into one mode after another [in speech]:* and so **تَفَنَّنَ** [alone, this verb being intrans.]. (T, TA.) And **فَنَّنَ رَأْيَهُ** *He varied his opinion, not keeping steadily to one opinion.* (T, TA.) — And [the inf. n.] **تَفَنُّنٌ** signifies *The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيطٌ.* (S, K.) [Hence, as inf. n. of **فَنَّنَ**,] in a garment, or piece of cloth, [the having] *streaks differing from the rest:* (S, K:) or the state of becoming dissundered, (T, M,) *one part from another, (T,) when old and worn out, without becoming much rent:* (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or **التَفَنُّنُ** signifies [*there being*] *what is a thin, or flimsy, unseemly place in the garment, or piece of cloth, that is [in other parts] thick, or compact.* (T.) — And **فَنَّنَ** signifies also *He sought many [or various] things.* (Har p. 612.)

5. **تَفَنَّنَ** *It was, or became, of various sorts, or modes, or manners.* (KL.) — See also 2. You say likewise **فَنَّنَ فِي الْكَلَامِ** [*He practised, or took to, various modes, or manners, in speech; he diversified therein.*] (TA in art. طرق, conj. 3. [Thus used, it is like **اَفَنَّنَ**, q. v.]) — And **تَفَنَّنَ فِي الْعُلُومِ** *He was, or became, possessed of various acquirements in the sciences.* (MA.) — Also *It was, or became, in a state of commotion: thus expl. by some; others add, like the فَنَّنَ [or branch].* (M.)

8. **اَفَنَّنَ** *He began, commenced, or entered upon, various sorts of speech.* (M, K.) And **اَفَنَّنَ فِي حَدِيثِهِ** *He produced, or gave utterance to, various sorts and ways of speech, [i. e. he diversified,] in his narration, or discourse, and in his oration, or harangue:* (S, TA:) it is like **اَفَنَّنَ** [meaning *he branched off in it.*] (S. [See also 5.]) And **اَفَنَّنَ فِي خُصُومَتِهِ** *He expatiated, and practised versatility, in his altercation, or disputation, or litigation.* (TA.) — And **اَفَنَّنَ الْحِمَارُ بِأُتْبِهِ** *The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course.* (TA.)

10. **اَسْتَفَنَّنَ** *He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing.* (K.)

R. Q. 1. **فَنَّنَ** *He (a man, IAg, T) caused his camels to become dispersed, by reason of indolence and remissness.* (IAg, T, K.)

فَنٌّ *A sort, or species, syn. غَرْبٌ.* (T, M, K,) or **اَفَنُّونَ** (S, Mq, b,) of a thing; (Mq, b;) as also **اَفَنُّونَ** [in this sense and in the senses here following; in the CK, erroneously, **اَفَنُّونَ**]: (M, K:) and a state, or condition; syn. **حَالٌ**: (M, K:) [and a way: (see what follows:)] and a mode, or manner:

(MA:) pl. [of mult.] **فَنُونٌ** (T, S, M, Mq, b, K) and [of pauc.] **اَفَنَانٌ**. (T, M, K.) One says, **رَعَيْنَا فَنُونَ النَّبَاتِ** [*We pastured our cattle upon the various sorts of herbage*]: and **اَصْبَحْنَا فَنُونِ الْاَمْوَالِ** [*We obtained the various sorts of possessions*]: and a poet says,

• قَدْ لَيْسَتْ الدَّهْرُ مِنْ اَفَنَانِهِ

• كُلُّ فَنٍّ نَاعِبٍ مِنْهُ خَيْرٌ

[*I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof.*] (T.) **اَفَنُونٌ** [?] has for its pl. **اَفَنَانٌ**, which may also be regarded as pl. of **اَفَنَانٌ** pl. of **فَنٌّ** like as it is said to be a pl. pl. of **فَنَّنَ**: and **اَفَنَانٌ** [alone], (S,) or **اَفَنَانٌ** (TA,) signifies *kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, P, S;) like اَسَالِيبٌ* [pl. of **اَسْلُوبٌ**]. (S, TA.) And **فَنُونٌ** signifies *Different sorts of men, or a medley thereof, not of one tribe.* (M.) — Also *A wonderful thing or affair or case.* (S, TA.)

هُوَ فَنٌّ عِلْمٍ *He is [a good student of science, i. e.] one who occupies himself well with science.* (K.)

فَنَّةٌ مِنَ الدَّهْرِ *A particular period of time; [or a particular time;] as also فَنَّةٌ.* (T, K.) The Arabs say, **وَكُنَّا فَنَّةً مِنَ الدَّهْرِ** [*I was in such and such a state, or condition, at, or during, a particular time.*] (T.)

فَنَّةٌ *Much, or abundance, of herbage.* (IAg, K.)

فَنٌّ *A branch of a tree:* (S, M, Mq, b, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with **غَضَنٌ**; but this latter signifies “such as has been cut off” i. q. **قَضِيبٌ** meaning **مَقْضُوبٌ**: (M:) pl. **اَفَنَانٌ**: (T, S, M, Mq, b, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of **فَنٌّ**, and meaning “sorts,” or “species”; others, as pl. of **فَنَّنَ**: (T, Bd:) and **اَفَنَانٌ** is a pl. pl., (T, S, K,) i. e. pl. of **اَفَنَانٌ**. (T, S.) — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying,

• اَغَاثُ شَرِيدِهِمْ فَنَّنَ الظَّلَامَ

[*The shelter of the darkness aided him, or them, who fled.*] (M.) — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning *Locks of hair; these being likened to branches: and El-Marrâr says,*

• اَعْلَاقَةُ اُمِّ الْوَلِيدِ بَعْدَمَا

• اَفَنَانُ رَأْسِكَ كَالْتَاغَامِ الْمُخْلِيسِ

[*Dost thou feel attachment of love to Umm-El-Welad after that the locks of thy head have become like the hoary thaghâm?*]; meaning the

locks of the hair of his head when he had become hoary. (T. [See **تَغَامَرٌ**].)

فَنِينٌ *A humour in the armpit [of a camel], with pain.* (M, K.) — And *A camel having the tumour thus called; as also مَفَنُونٌ.* (M, K.)

فَنَوَا and **شَجَرَةٌ فَنَوَا**, which latter is anomalous, *A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَّا: (A'Obeid, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches.* (K.) — And [hence] **اِمْرَأَةٌ فَنَوَا** *A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَّا.* (M.) [See also **فَنِيَانٌ**.]

فَنَّا *A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashâ. (S.) [See also مَفَنٌ.]*

شَعْرٌ فَنِيَانٌ *Hair having locks [lit. branches (اَفَنَانٌ)] (M, K) like the اَفَنَانُ of trees; [the latter word properly signifying having many branches, (see Ham p. 622), of the measure فَيْعَالٌ, not فَعْلَانٌ;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيْعَالٌ from الفَنَنُ, and the ى augmentative. (T.) — And one says also, agreeably with analogy, **رَجُلٌ فَنِيَانٌ**, (M,) and **اِمْرَأَةٌ فَنِيَانَةٌ**, (M, K,) meaning [*A man, and a woman,] having much hair; (K;) for اَفَنَانُ الشَّجَرِ is perfectly decl., derived from فَنِيَانٌ*: IAg has mentioned **اِمْرَأَةٌ فَنِيَانِي** meaning [*a woman] having much hair; and if the phrase be thus, فَنِيَانٌ must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAg.* (M.) [See also art. فَيْن.]*

اَفَنُونٌ: see **فَنٌّ**, in two places. — Also *A tangled, or luxuriant, or dense, branch.* (T, K.) — And *Obscure, indistinct, or confused, speech, (T, K,) of a foolish, stupid, or dull, person.* (T.) — And *A mixed, or confused, run, of a horse and of a she-camel.* (T, K.) — Also *A serpent.* (T, M, K.) — And *An old woman: so some say: (M:) or an old woman advanced in age: (T, K:) or one who is flaccid, or flabby: (K:) Yaakooob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Ahmar.] — And i. q. **وَاهِيَةٌ** [*A calamity, or misfortune, &c.:*] (M, K:) so some say. (M.) — And *The first part of youth, or youthfulness; and of clouds.* (M, K.)*

مَفَنٌ *A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so مَفَنِّينٌ: (S;) or a man who utters, or performs, wonderful things: (S, K, TA:) fem. with ة. (T, S, K.) — And *A horse that performs various sorts, or modes, of running.* (TA.)*

مُفَنَّنٌ A garment, or piece of cloth, diversified; not uniform. (M, TA.) — And Old, and evil in disposition, as an epithet applied to a man: (M:) and so with *ف* applied to a woman. (M, K.) — Also, with *ف*, A she-camel that seems to one to have been ten months pregnant, *فَمَنْ تَنَكَّشَتْ مِنْ* [app. meaning then suffers, or exposes, herself to be compressed; from *التَّكْشَفُ* as inf. n. of *كَشَفْتُ* said of a she-camel: compare *تَنَكَّشَتْ* as here used with *تَنَكَّشَتْ* said of a woman]. (K.)

فَنِينَ: see مَفْنُونٌ.

مَفْنِنَ: see مَفْنُونٌ.

فنتق

فَنَتَّقُ A *خَان* of the way or road; (Ibn-'Abbād, O, K;) a dial. var. of *فَتَدَّقُ* [q. v.]; disapproved by El-Khafjī; but heard by Fr from a desert-Arab of Kūdā'ah, as meaning a *فَتَدَّقُ*, i. e. *خَان*. (TA.)

فنجان

فَلَجَ: see فَنَجَانٌ and فَنَجَانٌ in art. فَلَجَ.

فنع

1. فَنَعَجَ, aor. *فَعَجَ*, (L,) inf. n. *فَنَعَجُ*, (L, K,) He bruised a bone without splitting, or cleaving, it, and without causing to bleed: (K:) or *فَنَعَجَ رَأْسَهُ* he bruised the bone of his head with a thing without making an apparent cleft or causing blood to flow: or he struck his head with a thing, meaning a staff, or stick, cleaving it or not cleaving it. (L.) And *فَنَعَجَ رَأْسَهُ*, and *فَنَعَجَهُ*, He broke his head, and rendered him submissive, or abased him. (L.) And *فَنَعَجَهُ*, aor. *فَعَجَهُ*, inf. n. *فَنَعَجُ*, He weakened him, rendered him languid, or enervated him. (L.) And *فَنَعَجَهُ*, (S, L,) aor. *فَعَجَهُ*, (L,) inf. n. *فَنَعَجُ*; (L, K;) and *فَنَعَجَهُ*, inf. n. *فَنَعَجُ*; (S, L, K;) and *فَنَعَجَهُ*; (L;) He, or it, (an affair, or event, S,) overcame him, overpowered him, subdued him, and rendered him submissive, or abased him: (S, L, K:) or did so in the worst, or most abominable, manner. (L.)

2: see the preceding paragraph, in two places.

5: see 1, last sentence.

فَنِيعَ A man overcome, overpowered, subdued, and rendered submissive, or abased: or overcome, &c., in the worst, or most abominable, manner. (L.) And An old man: (L:) [a man] flaccid, or flabby, and weak. (L, K.)

مَفْنَعُ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses *رَأْسَهُ* for *رَأْسَهُ*; and the author of the K does the same, though in art. *سَلَعَ* he charges J with error for using a similar expression. (MF.) [Or, perhaps, the meaning

here intended may be, and defeats their head, or chief.]

غَيْرُ مَفْنُوعٍ, occurring in a trad., applied to a [garment of the kind called] *بُرْدُ*, means Not old and worn out, nor weak. (TA.)

فند

1. فَنَدَ, aor. *فَعَدَ*, (TK,) inf. n. *فَنَدُ*; (S, M, A, O, L, K, TA;) or *فَنَدَ*, [perhaps *فَنَدَ*, not *فَنَدَ*] inf. n. *فَنَدُ*; (IKtt, TA;) and *فَنَدَ*, (S, IKtt, L,) inf. n. *فَنَدُ*; (S, L, K;) He lied; uttered a falsehood; said what was untrue: (S, M, IKtt, A, O, L, K:) this is [said to be] the primary signification. (L.) *قَوْلُ بِي إِفْنَادٍ* is used by a poet for *قَوْلُ إِفْنَادٍ* [A saying having, or characterized by, lying, or falsehood]. (M, L.) — And *فَنَدَ*, aor. *فَعَدَ*, (TK,) inf. n. *فَنَدُ*, (M, O, K,) He erred, or committed a mistake or mistakes, (M, O, K, TK,) in extreme old age, (O,) in speech, or in judgment, or opinion: (M, K, TK:) and *فَنَدَ* he made many mistakes in his speech. (As, TA in art. *سَبَّ*). — And *فَنَدَ*, aor. *فَعَدَ*, (IKtt, TA, TK,) inf. n. *فَنَدُ*; (T, S, M, IKtt, A, O, L, K;) and *فَنَدَ*; (S, M, IKtt, L;) He became weak in judgment by reason of extreme old age: (S, IKtt, A, O, L:) or he became unsound in mind, (M, L, K,) [in such a state that] his intellect, or intelligence, was denied, or disapproved, (T, M, K, TK, *الفَنَدُ* being expl. in the T and M and K by *إِنْكَارُ الْعَقْلِ*, and *فَنَدَ* in the TK by *انْكَرَ عَقْلَهُ* [meaning *عَقْلُهُ*], and in like manner *فَنَدَ* [of which see the part. n., *فَنَدٌ*, below, as expl. in the A], by reason of extreme old age, (T, M, K, TK,) or disease; (M, K, TK;) primarily thus restricted to the case of old age, but sometimes used without the being so restricted: (M:) and *فَنَدَ* is also expl. as signifying he became weak in intellect, or doted: (IKtt, TA:) and as signifying he became extremely aged, because he who has become so speaks perverted language; from the same verb as signifying he lied. (L.) — [And *فَنَدَ*, inf. n. *فَنَدُ*, app. signifies also He was, or became, impotent: and unthankful for the favour of God: see *فَنَدَ*.]

2. فَنَدَهُ, inf. n. *فَنَدُهُ*, He pronounced him to be a liar, an utterer of falsehood, or a sayer of what was untrue. (Fr, M, K.) — See also 4. — He blamed him, (S, O, L,) and pronounced his judgment to be weak: (S, A, O, L:) or he pronounced him, (Fr, T,) or it, i. e. his judgment, (IAgr, T,) to be weak. (Fr, IAgr, T.) And He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.) = *فَنَدَ قَرَسًا* He acquired, or got for himself, a horse: (T, O, TA:) so says Hārūn Ibn-'Abd-Allah, as mentioned by Sh: but (Ax says) I know it not in this sense: thus in the T: (TA:) or [rather] he took him for the purpose of tying him, or keeping post, on the enemy's frontier, (T, TA,) and as a refuge to which to have recourse (T, O, TA) when suddenly attacked by the enemy; (T, TA;) from *فَنَدَ*, (T, O, TA,) signifying "a *شِمْرَاخ*," (O,) or "a great

شِمْرَاخ," (T, TA,) "of a mountain," (T, O, TA,) or as signifying "a great mountain:" (O:) or i. q. *ضَمْرَةٌ* [as meaning he made him light of flesh for military service], (O, K, TA,) so as to be like the branch of a tree, termed *فند*. (O, TA.) — *فَنَدَ* He desired, of such a one, [the performance of] the affair; (K, TA;) as also *فَنَدَهُ*, (O, K, TA, in the O *فَنَدَهُ*, inf. n. *فَنَدُهُ*; (TA;) and *فَنَدَهُ*. (O, K, TA.) — *فَنَدَ* He kept constantly, or perseveringly, to the beverage, or wine. (AHn, M, K, TA.) — And *فَنَدَ* (inf. n. *فَنَدُهُ*, TA) He sat upon a *فند*, (T, L,) i. e. a *شِمْرَاخ* of a mountain. (T, O, K.)

3: see 2, near the end of the paragraph.

4. *فَنَدَ*, inf. n. *فَنَدُهُ*, as intrans.: see 1, in five places. — *فَنَدَهُ* (inf. n. as above, TA) He charged him with error in judgment, or opinion; as also *فَنَدَهُ*. (M, K.) — And *فَنَدَهُ* (old age) rendered him weak in judgment, or unsound in mind: (L:) or it (extreme old age) caused him to have little understanding; [or to be] like a stone. (A.)

5. *فَنَدَ* He repented, (K, B, TA,) مِنْهُ [of it]. (T, K.) — *فَنَدَهُ*: see 2, near the end.

8. *فَنَدَ* He was caused to perish by reason of extreme old age. (O.)

فَنَدَ: see the next paragraph, first sentence.

فَنَدَ (T, S, M, A, O, L, K) and *فَنَدَ* (Ibn-'Abbād, O, K) A great mountain: (IF, O, K:) or a mountain apart from others: (Ibn-'Abi-l-Hadeed, TA:) or a portion of a mountain, (Ibn-'Abbād, S, O, K,) or a great portion thereof, (M, TA,) having tallness, or length, [app. the former,] (Ibn-'Abbād, S, O, K, TA,) and some add, with slenderness: (TA:) or a head, or round and tall and slender head, or peak, (*شِمْرَاخ*) of a mountain: (T, A:) or a great peak or head (*شِمْرَاخ*, T, L, or *رَأْس*, M, L,) of a mountain: (T, M, L:) or a *رُكْن* [i. e. a side, or an outward part, or the strongest side or outward part,] of a mountain: (L:) pl. *أَفْنَادُ*. (M, L.) One says of a bulky and heavy man, *كَأَنَّهُ فَنَدٌ*, meaning As though he were a head, or peak, (*شِمْرَاخ*) of a mountain. (A.) — And the former (*فَنَدَ*) is the sing. of *أَفْنَادُ* in the phrase *أَفْنَادُ اللَّيْلِ* (T,) which means The component parts, or portions, of the night. (T, O, K, TA.) — And A congregated party (T, O, K, TA) of men. (T, O.) One says, *فَنَدَ هُمْ فَنَدٌ عَلَى جِدَّةٍ* They are a party by itself. (T, TA.) And it is said in a trad., (T,) respecting the Prophet, (T, O, K,) that, when he died, (O,) *صَلَّى النَّاسُ عَلَيْهِ أَفْنَادًا أَفْنَادًا* i. e. [The people prayed for him, or invoked blessing upon him,] one by one, without an Imām; (Th, T, O, K;) or companies after companies: (O, K:) and they were computed to be thirty thousand, with sixty thousand angels; two angels to every one (T, O, K) of the believers. (T, O.) And the Prophet

said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) تَتَّبِعُونِي أَقْنَادًا أَقْنَادًا يَهْلِكُ بَعْضُهُمْ بَعْضًا meaning [Ye will follow me] in scattered companies, company after company; [killing one another;] أَقْنَادًا being pl. of قَنْد; (Nlh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Ālishah: (T, TA:) or the former means ذَوِي قَنْدٍ i. e. [impotent; and unthankful; lit] having impotence; and unthankfulness for [God's] favour. (O, K, TA.) — And A sort, or species: (K, TA:) pl. أَقْنَادٌ: one says, جَاءُوا أَقْنَادًا They came being diverse sorts. (TA.) — And A branch of a tree. (T, O, K.*). — And Land upon which rain has not fallen; (T, O, K;) also termed ذُنْدِيَّة [app. ذُنْدِيَّة]. (T.)

فُحْشٌ [inf. n. of **فَتَدَّ**, q.v.: as a subst.,] *i. q.* **فُحْشٌ** [app. as meaning *Exorbitance in speech*]; and *error in judgment*: pl. **أَفْئَادٌ**. (Ham p. 112.) — See also **فَتَدَّ**, near the end.

فُتْدَة *A complete branch from which a bow is made.* (O.)

فندية [app. **فندية**]: see **فند**, last sentence.

فَدَاوَة (in the O and CK without hemz) A *sharp* قَدُوم [or adz]. (Ş, O, K.) — And A *bold*, or *fearless*, she-camel. (IAḡr and Sh, TA in art. عَدَا.)

فُندَابَة *An adz, or an axe, or a hoe*; syn. **فَأَسْ**: (IAgr, T, L:) or *a broad-headed* **فَأَسْ**: (M, L:) pl. **فُنَادِيْدٌ**, which is anomalous. (IAgr, T, L.)

فَانِيدُ *A sort of sweetmeat, made of concrete juice of the sugar-cane (قند, q. v.), and starch (نشأ): a foreign word; for the measure فَاعِيلُ is not found in Arabic; and therefore the lexicographers have not mentioned it: (Mṣb:) it is also written with ذ; (MF;) and is an arabicized word, from [the Pers.] پَانِيدُ [or پَانِيدُ]: (K voce فَانِيدُ:) but is more properly with د. (MF.)*

مُفْنَدٌ, (T, S, L, K,) or مُفْنَدٌ, [meaning *Weak in judgment, or unsound in mind, &c.*, (see 1,) by reason of extreme old age, or disease,] an epithet applied to a man only: you do not use the fem. form, with ة, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both مُفْنَدٌ and مُفْنَدٌ signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, أَتَكَرَّ (عَقْلُهُ,) by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or the latter, signifies *loquacious by reason of unsoundness of mind*: (As, T:) and the former signifies *weak in intellect*: (L:) [and *extremely aged*: (see 1:)] and the same, (T,) or the latter, (L,) *weak in judgment*; notwithstanding he may be strong in body: and *weak in body*; notwithstanding he may be right in judgment: and *weak in judgment and in body*. (Fr, T, L.)

مفتد : see the next preceding paragraph, in four places.

فندر

فُتْدَرُ and **فُتْدَرٌ**, applied to a boy or youth, *Plump*: and *wanting in courage and generosity; stupid and heavy.* (Ibn-'Abbúd, O.)

فَنْدِيرٌ and **فَنْدِيرَةٌ** (K in this art., and S in art. **فَنَدِر**) A great mass of rock that becomes detached (S, K) from the head (S) or from the side (K) of a mountain: (S, K:) pl. **فَنْاِيرٌ**. (TA.) — And, both words, A large lump of dates (K, TA) compacted together; as also **فَنْدَرَةٌ**. (TA.)

الفُؤْدُورَةُ *The anus.* (IAør, T, O, TA.)

فُنْدِيرُ: see **فُنْدِيرَةٌ**.

Accord. to some, the ॐ in the words mentioned in this art. is augmentative. (O.)

فندق

فَنَدَقُ The fruit of a certain tree, (Lth, O, K,) the same as the بَنْدَقُ, which has been mentioned before, [i. e. hazel-nut, or hazel-nuts,] (K,) or round, like the بَنْدَقُ, having a covering which, being removed, discloses a kernel (حَبّ), like the فُسْتَقُ. (Lth, O.) = And, (Lth, O, K,) in the dial. of the people of Syria, A [building of the kind called] حَانَ [q. v.], where men alight and lodge, [and in which they deposit their goods,] of the حَانَات that are in the roads, (Lth, O, K, *) and in the cities: (Lth, O:) [said to be] a Pers. word, [app. from the Greek *παρδοχείον*, occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. فَنَادِقُ. (TA.)

A register of accounts: (O, K:) thought by Aḡ to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. قُتْدَانِي]. (TA.)

فتزوج

فَنَجَجَ *A leaping, jumping, springing, or bounding*; and so **فَنَجَجَةٌ**: (L:) or the *game, or sport, called دَسْتَبَنْد, [or **دَسْتَبَنْد**, a Pers. word,] meaning the *dance of the Magians*, (Lth, O, L,) or a *dance of the Persians* (العجم), (S, K,) in which the performers hold one another by the hand; (Lth, S, O, K;) arabicized from [the Pers.] **بَنْجَه** [app. as meaning “a gripe with the hand”]: (S, K:) or a *game, or sport, of the Nubathæans, called in Pers. بَنْجَكَان [app. from **بَنْجَه** and **كَان**, from the joining of hands]; (ISk, O;) a *game, or sport, played by the Nabathæans in joyous exultation*: (IAgr, O:) occurring in a saying of El-'Ajjāj cited in art. **عَكَف**. (TA. See 1 in that art.) — And, as some say, The *five embolismal, or supplementary days, which are added at the end of the twelfth month of the Persians* [and called by them **دَرْدِيْدَه**]. (IDrd, O, L.)**

فَتَزَجَّةٌ: see the preceding paragraph.

فنتس

فِنَاطِس [The bottom of the hold of a ship or boat; i. e.] the part of a ship or boat where the water that is drawn out therefrom collects: (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. فِنَاطِيس. (TA.) — Hence, (O,) A tank made of boards, (O, K,) and tarred, (O,) borne in sea-going vessels, (O, K,*) and containing sweet water for drinking. (O,* K.) — And, (O, K,) accord. to IAg, (O,) A bowl (O, K) of wood, the exterior of which is coloured with yellow and red and green, (O,) with which the sweet water is distributed (O, K) among the ship's crew. (O.) — It is also applied to a nose, as signifying Broad. (IDrd, M, TA. [See also what next follows.])

فَنَاطِيسُ *A nose wide in the nostril, and expanded in the end:* (Ibn-'Abbád, O, K:) pl. **فَنَاطِيسُ**. (K. [See also what next precedes.]) — And, (O, K,) accord. to IDrd, (O,) *A man broad in the nose.* (O, K.) — And *Low, ignoble, or ungenerous*, (O, K, TA,) accord. to some, in an absolute sense, (TA,) or *in respect of birth*; (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also *The penis*; (O, K;) and so **فَنَاطِيسُ**: accord. to some, peculiarly of the swine. (TA.)

فَنُطِيسَ The *snout* of the swine: (O, K: [mentioned also in art. فطس; the ن being held by some to be augmentative:]) and so فَرُطِيسَ. (TA.) And The *nose* of the wolf. (O.) And one says, إِنُّهُ لَمَنْعِ الْفَنُطِيسِ (O, K*) and الْفَرُطِيسَ, (O,) meaning † [Verily he is] *one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment*: (O, K:) thus mentioned on the authority of Aḡ; and Abū-Sa'eed [meaning Aḡ] says that his فَنُطِيسَ and فَرُطِيسَ [properly] signify his *nose*. (TA.)

فنع

1. فَنَعَ, aor. -, (S, O, ° K.) inf. n. فَنَعٌ, (S, O,) *He abounded, and increased, in wealth.* (S, O, K.) مَنْ فَنَعَ فَنَعَ is a prov., (O, TA,) meaning [*He who is contented*] is free from want, or is rich. (TA.)

فَنَعَ [as a simple subst.] *Increase, and abundance, of wealth*: (S:) *increase* (O, K, TA) *in wealth and in what is little in quantity*: (TA:) and *i. q. خَيْرٌ* [good, moral or physical; wealth, or much wealth; prosperity, welfare, or wellbeing; &c.]: and *generosity*: (O, K, TA:) and *large, or ample, liberality or bounty or munificence*: (TA:) and *excellence*; (O, K;) or *much, or abundant, excellence*. (TA.) One says مَالٌ ذُو فَنَعَ and فَنَاءٌ, but the former is more common and more known, i. e. *Abundant wealth*. (TA.) And فَرَسٌ ذُو فَنَعَ *A horse having increase [in his rate of going], or having excess [therein]*. (TA.) — And *Strength of odour of musk*. (K.) مَسْكٌ ذُو فَنَعَ means *Musk of which the odour is strong*.

(S, O.) — And *Good report*. (IDrd, O, K.) And *The spreading, or diffusion, of eulogy*. (TA.) — Also *Much* of anything; and so **فَنَعَ**, and **فَنَعٌ**. (IAgr, TA.)

فَنَعَ Abounding, and increasing, in wealth; as also **فَنَعٌ**. (O, K.) — See also **فَنَعٌ**, last sentence.

فَنَعَ: see **فَنَعَ**: — and see also **فَنَعٌ**, last sentence.

مِفْنَعٌ A man (A'Obeyd, O) having a good report. (A'Obeyd, O, K.)

فَنَعَ

2. **فَنَعَهُ**, (S,) inf. n. **تَفْنِيقٌ**; (O, K;) and **فَانَعَهُ**, (S, O,) inf. n. **فَنَاقٌ**; (TA;) *He made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*. (S, O, K.)

3: see the preceding paragraph.

4. **اَفْنَعَ** *He (a man, O) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; after straitness of the means of subsistence*. (O, K.) [See also what next follows.]

5. **تَفْنَعْتُ** *He (a man, S) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty*. (S, O, K.) — And **تَفْنَعْتُ فِي أَمْرِ كَذَا** *I affected daintiness, nicety, or refinement, and cleanliness, in such an affair*. (TA.)

فَنَعٌ *Plentifulness, and pleasantness or easiness, and softness or delicacy, in living; as also* **فَنَاقٌ**. (TA.)

فَنَقٌ (S, O, K, TA) and **مِفْنَقٌ** (O, K, TA) A woman, (S,) or young woman, (O, K, TA,) that has been made to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, O, K, TA;) large in body, beautiful, and youthful: Agr says that the former, applied to a woman, signifies *having little flesh*; but Sh knew not this, and he cites El-Aashà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAgr says that it is applied to one who is as though she were a stallion-camel such as is termed **فَنِيقٌ**. (TA.) — And the former, applied to a she-camel, signifies *Youthful, fat or plump*, (S, O, K, TA,) *fleshy, and bulky*. (TA.) — See also **فَنِيقٌ**. — It is also pl. of **فَنِيقٌ**. (S, O, K.)

فَنَاقٌ: see **فَنَقٌ**.

فَنِيقٌ A stallion, (S, O, K,) [i. e.] a stallion-camel, (IAgr, TA,) that is highly regarded, (S, O, K,) and is not molested, because of the high estimation in which he is held by his owner, or owners, nor is ridden: (O, K:) it is said by AZ to be one of the names for such a stallion: (S, TA:) or it is an epithet applied to a camel, meaning *such as is acquired for covering*: (TA:) the

pl. is **فَنَاقٌ** (S, O, K) accord. to AZ, and **أَفْنَاقٌ** accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and **فَنَقٌ** is applied as an epithet to a [single] camel, like **فَنِيقٌ**. (TA.)

فَنِيقَةٌ A [sack such as is called] **غَرَارَةٌ** [q. v.]: (AA, O, K:) or a small **غَرَارَةٌ**: or a receptacle smaller than the **غَرَارَةُ**: (TA:) [said by Meyd to be a sack in which clay, or mud, is carried away: (Golius:)] pl. **فَنَاقَاتٌ**. (O, K.)

مِفْنَاقٌ, (S, O, K,) and some say **مِفْنَانٌ**, (TA,) *A life that is plentiful, and pleasant or easy, and soft or delicate; or a life of ease and plenty*. (S, O, K, TA.)

مِفْنَاقٌ: see **فَنَقٌ**.

فَنَكَ

1. **فَنَكَ بِالْمَكَانِ**, [aor. ʔ, (TK,)] inf. n. **فَنَوُكٌ**, *He remained, stayed, dwelt, or abode, in the place*. (El-Umawee, S, O, K.) — **فَنَكَ فِي الْأَمْرِ**, (S, O, K,) aor. as above, (S,) and so the inf. n., (S, O,) *He persisted, or persevered, in the affair*; (S, O, K;) as also **اَفْنَكَ**. (K.) [See also **فَنَكَ**; and see other explanations below.] And **فَنَكَ فِي الْكُذِبِ** *He persisted, or persevered, in lying*: asserted by Yaakoob to be formed by transposition from **فَنَكَ**: and Abou-Talib says that **فَنَكَ** and **فَنَكَ**, of which latter the inf. n. is **تَفْنِيقٌ**, signify *he persisted, or persevered, in lying, and in evil; not in good; and denote the like of consecutiveness*. (TA.) [See also **فَنَكَ**, which may be an inf. n. of **فَنَكَ** in this sense, and in others.] And **فَنَكَ عَلَيْهِ**, (K, TA,) inf. n. as above, (TA,) signifies [in like manner] *He kept, or applied himself, constantly, perseveringly, or assiduously, to it*; as also **اَفْنَكَ**. (K, TA.) — And **فَنَكَ فِي الطَّعَامِ**, (Ibn-'Abbád, S, O, K,) aor. as above, (S,) and so the inf. n., (S, O,) *He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof*; (Ibn-'Abbád, S, O, K;) as also **فَنَكَ**, (S, O, K,) with **كَسَر**, (S, O,) like **عَلِمَ**, (K,) inf. n. **فَنَوُكٌ**; (S, O, K;) and so **فَانَكْتُ** **الطَّعَامَ** (Ibn-'Abbád, O, K:) and **فَانَكْتُ الشَّرَابَ** signifies [simply] *I kept continually, or constantly, to the food and the beverage*: and also *I loathed them, or turned away from them with disgust*. (Ibn-'Abbád, O.) — And **فَنَكَ فِي الْأَمْرِ** [not **فَانَكَ** as in the lexicons of Golius and Freytag, the latter of whom gives both forms of the v. in the sense here following, as does also the TK,] signifies also *He entered into the affair*. (K.) — And *He mastered the affair, and overcame it*. (O.) — **فَنَكْتُ فِي لُومِي**, and **اَفْنَكْتُ فِيهِ**, (both in the TA, but the latter only in the O,) *Thou wast, or hast become, skilled in the blaming, or censuring, of me, and profuse, or immoderate, therein*: so says Fr. (O, TA.) — And **فَنَكْتُ** and **اَفْنَكْتُ** *She (a woman) blamed, or censured, and kept continually, or constantly, to blaming, or censuring, or to some other thing [or act]*. (Lth, O, TA.) — And the former, said of a girl, or

young woman, *She cared not for what she did nor for what was said to her*. (Ibn-'Abbád, O, K.) This meaning has also been assigned to **فَنَكْتُ**. (TA.) — And **فَنَكَ**, (K,) inf. n. as above, (TA,) *He lied, or said what was untrue; as also* **اَفْنَكَ**. (K.)

2: see above, near the beginning.

3: see 1, first quarter: and near the middle, in two places.

4: see 1, in five places.

عَجَبٌ i. q. **فَنَكَ**: (IAgr, O, K, TA:) [it app. means *A wonderful thing*: for] IAgr cites as an ex.,

• وَلَا فَنَكَ إِلَّا سَعَى عَمِيرٍ وَرَقِطِهِ •
• بَمَا آخَتَبُوا مِنْ مِعْضِدٍ وَدَدَانِ •

[And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt]: (TA:) and **فَنَكَ** signifies the same. (K, TA.) — Also *Persistence, or perseverance; or the act of persisting, or persevering*. (TA.) [In this and the following senses, it seems to be an inf. n., of which the verb is **فَنَكَ**; as is indicated in the TA.] — And *The act of overcoming*. (O, K, TA.) [Accord. to the TA, from IAgr; but said in the O to be from another, not there named.] — And *The acting wrongfully, unjustly, injuriously, or tyrannically*. (IAgr, O, K, TA.) — And *The lying, or saying what is untrue*. (IAgr, O, K, TA.)

فَنَكَ A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, S, O;) [the marten:] *the furred garment whereof is the best sort of such garments, and the highest in estimation, and the most equable, and is suitable to all temperate constitutions*: (K:) it is said to be a species of the Turkish fox's cubs; and therefore Az and others say that the word is arabicized: some of the travellers relate that it is applied to the young-one of the jackal (ابن آوى) in the country of the Turks: (Mab:) it is also said to mean a certain skin that is worn; and to be an arabicized word: [in Pers. a furred garment is called **فَنَكَ**:] IDrd says, "I do not think it to be Arabic:" and MF mentions **فَنَيْكٌ** as signifying an animal like the fox; an arabicized word; from [a work entitled] **غَايَةُ الْبَيَانِ**; and he says that it appears to be the **فَنَكَ** that is mentioned in the K. (TA.) — See also **فَنَكَ**.

فَنَيْكٌ The مَجْمَع [or part in which is the sym-physis] of the لَحْيَان [or two lateral portions of the lower jaw], (Lth, O, K, TA,) in the middle of the chin, (Lth, O, TA,) of a man; (Lth, O, K, TA;) this is when the word is used in the sing. form; (Lth, O; [see also **فَنَيْكٌ**];) and it is also called **الْإِنْيَيْكُ**; (Lth, O;) [and in like manner Abou-'Amr Esh-Sheybānee explained what is meant by the upper **فَنَيْكٌ** as is stated by IF and in the O:] or the extremity [of each] of the لَحْيَان, at the place of the عَنَقَقَةٌ [or tuft of hair

that is between the lower lip and the chin;] (S, K;) also called **الْفَنِيكُ**; but Ks knew not this: (S:) or the **فَنِيكَانِ** are the two extremities of the **عَنْقَقَة**: (O:) or (K, TA, in the CK "and") the sing. signifies a bone [beneath the temple,] to which the shaving of the head reaches (**عَظْمٌ يَنْتَهِي إِلَيْهِ حَلْقٌ**) accord. to Lth, the dual signifies the two extremities of the [lower] jaw, of whatever has a jaw, that move in the act of chewing, below the temples: (O:) or, accord. to Sh, the two thin, rising bones, [app. the two coronoid processes of the jaw,] lower than the ears, between the temple and the ball of the cheek. (TA.) The lower **فَنِيك** is [app. The symphysis of the pubes; being] said by Abou-Amr Esh-Sheybānee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the **فَنِيك** is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also **الْفَنِيكُ**, (IDrd, O, K,) the **زِمَكِي** (K,) or **زِمَجِي**, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O;) but IDrd says, "I will not pronounce it to be correct:" (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O.) — See also **فَنَك**.

الْفَنِيكُ: see the next preceding paragraph, in three places.

مُفَنِّكَة A foolish, or stupid, woman. (Ibn-'Abbād, O, K.)

فَنَو

فَنَو, said to be sing. of **أَفْنَاءَ**: see the latter, below.

فَنَاءَ: see the next paragraph: — and see also **فَنِي**, in art. **فَنِي**.

فَنَاءَ A bull or cow; syn. **بَقَرَة**; (AA, T, S, M, K;) [i. e.] a **بَقَرَة وَحْشِيَة** [or wild bull or cow; an antelope of the bovine kind]: so says Abou-'Alē El-Kālee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAqr, to be **فَنَاءَ**, with ق: (TA in art. **قَو**.) pl. **فَنَوَات** (AA, T, S, M, K) and [coll. gen. n.] **فَنَاءَ**. (Abou-'Alē El-Kālee, TA.)

فَنَاءَ i. e. **فَيْنَان** q. **شَعْرَ أَفْنَى** like the branches of trees; or long and beautiful hair; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of **أَفْنَى** is **فَنَوَاءَ**. Hence,] **أَمْرَاءَ فَنَوَاءَ** A woman having much hair: (IAqr, M, K;) and **شَجَرَة فَنَوَاءَ** A tree having wide shade: (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be **فَنَاءَ** [q. v. in art. **فَن**]. (S, M, K.)

أَفْنَاءَ means Mixed sorts of men or people; like **أَعْنَاءَ**: and the sings. are [said to be] **هُوَ مِنْ أَفْنَاءَ** and **عِنَو**: (IAqr, T:) one says, **أَفْنَاءَ**.

when it is not known of whom he is: (S:) or **رَجُلٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**, meaning a man such that one knows not of what tribe he is: but some hold that one says only, **قَوْمٌ مِنْ أَفْنَاءِ الْقَبَائِلِ**; not **رَجُلٌ**; and that there is no sing. of **أَفْنَاءَ**: (M in art. **فَنِي**.) accord. to AHeyth, one says, **هَؤُلَاءِ مِنْ أَفْنَاءِ النَّاسِ**, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, **رَجُلٌ مِنْ أَفْنَاءِ النَّاسِ**: and Umm El-Heythem knew not a sing. of **أَفْنَاءَ**. (T in art. **فَنِي**.)

فَنِي

1. **يَفْنَى** (T, S, M, Mgh, K, &c.,) aor. **يَفْنَى**; (T, M, Mgh, K;) and **فَنَى**, aor. **يَفْنَى** (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhārith Ibn-Ka'ab; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. **فَنَاءَ**, (T, S, M, Mgh, K, &c.,) which is of both of the verbs; (TA;) It (i. e. a thing, S, Mgh, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with **نَفَاذَ**; (Abou-'Alē El-Kālee, TA;) contr. of **بَقَاءَ**; (M, TA;) and the pret. being syn. with **عَدِمَ**: (K, TA:) it is said of every created thing that it is subject to **الْفَنَاءَ**. (Mgh.) [Hence] **دَارُ الْفَنَاءِ** [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. **دَوْر**.) — And, said of a man, (T, M, K,) i. e. **فَنَى**, aor. and inf. n. as above, (M,) **هُوَ** He was, or became, extremely aged; or old and infirm; syn. **هَرِمَ**: (M, K;) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says,

• **حَبَائِلُهُ مَبْنُوثةٌ بِسَبِيلِهِ**
• **وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الْحَبَائِلُ**

(T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.)

3. **مُفَانَاةٌ** (T, S, M, K,) inf. n. **فَانَاةٌ** (T, TA,) He (a man, S, M) soothed, or coaxed, him: (AA, T, S, M, K;) and, (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,) **تَقِيمُهُ نَارَةً وَتَقْعِدُهُ**

• **كَمَا يُفَانِي الشَّمْسُ قَائِدَهَا**
• **وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الْحَبَائِلُ**

[They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with **وَأَنْدَمَهَا** [her pastor], instead of **فَانَاةَهَا**.) Accord. to IAqr, **فَانَاةٌ** signifies **وَأَجَاهُ**.

[app. a mistranscription for **وَإِحَاهُ**, originally **أَحَاهُ**, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] **أُزْجَى الزَّمَانُ** i. e. **أُفَانَى** [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — And one says, **مَا بَنُو فُلَانٍ** i. e. **يُعَانُونَ** مَالَهُمْ وَلَا يُفَانُونَهُ i. e. **يُعَانُونَ** مَالَهُمْ وَلَا يُفَانُونَهُ i. e. The sons of such a one do not tend, or take care of, their cattle, or camels, or [other] property, and do not manage the same well. (T.)

4. **أَفْنَاءَ** He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, M, Mgh, K, TA;) trans. of **فَنَى**. (T, S, Mgh, K.) The saying of a **رَاجِز**, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats,

• **يَقُولُ نَيْتَ اللَّهِ قَدْ أَفْنَاهَا** •

(T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — or it means, would that God had made to grow for them [the plant called] **الْفَنَى**, i. e. **عَنْبُ الثَّعْلَبِ**; so that they might have abundance of milk, and become fat. (T, TA.)

6. **تَفَانَوْا** (S, K,) or **تَفَانُوا** (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce **دَقَّ**), by slaughter,] in war, or battle. (S.)

الْفَنَى, thus, with **ي**, in the M, and thus it should be written accord. to Abou-'Alē El-Kālee, in the T and S with **ل**, and in like manner in the K, in which it is [mentioned in art. **فَنَو**, and] written without the article **ال** (**فَنَاءَ**), and said to be a pl., of which the sing. is **الْفَنَاءَ**, (TA,) [The plant called] **عَنْبُ الثَّعْلَبِ**; [see art. **ثَعْلَب**; and see also **الْأَفْنَى**, in this art.;] (T, S, M, K;)

whereof one is called **فَنَاءَ**: (S:) or, as some say, another plant; (T;) [i. e.] as some say, a species of trees, or plants, (**شَجَرٌ**) having red berries, (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as **قَرَابِط** [meaning carat-weights] with which to weigh, every berry (**حَبَّةٌ**) being a **قَبْرَاط**: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.)

فَنَاءَ: see the next preceding paragraph, in two places: — and see also art. **فَنَو**.

فَنَاءَ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Mgh, K,) in front, (T, M, Mgh, Mgh, K,) or extending from the sides, (S, Mgh,) of a house: (T, S, M, Mgh, Mgh, K;) pl. **فَنَائِي** (T, S, M, Mgh, K) and **فَنِي** (K:) and **فَنَاءَ** [q. v.] signifies the same. (T, M.)

فَان part. n. of فَنَى [i. e. signifying *Passing away and coming to an end*; &c.]. (T.) — And † An old man *extremely aged, or old and infirm*; (M, * Mṣb, K, * TA;) so called because of his nearness to passing away, or perishing: (Mṣb:) or an old man *whose faculties have entirely failed*. (Mgh.) And فَانَةٌ occurs in a trad., applied to a she-camel, or to camels, as meaning † *Advanced in age*. (TA.) — فَانٌ فِي اللَّهِ, in the language of the mystics, means † *Lost in contemplation of God, and insensible to all else*.]

فَنُو مِنْ النَّاسِ is expl. in art. فَنُو.

الأَفَانِي [without the article أَفَانِي] is the name of *A species of plant*, (T, S, K,) *yellow, and red*; (T;) [said to be so called] *while fresh and succulent*; (S;) accord. to AA, (T,) *when it has dried up, it is called الحَمَاطُ*; (S, T;) but this is a mistake; for الأَفَانِي signifies *a particular species of plant by itself, of the herbs, or leguminous plants, termed ذُكُور, which dries up, and becomes scattered*; whereas the حَمَاطُ is the حَلَبَةُ [a mis-transcription for حَلَمَةُ], and this does not dry up, because it is of the [kind called] جَنْبَةٌ and عُرْوَةٌ: (T:) the n. un. is أَفَانِيَّةٌ (T, S,) like قَبَانِيَّةٌ [in measure]. (S.) And it is said to signify also [The plant called] عَيْنَبُ الْمُغَلَّبِ (S. [See also الفَنَى, above.])

مَفْنَاءٌ A land (أَرْضٌ) *suitable to those who alight and abide therein*: (K, TA:) it occurs, in a verse of Kays Ibn-El-'Eyzār El-Hudhulee, with ق, [as some relate that verse,] but Aṣ says that in the dial. of Hudheyl it is with ف. (TA in art. فَنَى.)

فَه

1. فَهٌ (K,) [or perhaps فَهٌ, but originally فَهٌ], like فَهٌ, (K,) sec. pers. فَهَيْتُ, [aor. ʔ,] inf. n. فَهٌ (S, TA) [and app. فَهٌ and فَهَاهُ], *He (a man, S) lacked power or ability*. (S, K.) And فَهٌ, inf. n. فَهَاهُ and فَهٌ, *He made a slip, or committed a fault, from lack of power or ability, &c.* (TA.) And فَهٌ فِي خُطْبَتِهِ, *He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]*. (TA.) — And فَهَيْتُ الشَّيْءِ *I forgot the thing*. (Ish, K, * TA. [In the K the third pers. is mentioned, as being فَهٌ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهٌ عَنِ الشَّيْءِ, inf. n. فَهٌ [probably, I think, a mistake for فَهٌ], *He forgot the thing*. (TA.) See also 4.

2: see what next follows.

4. فَهَةٌ *He (i. e. God) made him to lack power or ability*; as also فَهَيْتُ. (S, K. [The former is omitted in one of my copies of the S.]) — And *He (another person) made him to forget*. (TA.) One says, خَرَجْتُ بِحَاجَةٍ فَأَقْبَنِي فَلَانَ عَنْهَا حَتَّى

فَهَيْتُ i. e. [I went forth for a needful affair, and such a one] *made me to forget it [so that I did forget it]*. (S, TA. [Or أَقْبَنِي may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, أَقْبَنِي حَاجَتِي signifies *He busied me so as to divert me [from my needful affair, or the object of my want]*. (TA.)

R. Q. 1. فَهَةٌ *He fell from a high station to a lower one*. (IAṣr, TA.)

فَهٌ (S, K,) applied to a man, (S,) *Lacking power or ability*; (S, K;) as also فَهٌ, (CK,) but omitted in other copies of the K,) and فَهِيَّةٌ (S, * K,) and فَهِيَّةٌ (K,) which last is mentioned by IDrd as signifying *dull of tongue, lacking power, or ability, to accomplish the object of his want*: (TA:) and فَهٌ is applied, in the sense first mentioned, to a woman; (S;) or as meaning *lacking power, or ability, to accomplish the object of her want*. (TA.) And كَلِمَةٌ فَهَةٌ means [A word, or a sentence, &c.,] *having فَهَاهُ [i. e. a lack of power, &c.]*. (TA.)

فَهَاهُ and فَهَاهٌ [each of which has been mentioned above as an inf. n.] *Lack of power or ability*; (S, K;) as also فَهِيَّةٌ. (K.) — The first signifies also *A case, or an instance, of فَهَاهُ*: and [a case, or an instance, of] *unmindfulness or forgetfulness*: (TA:) and *a slip, or fault*: and *a case, or an instance, of ignorance*: and the like thereof. (A'Obeid, S, TA.)

فَهٌ: sec. فَهٌ.

فَهِيَّةٌ i. q. فَهٌ, q. v.: (S, * K;) or *unable to speak*. (KL. [See فَكِيَّةٌ.]) One says سَفِيهَةٌ فَهِيَّةٌ [Light-witted, lacking power or ability]. (S, TA.)

فَهَاهُ: see فَهٌ.

فَهِيَّةٌ: see فَهٌ.

فَهِيَّةٌ: see فَهٌ.

هُوَ فَهَاهُ عَلَى الْمَالِ means *He is a good manager or tender or superintendent [of the camels or cattle &c.]*. (K.)

فَهْد

1. فَهْدٌ (S, A, O, L, K,) aor. ʔ, (A, K,) inf. n. فَهْدٌ (L,) *He (a man, S, A, O) resembled the فَهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping, (L, K,) or in his much sleeping, and stretching himself*. (S, A, O.) And *He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done*. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zarā, إِنَّ دَخَلَ فَهْدٌ وَإِنْ خَرَجَ أَسَدٌ وَلَا يَسْأَلُ عَمَّا عِنْدَ (L,) (S, * L,) i. e. *If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a*

right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, فَهْدَتْ عَيْنِي, inf. n. فَهْدٌ, *Thou wast, or hast been, heedless, or negligent, of me*. (A.) = فَهْدَ لَهُ (O, L, K,) aor. ʔ, (K,) *He did well, or kindly, in his affair in his absence*: (O, L, K:) like فَادٌ and مَهْدٌ. (O, L.)

فَهْدٌ [The lynx; *lupus cervarius*;] *a well-known beast of prey*; (L, Mṣb, K;) *with which one hunts; and which sleeps much*; (L;) *called in Pers. يُوَز*: (Mgh:) fem. فَهْدَةٌ: (L, Mṣb:) pl. of the masc. فَهَوْدٌ (S, Mgh, O, L, Mṣb, K) and أَفْهَدٌ (O, L, K) which is a pl. of pauc.; (O;) and the pl. of the fem., accord. to analogy, is فَهْدَاتٌ. (Mṣb.) أَتَوَزُ مِنَ الْفَهْدِ [More sleepful than the lynx] is a proverb. (A.) — And *A nail in the وَاسِط [or fore part] of the [camel's saddle called] رَحْل*: (O, L, K;) also termed كَنْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened.

فَهْدٌ and فَهْدٌ [A man] *resembling the فَهْد [or lynx] in his stretching himself and his sleeping [or in his doing thus much, or often]: and [a man] being, or feigning himself, heedless of what is requisite, or necessary to be done*. (K.)

أَنْهَتْ فَهْدَةً fem. of فَهْدٌ [q. v.]. (Mṣb.) = *The أَنْهَتْ [i. e. podex, or anus]*. (L, K.) = *A small piece of butter*. (L in art. نَهْد.) = الْفَهْدَتَانِ (S, A, O,) or فَهْدَتَا الْفَرْسِ (L, K,) or فَهْدَتَا صَدْرِ الْفَرْسِ (AO, TA,) *Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse*, (S, A, O, K,) *like two stones of the hind termed فَهْر*: (S, O:) or *the prominent flesh in the breast of the horse, on its right and left*: (L:) or *two portions of flesh on the right and left of the breast of the horse*. (AO, TA.) — And فَهْدَتَا الْبَعِيرِ *Two protuberant bones behind the ears of the camel*; (O, L, K;) *the same that are termed الْخُشَاوَانِ*. (O, L.)

فَهَادٌ The owner, or master, of a فَهْد [or lynx]: (L:) or one who trains the فَهْد for hunting. (T, O, L, K.)

فَوْهَدٌ A fat boy or youth, (AA, S, O, L,) *that has nearly attained to puberty*; (AA, S, L;) i. q. فَهْدٌ; (O, K;) [and فَهْدٌ and فَهْدٌ]; and فَهْدٌ; (AA, L;) as also فَهْوْدٌ: (O, K:) Yaḥkooh asserts that the ف in فَوْهَد is a substitute for the ث in فَهْد, or that the converse is the case; and both signify a boy perfect in make: or, accord. to AA, *soft and plump*: or both signify perfect, and soft, thin-skinned, and plump: (L:) fem. فَوْهَدَةٌ. (S, O, L, K.)

فَهْوْدٌ: see the next preceding paragraph.

فَهْر

1. فَهْرٌ, nor. ʔ, (Mṣb, K,) inf. n. فَهْرٌ (S, O, Mṣb,

ك) and **فَهْر**; (S, O, K;) and **افهر**, (IAqr, O,* K,) inf. n. **افهار**; (TA;) *He compressed a woman*, (IAqr, S, O, Mgb, K,) *one of his young women*, (IAqr,) *without consummating the act*, i. e. *without انزال*, (IAqr, S, O, Mgb,) *and then removed to another and consummated the act* (IAqr, S, O, Mgb, K) *with the latter*, (IAqr, O, Mgb,) *who was with him in the house, or chamber*; (IAqr;) the doing of which is forbidden (S, O, Mgb) by the Prophet: (O:) and **ف** the latter verb signifies also *He was alone with one of his young women*, (K, TA,) **لِقَاءَ حَاجَتِهِ**, (TA,) *when another of them heard the sound proceeding from him*, which [sound] is termed **الْوَجْسُ**, (K, TA,) and **الرَّكُزُ**, and **الْحَفَفَةُ**; (TA;) which [also] is forbidden. (K, TA.)

2. **فَهْر**, inf. n. **تَفْهِيرٌ**, *He compressed without consummating the act*, i. e. *without انزال*, by reason of nearness and languor. (Mgb in art. **عزل**. [See also I.]) — Also, inf. n. as above, *He* (a man) *was, or became, weary, or fatigued*. (S, TA.) Said of a horse, as also **فَهْرٌ** and **تَفْهِيرٌ**, *He was, or became, out of breath by reason of fatigue or running*; (K, TA;) *and interrupted, or stopped short, in running*; and *jaded*: (TA:) or *he fell back by degrees from running, by reason of weakness, and being interrupted, or stopped short, in running*: (K, TA:) or the first deficiency of the rate of running of the horse is termed **التَّرَادُّ** [the falling back by degrees]; the next, **الْفَتُورُ** [the becoming languid]; and the next, **التَفْهِيرُ**. (S, TA.)

4: see 1, in two places. — **افهر بعيره** *His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey*. (IDrd, O, K.) = **افهر** (said of a man, TA) *His flesh became compacted and lumpy* (O, K*) *and wrinkled by reason of fatness*: (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) = Also *He was present at the festival of the Jews*, (IDrd, O, K, TA,) called **الفهر**: (TA:) or *he came to their synagogue*: (K, TA:) or it signifies also *he was present in their synagogue*. (IDrd, O.) = And **أفهرت**, said of a girl, *She was circumcised*. (Ibn-'Abbād, O, K.)

5. **فَهْرٌ** *He became, or made himself, ample, or abundant, in wealth, or in camels, or the like*; (S, O, K;) as also **تَفْهِيرٌ**; (K;) as though the former verb were formed by substitution from **تَبْهِيرٌ**: or it may mean *he was, or became, weary, fatigued, or jaded, and languid, or remiss*. (S, O.) And **تَفْهِيرٌ فِي الْكَلَامِ** *He took a wide, or an ample, range in speech*. (TA.)

Q. Q. 1. **فَهْرٌ**: see 2.

Q. Q. 2. **تَفْهِيرٌ**: see 2: — and see also 5.

الفهر, (Mgb, K,) or **فَهْرُ الْيَهُودِ**, (S, Mgh, O,) *The synagogue of the Jews*, (S, Mgh, O, Mgb, K,) *in which they assemble* (O, Mgb, K) *for prayer* (Mgb) *on the occasion of their festival*: (K:) or *a certain day on which they eat and drink*: (K:)

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or it signifies also *a certain festival of the Jews*: (O:) [app. the feast of Purim (written in the Book of Esther פורים pl. of פורים): accord. to A'Obeid, (O, Mgb,) a Hebrew word, (S, O, Mgb,) or Nabathæan; (Mgb;) arabicized; (S, Mgb;) originally **بَهْر**; (S, O, Mgb;) and the Christians say **فخر**. (TA.)

فَهْرٌ, (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) *A stone such as fills the hand*: (S, O, K:) or *a stone of the size of that with which one crushes walnuts* (K, TA) *and the like*: (TA:) or *a round stone with which one bruises, or brays, perfume*: (Ham p. 643:) or *a stone, absolutely*: (TA:) pl. [of pauc.] **أَفْهَارٌ** (S, O, K) and [of mult.] **فَهْرٌ**: (O, K:) As used to say **فَهْرٌ** and **فَهْرَةٌ**, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.] like **سَدْرٌ** and **سَدْرَةٌ**: (O:) the diim. is **فَهْرَةٌ**. (S, O.)

فَهْرَةٌ: see the next preceding paragraph.

فَهْرَةٌ *Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten*: (ISk, S, O, K:) it has also been mentioned as with ق. (TA.)

فَهْرَةٌ [dim. of **فَهْرٌ** and of **فَهْرَةٌ**]: see **فَهْرٌ**.

فَهْرَةٌ and **نَاقَةٌ فَهْرَةٌ**, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbād, *A she-camel that is hard and strong*, (O,) or *hard and large*. (K.)

أَرْضٌ مَفْهَرَةٌ *Land having in it [stones such as are termed] أَفْهَارٌ* [pl. of **فَهْرٌ**]. (O, TA.)

مَفْهَرُكَ, (K, TA,) thus we find it, with fet-ḥ, but in some copies of the K with ḍamm, (TA,) *The flesh of thy breast*. (K, TA.)

IF says that there is not in the original language [of the Arabs] more than one word having in it the letters ف and ه and ر, and that is **الفهر**. (O.)

فهرس

Q. 1. **فَهْرَسَ الْكُتُبَ** [*He made, or wrote, a catalogue of the books or writings*], (O,) or **فَهْرَسَ كِتَابَهُ** [*he made an index, or a table of contents, to his book or writing*], (K,) inf. n. **فَهْرَسَةٌ**. (TA.) See what follows.

فَهْرَسٌ *A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings: but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] فِهْرَسْت: (O, K:) pl. **فَهْرَسَاتٌ**. (TA.)*

فهم

1. **فَهْمَةٌ**, aor. ف, inf. n. **فَهْمٌ** (S, Mgb, K, &c.) and **فَهْرٌ**, (Mgh, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n., (Mgb,) and **فَهَامَةٌ** (S, K) and **فَهَامَةٌ**, (K,) *He understood it, or knew it with the mind; he apprehended its meaning*; syn. **عَقَلَهُ**, (JK,) and **عَلِمَهُ** (S, Mgb, K) and **عَرَفَهُ بِالْقَلْبِ**. (K.) And **فَهْمٌ عَنْهُ** [*He understood what he (another) said*]. (A in art. **خرس**; &c.) [See also **فَهْمٌ** below.] — **فَهْمٌ**, meaning *He was, or became, such as is termed فَهْمٌ* [i. e. one having much understanding], is like **عَلِمَ**, meaning “he was, or became, such as is termed **عَلِمَ**.” (TA.)

2: see what next follows.

4. **أَفْهَمْتُهُ** and **فَهَّمْتُهُ**, (S, Mgb, K, TA,) inf. n. of the latter **تَفْهِيمٌ**, (S, TA,) *I made him to understand, or know, a thing*; (S,* Mgb,* K,* TA;) syn. **جَعَلْتُهُ يَفْهَمُهُ**. (TA.)

5. **فَهْمُهُ** *He understood it, or knew it, (فَهْمُهُ) one thing [or one particular thereof] after another*; (S, K;) namely, speech, or language. (S.) — [And *He endeavoured to understand it*. (See its inf. n. as used in the former half of the second paragraph of art. **دبر**.)] And **التَّفَاهُورُ** signifies the same as **التَّفْهِيمُ** [app. as meaning *The endeavouring to understand; or the affecting, or pretending, to understand*]. (TA.)

6: see what next precedes.

7. **انْفَهَمَ**, (K, TA,) as quasi-pass. of **فَهْمَهُ**, inf. n. **تَفْهِيمٌ**, [or of **أَفْهَمْتُهُ**, i. e. as meaning *He was made to understand, or know*], (TA,) is an incorrect word, (K, TA.)

10. **اسْتَفْهَمْتِ الشَّيْءَ** *He sought, or desired, of me, the understanding of the thing [i. e., that he might be made to understand it]*; (S,* K,* TA;) syn. **طَلَبْتُ مِنْتِي فَهْمَهُ**. (TA.)

فَهْمٌ is an inf. n. of 1, (S, Mgb, K, &c.,) or a subst. used as an inf. n.: (Mgb:) [see 1, first sentence:] it is expl. as signifying *The conception of the meaning from the word, or expression: or the quickness of the transition of the mind from extrinsic to other [i. e. intrinsic] things: or a condition of the mind whereby it ascertains what is approvable: or, as in the “Aḥkām” of El-ʿAmidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it*. (TA.)

فَهْمٌ, an epithet applied to a man, (S,) *Quick of understanding*; syn. **سَرِيعُ الْفَهْمِ**. (K.)

كَثِيرُ فَهْمٍ *Having much understanding*; syn. **كَثِيرُ فَهْمَةٍ**; an intensive epithet; like **فَهَامَةٌ** [except that the latter is doubly intensive]. (TA.)

فَهَامَةٌ: see what next precedes.

فَاهِرٌ [act. part. n. of فِهَرَ; Understanding, or knowing, a thing].

مَفْهُومٌ [pass. part. n. of فِهَرَ; Understood, or known. — And hence, مَفْهُومٌ لَفْظٌ The acceptance of a word or an expression; i. e. the meaning, or sense, in which it is understood: see also مَعْنَى, in art. عَنِ].

فو

1. فُهِوْتُ عَنْهُ, (JK, K,) aor. أَفْهَوْتُ, inf. n. فُهِوْ, (JK,) I was unmindful, forgetful, or neglectful, of it. (JK, K.) — ISd says, فَبَا فَوَادَهُ is like فَا, [which, said of the heart, accord. to explanations in the TA in art. هَفُو, means It fluttered, or palpitated: and it was flurried by reason of grief or of beating:] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — And فَبَا signifies also He spoke clearly, or distinctly, after doing the contrary thereof. (TA.)

3. مُفَاهَاةٌ, inf. n. مُفَاهَاةٌ; i. q. فَاوَهُهُ, inf. n. فَاوَهُهُ; i. e. He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence. (TA in art. فَوَهُ.)

4. اِفْهَى He was weak, or erroneous, in his judgment, or opinion. (IApr, K, TA.)

فَاهٌ, formed by transposition from فَاثَهُ, A man who reveals, or discloses, everything that is in his mind; like فَاوَهُهُ; (Fr, in S and TA, art. فَوَهُ;) and so فَاهٌ: (Fr, in TA ibid.) and فَاهٌ بِجُوعِهِ one who reveals his hunger. (TA ibid.)

[الافهيان, said by Freytag to signify The elephant and the buffalo, is a mistranscription for الافهيان.]

أَفْهَاءٌ [a pl. of which the sing. is not mentioned] i. q. أَبْهَةٌ [pl. of أَبْهَةٌ; signifying Heedless; or heedless of evil by reason of their goodness; &c.]. (IApr, TA.)

فو

فُو, with the و quiescent, [Valerian;] a certain medicine, (K, TA,) a diuretic, (CK,) beneficial as a remedy for pain of the side and for alopecia. (K, TA.) — As a prefixed noun, signifying The mouth, see voce فَوَهُ, in art. فَوَهُ.

فَوَةٌ, (T, S, M, K,) like فَوَةٌ [in form], (S, K,) [Madder; the species thereof used by dyers; rubia tinctorum;] certain roots (Lth, T, S, M, K) of a plant (M) which are extracted from the earth, (Lth, T, M,) with which they dye (Lth, T, S, M, K) clothes, or garments: (Lth, T:) AHn says, red roots of a plant which rises slender, having upon its head berries intensely red and having much juice used for writing therewith and variegating: (M:) called in Pers. رَوِين: (PS:) [in a copy of the T رَوِين or دَوِين: and in my copies of the S رَوِينه and رَوِينه:] it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the men-

strual discharge, (K, TA,) aperient, clearing the complexion or skin, clearing the skin from every mark of the ringworm and of the white [species of leprosy termed] بَيْهَت: (K:) it has been mentioned also in the K as ending with [a radical] ه [i. e. written فَوَهُ, in art. فَوَهُ]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem. gender. (TA.)

مَفْوَاةٌ; pl. مَفَاوٍ: see the following paragraph.

مُفَوَّى Dyed with فَوَةٌ; applied to a garment; (T, S, M, K;) and to a hide. (M.) — And مَفْوَاةٌ A land (أَرْضٌ) abounding with فَوَةٌ: (AHn, M, K:) or having in it فَوَةٌ: (M:) and مَفْبَاةٌ signifies the same: (TA in art. غَبَى) or you say اَرْضٌ مَفْوَاةٌ مِنَ الْمَفَاوِي [i. e. مَفْوَاةٌ; of which the pl., without the article, is مَفَاوٍ]; (T;) the مَفَاوِي signifying the lands (الأرضون) that give growth to فَوَةٌ. (TA.)

فوت

1. فَوَاتٌ and فَوْتُتٌ, inf. n. فَوْتُتٌ, aor. فَوَاتَ الْأَمْرُ, originally signifies فَوْتُتٌ وَفَتْ فَعْلُهُ [i. e. The time, or opportunity, of the doing, or performing, of the affair passed, passed away, elapsed, or escaped, neglected by him, without his doing it or performing it]; and hence the phrase فَوَاتَ الصَّلَاةُ, meaning The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein: (Msb:) and فَوَاتَاتٌ is syn. with فَوَاتٌ. (M, O.) [And both of these verbs are trans.:] one says فَوَاتَهُ الشَّيْءُ, (S, O, Msb,) or الْأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, M, O, Msb, K;) and فَوَاتَهُ; (K;) The thing, or affair, passed, or passed away, from him [neglected by him]; (M, K;) [or the time, or opportunity, of the doing, or performing, thereof passed, or passed away, from him neglected by him;] or the thing escaped him, [or became beyond his reach,] so that he was unable to attain it, or to do it, or to accomplish it. (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَوَاتَهُ signifies He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or took, precedence of him: and went, or passed, away from him: and the like. (MF, TA.) One says, فَوَاتَنِي كَذَا, meaning فَوَاتَنِي [i. e. Such a thing preceded me, &c., app. so as to become beyond my reach]: and فَوَاتَهُ جَارِيَتُهُ حَتَّى [I preceded it, &c.]: (T:) and فَوَاتَهُ فَلَانٌ بِنِزَاعٍ فَوَاتَهُ فَلَانٌ بِنِزَاعٍ I ran with him until I passed beyond him, or outwent him: (A, TA:) and فَوَاتَهُ فَلَانٌ بِنِزَاعٍ Such a one preceded him, or outwent him, by a cubit. (Msb.) فَلَا فَوْتُتٌ, in the Kxv. 50, means فَلَا فَوْتُتٌ نَهْمٌ مِنَّا [And there shall be for them no escaping from us], i. e. لَا يَفْوُتُونَنَا [they shall not escape us]. (Jel. [And Bd says the like; adding, "by flight, or fortifying themselves."]) An Arab of the desert is related to have said, الْحَمْدُ لِلَّهِ الَّذِي لَا يُفَاتُ وَلَا يَلَاتُ [lit. (T.) And they assert that a man went

forth from his family, and when he returned, his wife said to him, "If thou hadst been present with us, we would have related to thee what hath happened;" whereupon he said to her, لَمْ تُفَاتِنِي فَوَاتِي (M, Meyd) i. e. It has not escaped thee [lit. thou hast not been escaped], so adduce what thou hast [to tell]: the saying is a proverb. (Meyd.) — See also 5: and see 8, in three places. — فَوَاتٌ is also syn. with فَاذ [as signifying He died; in which sense the aor. is يَفْوُتُ, and the inf. n. فَوْتُتُ]. (A in art. فَيَد.) And أَتَيْتُ signifies He died suddenly. (TA in art. فَوَاتٌ, q. v.)

4. الْأَمْرُ, (S, MA,) or الْأَمْرُ, (K,) He made the thing, or affair, to pass, or pass away, from him [neglected by him; or he made the time, or opportunity, of the doing, or performing, thereof to pass, or pass away, from him neglected by him; or he made the thing to escape him, or become beyond his reach, so that he was unable to attain it, or to do it, or to accomplish it: see 1, second sentence]. (M, A, K.)

5. فَوَاتَهُ عَلَيْهِ فِي مَالِهِ means فَوَاتَهُ بِهِ, (A'Obeyd, T, S, M, O, K,) i. e. He acted exclusively of him, (M,) [or passed him over], namely, his father, (A'Obeyd, T, M, O,) in respect of his property, (A'Obeyd, T, &c.) i. e. his own property, (A'Obeyd, T,) by giving it away, (A'Obeyd, T, M, O,) and squandering it, (A'Obeyd, T, M,) without consulting him, or asking his permission: (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A'Obeyd, T, O.) — See also 8, latter half, in two places: — and see the paragraph here following, in two places.

6. تَفَاوُتٌ has for its inf. n. تَفَاوُتٌ and تَفَاوُتٌ, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَلَ is تَفَاعَلَ, [in the copies of the S يتَفَاعَلُ, and said to be so in J's handwriting,] with damm to the ع, except in this instance: (S, O:) but Sb said that there is not among inf. ns. an instance of تَفَاعَلَ nor of تَفَاعَلَ. (M.) مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ (M.) (T, M, O, K,) or تَفَوُّتٍ, (T, O, K,) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the Kxv. [lxvii. 3], (O,) means Thou seest not in the creation of the Compassionate, (M, O,) i. e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, "If it were thus, it were better;" (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing تَفَوُّتٌ and تَفَاوُتٌ. (M.) — And one says, تَفَاوُتَ الشَّيْئَانِ The two things were far apart, one from the other; or widely distinct or separated: (S, O, K:) or

differed, or were different. (Msb.) And تَفَاوَتْا They two were distinct, or dissimilar, in respect of excellence, (Msb.) or فِي الشَّرَفِ [in eminence, or nobility]. (A.)

8: see 1, first and second sentences. — As, relating the verse of Ibn-Mukbil,

- يَا حُرَّ امْسَيْتَ شَيْخًا قَدْ وَهَى بَصْرِي
- وَاقْتَبَيْتَ مَا دُونَ يَوْمٍ لَبَعْتُ مِنْ غَمْرِي

[which may be rendered *O ingenuous woman*, (حُرَّ being an abbreviation of حُرَّة,) *I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth* (فَرَّغَ)], says, it is from الْفَوْتُ, and الْإِقْتِبَايَاتِ [app. as the inf. n. of the pass. v. اقْتَبَيْت used in this verse] signifies الْفَرَاغَ. (T.) — See also 1,

last sentence. — الْإِقْتِبَايَاتِ signifies also *The betaking oneself, or applying oneself, before another or others, or hastily*, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without consulting him who had the best right to order in the case: (Mgh, Msb:) you say, اِنْتَاتِ عَلَيْهِ بِأَمْرِ كَذَا i. e.

[app. meaning *He so betook himself, &c., in opposition to him*: or فَاتَهُ بِهِ may be here used in the sense in which it is expl. above voce تَفَوُّتَ]. (S, O.) And you say, فَلَانٌ لَا يَفْتَاتُ عَلَيْهِ Such a one, nothing is to be done without his order; (S, O, K;) and so عَلَيْهِ لَا يَفَاتُ; (Har p. 63;) or لَا يَفَاتُ عَلَيْهِ شَيْءٌ [which means the same]. (Msb.)

أَمْثَلِي يَفَاتُ عَلَيْهِ فِي بَنَاتِهِ (T, M, O,) or فِي أَمْرِ بَنَاتِهِ (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning *Shall such a one as I [am] have anything done in respect of his daughters without his order?* (Mgh, TA;) and was said by 'Abd-er-Rahmān the son of Abū-Bekr to his sister 'Āishah, on the occasion of her having given in marriage his daughter, the elder Ḥafṣah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, O, TA.) And you say,

اِنْتَاتِ عَلَيْهِ فِي شَيْءٍ, and اِنْتَاتِ عَلَيْهِ فِي شَيْءٍ, meaning *He brought to pass a thing exclusively of him* [i. e., of another person, without the latter's having any part therein]. (TA.) And اِنْتَاتِ عَلَيْهِ فِي كَذَا, and تَفَوُّتَ عَلَيْهِ فِيهِ, *He followed his own opinion only, exclusively of him* [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of عَلَى because

implying the meaning of التَّغْلِبَ. (TA.) And تَفَوُّتَ عَلَيْهِ فِي الْأَمْرِ (M, K, TA,) and تَفَوُّتَ عَلَيْهِ فِيهِ (MA,) *He decided against him in the affair.* (M, MA, K, TA.) — And اِنْتَاتِ بِأَمْرِهِ *He effected, or executed, his affair without consulting any one*: thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of Ish and Isk, one says, اِنْتَاتِ بِأَمْرِهِ, with

hemz, meaning *he was alone in his affair*; and in like manner one says, بِرَأْيِهِ in his opinion. (TA.)

[See also art. فَاتَ.] — And اِنْتَاتِ الْكَلَامَ *He originated, or excogitated, the speech*: (O, K, TA:) and *he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating*; as also اِنْتَاتَهُ. (TA.)

فَوْتُ an inf. n. of 1. (S, M, &c.) — فَوْتُ فِيهِ and فَوْتُ يَدِهِ [lit. *Beyond the reach of his mouth and of his spear and of his hand, or arm* (in several copies of the K erroneously written فَوْتُ)] mean *where he sees it but will not [be able to] reach it, or attain it.* (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللَّهُ رِزْقَهُ فَوْتُ فِيهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] *where he shall see it and shall not attain it.* (S, O. [And the like is said in the M and A.])

And one says, هُوَ مِنِّي فَوْتُ الرُّمَحِ [He, or it, is] *where my spear will not reach him, or it.* (S, A, O.) And هُوَ مِنِّي فَوْتُ الْيَدِ [He, or it, is] *beyond the reach of my hand, or arm*: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And اُفْلَتْنَا فَلَانٌ فَوْتُ الْيَدِ and

فَوْتُ الظُّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Goliuz, as on the authority of the A, has فَوْتُ ظُفْرٍ, which he explains as syn. with فَوْتُ يَدٍ; but it signifies A little beyond the reach of a finger-nail.]) — اُسْمِعْ

صَوْتًا وَارَى فَوْتًا means *I hear a sound, or voice, but I see not a deed, or no deed.* (TA in art. صوت.)

فَوْتُ signifies also *The space between two fingers [when they are extended apart* (see بَضْرٌ): (S, M, O, K:) pl. أَفْوَاتُ. (S, M, O.) — And you say, بَيْنَهُمَا فَوْتُ فَائِتٍ like as you say بَيْنَهُمَا فَوْتُ فَائِتٍ [i. e. *Between them two* (meaning two men) *is a wide distance*; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتُ مَائِتٍ and نَبْلٌ لَانِلٍ]. (M.)

فَوْتُ an inf. n. of 1. (S, M, &c.) — [Hence,] مَوْتُ الفَوَاتِ Sudden death: (S, M, A, O, K:) likewise termed المَوْتُ الفَوَاتِ and المَوْتُ الفَوَاتِ. (IAar, TA.) You say, مَاتَ مَوْتُ الفَوَاتِ *He died a sudden death.* (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, مَوْتُ أَخَافُ مَوْتُ [I fear sudden death]. (O.)

فَوْتُ One who follows his, or her, own opinion only, (M, O, K,) not consulting any one: (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyāshee: pronounced by AZ with hemz. (O.) — See also فَوْتُ [of which it is the dim.]

فَائِتٌ act. part. n. of 1 [q. v.]. (T.) — See also فَوْتُ, last sentence.

فوج

1. فَاجَ, [aor. يَفُوجُ,] said of musk, i. q. فَاحَ [i. e. *It diffused, or exhaled, its odour.*] (O, K.) — And, said of the day, † *It became cool.* (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ † [The sun became moderated at the cool time of the day]. (O.)

2. لَسْتُ بِرَائِحٍ حَتَّى أَفُوجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أَنَّى أَفُوجُ [in which, for أَفُوجُ, I read أَفُوجُ]: عَلَى نَفْسِي [erroneously] نفسى.)

4. اِفَاجَ, (K,) inf. n. اِفَاجَةٌ, (S,) *He hastened, or went quickly*; (S, K, and O and Msb in art. اِفَاجَ القَوْمَ) and *he ran.* (S, K.) — And اِفَاجَ القَوْمَ فِي الْأَرْضِ *The people, or party, went away, and spread, or dispersed themselves, in the land.* (L in art. اِفَاجَ) — And اِفَاجَ فِي عَدْوِهِ *He was slow in his running.* (L in art. اِفَاجَ) [Thus اِفَاجَ has two contr. significations.] — Also *He sent the camels to the watering-trough, or tank, drove by drove.* (O, K.)

10. اِسْتَفِجْ فَلَانٌ Such a one was desired, or incited, to be [quick, or] brisk, or prompt; syn. اِسْتَحْفَ. (K, and O in art. اِفَاجَ.)

فَوْجٌ A company, congregated body, party, or group, of men; (S, A, O, L, Msb, K;) as also فَائِجٌ, (L,) and فَائِجَةٌ, (K,) and فَوْجٌ, (O, K, and Msb in art. فَوْجَ, q. v.,) which last is said by Az to be originally فَوِجٌ, from فَاجَ, aor. يَفُوجُ, like هَبْنِ from هَانَ, aor. يَهْوَنُ, for which they say also هَبْنِ: (O, and Msb* in art. فَوْجَ) or a crowd, or dense company &c.: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur cx. 2:) or a company, &c., of the followers, or dependants, of chiefs: or a great crowd of men: (L:) [and app. † a multitude of things: (see an ex. voce اُنْكُلُ, in art. فُكُلَ)] pl. [of pauc.] أَفْوَجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فُؤُوجٌ and pl. pl. أَفَاوِجُ (S, O, Msb, K) and أَفَاوِجُ (S, O, K) and أَفَانِجُ, as though pl. of أَفِجَةٍ. (O.)

فَوْجٌ: see the next preceding paragraph: — and see also art. فَوْجَ.

مَرَّ بِنَا فَائِجٍ وَلَيْمَةٍ فَوْجٌ. One says, فَائِجٍ وَلَيْمَةٍ, meaning *The company (فَوْجُ) of those that were at the repast of such a one [passed by us].* (TA.) — It is said that فَائِجٍ, applied to a she-camel, signifies *Fat*: or *such as is termed حَائِلٌ, and fat*: but the word commonly known [thus used] is فَائِجٌ [q. v.]. (TA.)

فَائِجَةٌ: see فَوْجٌ: — and see also art. فَوْجَ.

فوج

1. فَاخَ الْبَيْتُ, (Mṣb, K,) aor. يَفُوحُ and يَفِيحُ; (Mṣb;) or فَاخَتْ رِيحُ الْبَيْتِ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Mṣb, K) and فَوْحَانٌ and فَوْحَانٌ; (S, K,) and فَيْحٌ (S, Mṣb, K) and فَيْحَانٌ; (S, K;) *The musk diffused [or exhaled] its odour; (Mṣb, K;) or the odour of the musk diffused itself [or became exhaled]; and فَاخَ الطِّيبُ the perfume diffused [or exhaled] its odour; (S;) or this last signifies the perfume became perceptible; or it clung and remained; [in a garment or person;] syn. عَقِيَ: (Mṣb in art. فَيح:) the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Mṣb, K;) of such an odour one says هَبَّتْ: (Mṣb;) or the former verb is common to both: (K;) but this assertion is outweighed [by the other]: (TA:) فَوْحٌ signifies the giving forth, and exhaling, a sweet, or pleasant, odour: (KL:) and the perceiving such an odour: Fr says that فَاخَتْ رِيحُهُ and فَاخَتْ are syn.; but AZ says the فَوْحُ is attended by sound. (TA.) — For other significations of this verb, see art. فَيح.*

4. فَاخَ: for this verb, see art. فَيح.

6. نَزَلْنَا فِي بُسْتَانٍ تَنَاحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أَتَوَارُهُ [We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another]. (A.)

فَوْحُ الْحَيْضِ *The chief and first portion of the menstrual discharge.* (L.)

فَوْحَةٌ [A spreading, or an exhalation], of perfume. (TA in art. عَصْر.)

فوج

1. فَوْحَانٌ, aor. تَفُوحُ, inf. n. فَوْحَانٌ; (K;) as also فَاخَتْ, aor. تَفِيحُ, (K in art. فَيح) inf. n. فَيْحَانٌ and فَيْحَانٌ; (TA in art. فَيح) *The wind, or odour, rose, or diffused itself: (K;) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, aor. تَفُوحُ and تَفِيحُ, a sweet odour diffused itself from him, or it; like فَاخَتْ: (AO, Aṣ, S;) or فَاخَتْ الرِّيحُ, aor. تَفُوحُ, (AZ, S, K,) inf. n. فَوْحٌ (AZ, TA in art. فوج) or فَوْحَانٌ, (AZ, TA in the present art.) signifies the wind made a sound, or noise, (AZ, S, K, TA,) in its blowing. (AZ, TA.) — And فَاخَ الْحَرُّ *The heat became allayed, or assuaged.* (L.) — See also the next paragraph, in two places.*

4. فَاخَ, (AZ, S, K,) inf. n. فَاخَةٌ, (Lth, AZ, S, IATH,) *He (a man) emitted wind, (Lth, AZ, S, K,) with a sound, (AZ, S,) from the anus; (Lth;) and فَاخَ, aor. يَفُوحُ, inf. n. فَوْحَانٌ (K, TA) and فَوْحٌ, (TA,) signifies the same: (K, TA:) or the former, he voided excrement with an emis-*

*sion of wind: (IATH, TA:) [mentioned also in ar. فَيح:] and he (a man, or a beast,) emitted wind in voiding urine: (ISH, S;) and فَاخَ, aor. يَفُوحُ, it (the emission of excrement) made a sound. (L.) — فَاخَ بِيَوْنِهِ He emitted his urine from a dilated aperture. (L.) And فَاخَتْ She (a camel) made a sprinkling with her urine. (L.) — فَاخَ الزَّقُّ, inf. n. as above, *He opened the mouth of the زَقُّ [or skin for wine &c.] to give vent to the air within it: thus accord. to Fr; who says that he heard a sheykh, of those having knowledge in the Arabic language, explain this phrase as meaning he smeared the inside of the زَقُّ with رُبَّ [or rob]. (L.) — فَاخَ عَنْكَ مِنَ الظَّهِيرَةِ, (L, TA,) in the K عَنَّْا, but correctly عَنْكَ, as in other lexicons, (TA,) [as also فَاخَ,] means أَتَبَرَّدَ, (L, K,) i. e. *Stay thou until the mid-day heat shall have become assuaged, and the air be cool.* (L, TA.)**

فود

1. فَاوَدَ, aor. يَفُودُ, (S, Mgh, O, K, and T in art. فَيِد,) inf. n. فَوْدٌ; (AA, K, and T in art. فَيِد;) as also فَاوَدَ, aor. يَفِيدُ, (S, O, K, and T &c. in art. فَيِد,) inf. n. فَيْدٌ; (IAṣ, K, and T in art. فَيِد;) *He died.* (T, S, Mgh, O, K.) — And فَاوَدَ, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) *It (property) continued, or belonged, or appertained, syn. ثَبَّتَ, (M, K,) to its owner; (M;) as also فَاوَدَ, aor. يَفِيدُ, (S, L, K, in art. فَيِد,) inf. n. فَيْدٌ: (K;) or (so in the K) it went away, passed away, or departed; (K;) as also فَاوَدَ, aor. يَفِيدُ, (K in art. فَيِد,) inf. n. فَيْدٌ. (K. [See also art. فَيِد.]) — فَاوَدَ, (Aṣ, Yaḥkoob, T, M, L,) aor. يَفُودُهُ, (Yaḥkoob, M,* L,) inf. n. فَوْدٌ, (K,) *He mixed it, (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (Aṣ, T,) or moistened it with water &c.; (L;) syn. دَاوَهُ; (Aṣ, Yaḥkoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L;) and so فَاوَدَ, aor. يَفِيدُهُ, (S, L, K, in art. فَيِد,) inf. n. فَيْدٌ. (L. [See also art. فَيِد.])**

4. أَفَدْتُهُ *I killed him; destroyed him.* (O, K. [See also art. فَيِد.]) — And *I gave him property.* (M, L, K.) It belongs to this art. and to art. فَيِد [q. v.]. (L.) — See also 10.

5. تَفَوَّدَ فَوْقَ الْجَبَلِ *He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain.* (O,* L, K.)

6. هُمَا يَتَفَاوَدَانِ الْعِلْمَ (ISH, K) is a phrase used by the vulgar, (ISH,) but the correct expression is يَتَفَايِدَانِ, meaning *They two impart knowledge, each to the other: (K;) or يَتَفَايِدَانِ بِالْأَمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISH;) or, in the opinion of MF, each is allowable. (TA. [See also art. فَيِد.])*

10. اسْتَفَادَهُ, (M, L, K,) and افادَهُ, (M, K,) [respecting which latter see 10 in art. فَيِد.] as also تَفَيَّدَ, (K, [but this belongs to art. فَيِد only,]) *He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فَيِد.]*

[respecting which latter see 10 in art. فَيِد.] as also تَفَيَّدَ, (K, [but this belongs to art. فَيِد only,]) *He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فَيِد.]*

فَوْدٌ *Each of the two sides of the head: (Aṣ, T, M, A, O, L, Mṣb, K;) pl. أَفْوَادٌ: (M, L, Mṣb;) one says, بَدَأَ الشَّيْبُ بِفَوْدَيْهِ [Hoariness appeared in the two sides of his head]. (S, O, L.) And The main, or chief, portion of the hair of the head, next the ear; (M, L, K;) or of the hair that descends below the lobe of the ear, next the ear: (IF, L, Mṣb;) or فَوْدَانِ signifies [two locks, or plaited locks, of hair, such as are termed] ضَفِيرَتَانِ (ISK, S, O, L, Mṣb) of a man (ISK, S, O, L) and of a woman. (O.) — † The side (K, TA) of anything; (TA;) each of the two sides (M, L) of a thing. (L.) You say, ارْفَعْ فَوْدَ الْخِيَامِ † *Raise thou the side of the tent.* (A.) And † نَزَلُوا بَيْنَ فَوْدَيِ الْوَادِي [They alighted, or abode, between the two sides of the valley]. (A.) — † Each of the two equiponderant halves of the load of a beast: (S, M, O, L, K, TA;) one says, قَعَدَ بَيْنَ الْفَوْدَيْنِ † [He sat between the two equiponderant halves of the load of the beast]. (S, O, L, TA.) And [hence, app.,] † A [sack such as is termed] جُوالِق. (K.) — † The part that is abundant in plumage of each of the wings of the eagle: (M;) [or each of the wings; for] one says, أَلْقَتْ الْعَقَابُ فَوْدَيْهَا عَلَى الْبَيْتِ † [The eagle cast] its wings [upon, or over, the eaglet]. (A.) — One says also, جَعَلْتُ الْكِتَابَ فَوْدَيْنِ, meaning † I doubled the upper part of the letter, or writing, over the lower part, so that it became two halves. (A, O.) — And اسْتَلَمْتُ فَوْدَ الْبَيْتِ † [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Ka'abah]. (A.) — Also A company, congregated body, party, or group, of men; or a crowd, or dense company &c.; or a great crowd of men; syn. فَوْج: (Ibn-Abbād, O, K;) pl. أَفْوَادٌ. (Ibn-Abbād, O.)*

فَوَادٌ, (O, K,) with fet-h to the ف, (O,) like فَوَادٌ [in form], (K,) i. q. فَوَادٌ [generally meaning *The heart* (see other explanations in art. فَاوَد)]; (O, K;) a dial. var. of the latter word. (O.)

فَاوَدَ a subst. from فَاوَدَ الْمَالُ, (M, K, and L in art. فَيِد,) in the sense of: ثَبَّتَ: (M, and L in art. فَيِد;) it belongs to this art. and to art. فَيِد. (TA. [See the latter art.])

مَفُودٌ, applied to perfume &c., i. q. مَدُودٌ [Mixed, or moistened with water &c.]; (Aṣ, T;) as also مَفِيدٌ. (S and O and L in art. فَيِد.)

رَجُلٌ مِتْلَافٌ مَفُودٌ *A destructive man; as also مَفِيدٌ.* (Ibn-Abbād, O, K.)

فود

1. فَاوَدَ, (M, Mṣb, K,) aor. يَفُودُ, said of water; (Mṣb;) and فَاوَدَتْ, aor. تَفُودُ, said of a قَنْدَر [or

cooking-pot]; (T, S;) inf. n. **فَوْرَان** and **فَوْرَان** (T, S, M, Mgb, K) [the latter of which is the more common] and **فَوْرَان** (M, K) and **فَوْرَان**; (M, TA;) *It boiled, or estuated.* (T, S, M, Mgb, K.) — [فَار] said of a liquor, *It fermented.* (See **نَبِيذ**.) — Said of blood, and of wine, *It flushed, or mantled, in the cheeks or head.* — **فَارَتْ نَفْسُهُ** *His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثَارَتْ [q. v.].* (T in art. **ثَوْر**.) — **فَارَ فَاثِرُهُ** i. q. **ثَارَ ثَائِرُهُ** (T, S, K) *His anger boiled [or became roused or excited]; (S;) or he was, or became, angry.* (TA.) — [And the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying **اِنْتَشَرَ غَضَبُهُ**; but I think that the right reading is evidently **عَضَبُهُ**; and the meaning, *His sinews became swollen*; said of a horse or the like: see art. **نَشَر**; and see also **فَائِر**, below.] — **فَارَ الْعِرْقُ**, inf. n. **فَوْرَان**, *The vein became excited, or in a state of commotion, and flowed forth [with blood]:* (M, K, TA;) to which is added in the K, **وَضَرَبَ**; but this is a mistake, occasioned by a false reading of the next words in the M, which are **وَضَرَبَ** and **فَوْرَان**. (TA. [See **فَوْرَان**].) — **فَوْرَانِ رِغَبٍ** *WAS*, in a horse means *The vein's having inflations, or knots, [or 'a varicose condition,] apparent in it; which is disapproved.* (ISK, TA.) — **فَارَ** said of water signifies also *It welled, and came forth, from the earth, or ground:* (Mgh;) *it appeared, pouring forth, from the spring, or source.* (TA.) — **فَارُوا** is said of men assembled in market-places [app. as meaning *They hustled, or were in a state of commotion.*]. (TA.) — **فَارَ الْبَسَكُ**, inf. n. **فَوْرَان** and **فَوْرَان**, [The odour of] the musk spread. (M, K.) — **فَوْرَتُهُ**: see 4. — Also **فَوْرَتُهُ** *I made for it, i. e. the balance, what are termed فَيَارَان* [dual of **فَيَار**, q. v.]. (Th, M, K.)

2. **فَوْرَ لِلنِّسَاءِ** *He made what is termed فَيَرَة* [q. v.] *for the woman in the state following childbirth.* (M, K.)

4. **فَوْرَتُهُ** and **أَفَرَّتُهُ** *I made it to boil, or estuate.* (IAqr, M, K.)

الْفَارُ *The muscles of a man:* (M, K;) also mentioned in art. **فَار**, as written with **ا**. (TA.) **أَبْرَزُ فَارِكُ** [Put forth thy fire, that passengers may see it and be attracted by it, though thou make lean thy muscles,] is a saying meaning *† give food though thou injure thy body [by doing so].* (M, L.) — See also **فَار** (with which it is syn. in other senses), in art. **فَار**.

فَوْرٌ [originally an inf. n.: see 1.] *The burning, or heat, and boiling, of Hell.* (TA.) And *Intenseness, or vehemence, of heat;* (TA;) as also **فَوْرَةٌ**. (S.) — **فَوْرَ الشَّفَقِ** *The remains of the redness in the western horizon after sunset:* as also **فَوْرَةٌ**. (TA.) [See also **فَوْرَةٌ**.] — And *A time:* (TA;) [or rather] *the present time in which is no delaying.* (Mgb.) Thus in the saying, **الشَّفَقَةُ عَلَى الْفَوْرِ** [The right of pre-emption is to be had] in the present time in which is no delaying. (Mgb.)

— And hence, *A state in which is no delay.* (Mgb.) You say, **جَاءَ فُلَانٌ فِي حَاجَتِهِ ثُمَّ رَجَعَ** [Such a one came for the object of his want,] then returned immediately, or at once: or, as some say, *with the same motion with which he came, not ceasing from motion after it; properly, conjoining what was before the coming with what was after it, without tarrying.* (Mgb.) And **أَتَوْا مِنْ فَوْرِهِمْ**, meaning **مِنْ وَجْهِهِمْ** [i. e., app., *They came in a headlong manner; like the phrase مَضَى عَلَى وَجْهِهِ*]; (M, K, TA; but the M has **أَتَوْا** instead of **أَتَوْا**;) and this is said by Zj to be the meaning of **مِنْ فَوْرِهِمْ** in the Kur iii. 121: (M, TA;) or **قَبْلَ أَنْ يَسْكُنُوا** [before their resting, or ceasing from motion]: (K, TA;) or **مِنْ فَوْرِهِمْ** in the Kur ubi supra means *in the commencement of their procedure:* (O;) or *in, or at, their instant of time;* (Ksh, Bd;) i. e. [in, or at, the same instant, or] immediately: (Bd;) and **أَتَيْتُ فُلَانًا** [i. e. *I came to such a one before my resting, or ceasing from motion.*]. (S, O.) And you say, **فَعَلْتُهُ مِنْ فَوْرِي**, meaning *I did it at once, or instantly.* (T, TA.)

فَوْرٌ *Gazelles:* (T, S, M, K;) a word having no sing.; (T, S, M, TA;) accord. to IAqr and Yaakoob: (TA;) or its sing. is **فَائِرٌ**; (M, K, TA;) accord. to Kr. (TA.) One says, **لَا أَفْعَلُ** *I will not do such a thing while the gazelles wag their tails.* (IAqr, T, S.)

فَارَةُ الْبَسَكِ *The odour of musk: or the bag, or receptacle, [i. e. the follicle, or vesicle,] thereof:* (M, L:) [Sgh says that] this and what next follows have been mentioned in art. **فَار**, [q. v.,] but should more properly be mentioned in the present art., both being from **فَار**, aor. **يَفُورُ**. (O.) — **فَارَةُ الْإِبِلِ** means *The sweet exhalation from the skins of the camels when they are moist after returning from the water.* (M, K.)

فَوْرَةٌ: see **فَوْرٌ** — and **فَوَارَةٌ**. — Also *An ebullition of anger, rage, or passion; syn. هَانِجٌ.* (S and K in art. **هَمَج**.) — And *Freshness, or newness:* so in the saying **بِفَوْرَتِهِ** [I took the thing in its fresh, or new, state]. (TA.) — [And hence,] **فَوْرَةُ النَّهَارِ** *The first part, or beginning, of the day.* (T, TA.) And **فَوْرَةُ الْعِشَاءِ** *The time [next] after the عِشَاء [or nightfall].* (S, TA.) — **فَوْرَةُ النَّاسِ** *The place where people congregate, and where they bustle, or are in a state of commotion, (يَفُورُونَ), in their market-places.* (TA.) — **فَوْرَةُ الْجَبَلِ** *The higher, or highest, part; and the elevated and hard, or elevated and plain or level, part; of the mountain.* (K.)

فَوْرَةٌ i. q. **فَوْرَةٌ** [expl. in art. **فَار**] meaning *A certain flatus in the pastern of a horse [قُح].* (O, K.) — And i. q. **كُوْفَةٌ** [A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.]. (Kr, M, K.)

فَيَرَة *Fenugreek (حَلَبَة) mixed [in the manner described voce فَيَرَة (q. v.) in art. فَار] for the woman in the state following childbirth.* (M, K.)

فَيَارَان sing. of **فَيَارَان**, (T,) which signifies *The two things (T, S, M, O, K) of iron (M, K) between which is the tongue of the balance:* (T, S, M, O, K;) originally with **و** in the place of the **ي**, (M, O,) changed into **ي** because of the keareh before it. (O.)

فَوَارَةٌ *The froth, or foam, that boils, or boils over, of a cooking-pot:* (S and K in this art. * and voce **طَبَاخَةٌ**;) and **مَفَاوِرٌ** signifies the same, mentioned by Ibn-'Abbād. (O.) And [in like manner] **فَوْرَةٌ** signifies *The mantling foam upon the surface of wine.* (TA.)

فَوَارٌ [an intensive epithet from **فَار**; signifying *Boiling much; &c.:* — and *Water, &c., welling forth abundantly; gushing.*]. — [Hence,] **ضَرْبٌ فَوَارٌ** *A smiting [that inflicts a wound] such as is wide, (IAqr, M, TA,) so that the blood flows [abundantly]:* (M;) a poet says,

• **بِضَرْبٍ يُخَفِّتُ فَوَارَهُ**
• **وَلَعَلَّ تَرَى الدَّمَّ مِنْهُ رَشِيًا**
• **إِذَا قَتَلُوا مِنْكُمْ فَارِيًا**
• **ضَبًّا لَهُ بَعْدَهُ أَنْ يَعْشَا**

(IAqr, M, TA. [The text of the M as given in the TT, for **تَرَى الدَّمَّ**, has **يُرَى الدَّمَّ**; and for **أَنْ يَعْشَا**, it has **أَوْ يَعْشَا**: and the right reading of the first hemistich seems to be, **بِضَرْبٍ تُخَفِّتُ فَوَارَهُ**; for an inf. n. is sometimes made fem.: see an instance of **ضَرْبٌ** as fem. in the EM p. 157: the poet means, *With a smiting that silences, or kills, inflicting a wide and gushing wound; and a piercing with the spear in consequence of which thou seest the blood sprinkled: when they slay a horse-man of you, we are responsible for him after it that he shall live:* i. e., as is said in the M, *his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by **يُخَفِّتُ فَوَارَهُ** is meant **لَهَا وَاسِعَةٌ فِدْمَا** in which the two fem. pronouns and the fem. epithet all relate to the word **ضَرْبٌ**, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]])*

فَوْرٌ *Sharp, as an epithet applied to a man; syn. حَدِيدٌ.* (O, K.) See also **طَيُّورٌ**.

فَوَارَةٌ, (accord. to the K,) or **فَوَارَةٌ**, (accord. to a copy of the M,) *A source, or spring, of water:* (M, K;) [the latter word is app. the right in this case; for] IAqr says that **فَوَارَةٌ** is applied to a *wave:* and to a **بَرْكَةٌ** [i. e. *watering-trough, or the like; or basin, pool, pond; &c.:*]; and **فَوَارَةٌ**, to anything that is not water: and in one place he says that **فَوَارَةٌ** and **دَوَارَةٌ** are applied to anything that does not move nor turn round: and **دَوَارَةٌ** and **فَوَارَةٌ** to such as moves and turns round. (T,

TA.) — **فَوَارَةُ الْوَرِكِ**, with fet-ḥ and tesheed, signifies *The hole, or perforating aperture, of the ورك [or haunch]:* (S, O:) or the **فَوَارَةُ**, (K,) or **فَوَارَةٌ**, (so in a copy of the M,) is an *aperture in the ورك [or haunch], to the belly, or interior of the body, not obstructed by bone:* (M, K:) [these two explanations plainly apply to the sacro-schiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the **فَوَارَتَانِ**, (K,) or **فَوَارَتَانِ**, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] **سِتْنَانِ** [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (**بَيْنَ الْوَرِكَيْنِ**) and the **فُحْجِ** [or ischium], towards the side of the **وَرِكِ** [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also **الْفَائِلُ**, in art. **فِيل**.] And accord. to Lth, the term **فَوَارَتَانِ**, (O, and so in a copy of the T,) or **فَوَارَتَانِ**, (so in another copy of the T,) is applied to *Two appertences of the كَرَشِ [or stomach, properly of a ruminant animal], having within them two small nodous lumps (غُدَّتَانِ), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh.* (T, O.)

فَوَارَةٌ: see the next preceding paragraph, in six places.

فَارٌ [part. n. of 1: — hence, **فَارٌ فَارَةٌ**]: see 1, in two places. — Applied to a beast, of the equine and other kinds, *Swollen in the sinews*; syn. **مُنْتَشِرٌ**. **الْعَصَبِ**. (K.) [In the TA, this is said to be a mistake for **منتشر العصب**, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.] — See also **فُورٌ**.

فَوَارَةٌ: see **فَوَارَةٌ**.

فوز

1. **فَارَ**, aor. **يَفُوزُ**, inf. n. **فُوزٌ** (S, A, O, Mḡb, K) and **مَفَارٌ** and **مَفَارَةٌ**, (TA.) *He attained, acquired, gained, or won, good, or good fortune,* (S, A, O, Mḡb, K) or *his wish or desire, or what he desired or sought*; (Bḡ in iii. 182, and TA;) *he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil:* (TA:) *he succeeded, or was successful: he won, or gained the victory:* (Mḡb:) [he had his arrow drawn, or] *his arrow came forth [from the رِيَابَةِ], in the game called المَيْسِر:* and *it (an arrow) won; or came forth before its*

fellow [or fellows in that game]. (O,* TA.) You say, **فَارَ بِهِ** *He attained it, acquired it, gained it, or won it;* (Kh, A, O, Mḡb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and *he took it away; went away with it.* (S, K.) — *He became safe, or secure; he escaped.* (S, A, O, Mḡb, K.) You say, **فَارَ مِنْهُ** *He became safe, or secure, from it; he escaped it;* (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And **طَوْبَى لِمَنْ فَارَ بِالتَّوَابِ وَفَارَ مِنَ الْعِقَابِ** *A happy end is his who gains reward and escapes punishment.* (A.) — And **فَارَ**, (S, O, K,) aor. **يَفُوزُ**, (TA,) inf. n. **فُوزٌ**, (S, A, K,) † *He perished:* (S, A, K:) *he died;* and so **فُوزٌ**: (S, A, O, Mḡb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the following ex.: **مَاتَ فُلَانٌ وَفُوزٌ فُلَانٌ بَعْدَهُ** [Such a one died and such a one died after him]: and accord. to others, **فُوزٌ** signifies † *he became in the مَفَارَةِ [or state of temporary safety] which is between the present life and that which is to come.* (TA.) [This last signification is given in the A.] — See also 2.

2. **فُوزٌ** † *He went, or his course brought him, to the مَفَارَةِ:* (IAḡr, TA:) or † *he went upon the مَفَارَةِ:* (A, TA:) or † *he went away:* (IAḡr, O, K:) or † *he went away into the مَفَارَةِ:* (A:) and **فَارَ** signifies † *he traversed the مَفَارَةِ.* (Mḡb.) You say, **فُوزَ بِإِيلِهِ** (S, A, O, K) † *He entered upon the مَفَارَةِ with his camels.* (S, O, K.) — Also † *He went forth from one land or country to another:* and **فُوزَ** signifies the same as **فُوزَ**. (TA.) — See also 1, latter part, in three places. — And, said of a road, *It was, or became, apparent:* (O, K:) and Sgh adds, [but not in the O,] and *it stopped, or came to an end.* (TA.)

4. **اِفَارَهُ بِكَذَا** *He (God, S, O, K, or a man, Mḡb) caused him to attain, acquire, gain, or win, such a thing.* (S, O, Mḡb, K.)

5: see 2.

فَارَ: see what next follows.

فَارَةٌ *A [tent such as is called] مِظْلَّةٌ*, (S, K,) with two poles, (K,) or *that is extended with a pole:* (S; in which is added, “it is in my opinion an Arabic word:”) pl. [or rather coll. gen. n.] **فَارَاتٌ**. (ISd, TA.)

فَارَةٌ † *A thing that rejoices one, and by which one attains good or the object of his desire:* you say, **فَارَ بِفَارَتِهِ** † *He attained, acquired, gained, or won, a thing that rejoiced him, &c.* (A, O,* TA.)

مَفَارٌ: see the following paragraph, near the end.

مَفَارَةٌ *A place of safety, security, or escape.* (S, A, O, K.) So in the Kḡr [iii. 185], **فَلَا تَحْسِبْنَهُمْ بِمَفَارَةٍ مِنَ الْعَذَابِ** [Do thou by no means reckon them to be in a place of security from punishment]: (S, A,* O:) or, accord. to Fr, the meaning here is, *far from punishment.* (TA.) — *A cause,*

or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. مَفْلَحَةٌ. (A.) — † [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] — † *A place of perdition, or destruction:* (Mḡb, K:*) or i. q. **فَلَاةٌ**: (A:) [i. e.] *a desert; syn. بَرِّيَّةٌ; any [desert such as is called] قَفَرٌ:* (TA:) or *a desert in which is no water:* (ISh, O, K:) and *a desert in which is no water for the space of a journey of two nights or more: when there is none for the space of a journey of a night and a day, it is not thus called:* (ISh, O, TA:) or *a tract in which two watering-places are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them,* [accord. to that which is generally preferred of the explanations of the term **رَبْعٌ** which is here employed,] *and other animals [that journey quicker] drink on alternate days; as also فَلَاةٌ: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also فَيْغَاةٌ:* (TA:) so called to prognosticate good fortune, and safety, (Aḡ, IF, S, A, O, Mḡb,) as meaning a place of safety, (A,) from **فَارَ** signifying “he became safe:” (Mḡb:) or from **فُوزَ**, (IAḡr, S, O,* Mḡb,) or **فَارَ**, (Aḡei, TA,) signifying “he perished,” (IAḡr, S, O,* Aḡei,) or “he died:” (Mḡb, TA:) Aḡei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAḡr, TA:) the pl. is **مَفَاوِزُ**: (S:) and **فَارَ** signifies the same as **مَفَارَةٌ**: so in a trad. of Kaḡb Ibn-Málik; **فَارَ سَفَرًا بَعِيدًا وَمَفَارًا** [And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.]. (TA.)

فوص

3. **الْمُفَاوَصَةُ** signifies *The being clear, or perspicuous*, syn. **الْبَيَانُ**, (S, O, K,) in talk or discourse (**فِي الْحَدِيثِ**). (S. [In the O, and K, **مِنْ** الْحَدِيثِ; and hence it is said in the TK that **فَاوَصَ** signifies **بَيَّنَّ** *He made the talk, or discourse, clear, or perspicuous:* but for this I do not find any authority.]) Some say **الْمُفَايَصَةُ**. (IB, TA in art. **فَيْص**.) [See also 4 in art. **فَيْص**.]

4. **مَا أَقَاصَ بِكَلِمَةٍ**: see art. **فَيْص**. [It seems to be indicated in the S that this is from **الْمُفَاوَصَةُ**, expl. above: and the like of this is app. said by IB.]

6. **التَّبَايُضُ** signifies *The being, or becoming, separated, one from another*; from **الْبَيْنُ**, **التَّبَايُضُ**: (O, K:) originally **التَّبَايُضُ**; mentioned also [in a different sense] in art. **فَيْص**. (TA.) See the latter art.

فوض

2. فَوْضَ إِلَيْهِ الْأَمْرَ. (S, M, A, O, Mḡb, K,) inf. n. *He committed to him the thing, affair, or case*; syn. رَدَّ, (S, A, O, K,) or صَبَّرَ, (M,) or سَلَّمَ; (Mgh, Mḡb;) *abstaining from contention, or litigation*; (Mgh;) *and made him arbiter thereof*. (TA.) It is said in the Kūr [xl. 47], (TA,) وَأَقْوَضَ أَمْرِي إِلَى اللَّهِ (A, TA) *And I commit my case unto God, making Him arbiter thereof*. (TA.) — التَّفْوِيزُ فِي النَّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِيزِ, (TA,) is *The giving [a woman] in marriage without [requiring] a dowry*. (S, O, TA.) You say, فَوْضَ الْمَرْأَةَ *He gave the woman in marriage without [requiring] a dowry*. (K.) And فَوَّضْتُ بِضَعْبِهَا إِلَى زَوْجِهَا, (Mgh,) or فَوَّضْتُ بِضَعْبِهَا إِلَى زَوْجِهَا, (Mḡb,) *She married herself to her husband without a dowry*: (Mgh, Mḡb:) or فَوَّضْتُ signifies *She gave up, or renounced, the ordinance of the dowry*. (Mḡb.)

3. مُفَاوَضَةٌ signifies *The being copartner, or copartners, in everything*; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also تَفَاوُضٌ. (K.) [See 6.] Hence, (TA,) شَرَكَةُ الْمَفَاوَضَةِ *Copartnership in everything*; (Lth, M, S, A, Mgh, TA;) in which everything is common property; (Lth, M, TA;) opposed to شَرَكَةُ الْعَنَانِ, which is copartnership in one thing: (Lth:) or *copartnership of two persons in all that they possess*: (Mḡb:) or *copartnership of two persons in all that is in their hands, or that they may afterwards acquire*; which is null and void accord. to Esh-Shāfi'ee, but allowable accord. to Abū-Hanēfeh and his two companions [Abū-Yūsuf and Moḥammad]. (TA.) You say, I was copartner with him in all the property that we both together possessed. (Az, TA.) Hence also, (TA,) مَفَاوَضَةُ الْعُلَمَاءِ *The conversing and conferring of the learned on matters of science*; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion. (O, TA.) — *The commixing [in social intercourse]*. (A.) — *The being coequal*. (A, O, K.) — *The competing (مُجَارَاةٌ) in an affair*. (K.) You say, He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فَاوَضَ a wrong meaning, which Freytag has inadvertently copied,]) and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.) And فَاوَضْتُهُ I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مُفَاوَضَةٌ [There was, between them two, competing]. (A.)

6: see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِي الْمَالِ *The two partners were sharers in the property altogether*: (S, O, TA:) or تَفَاوَضَ الشَّرِيكَانِ signi-

fies *the two partners were coequal*. (A, Mgh.) — [Hence, تَفَاوَضُوا *They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others*: see 3. — And *They mixed together in social intercourse*: see, again, 3.] — تَفَاوَضُوا الْحَدِيثَ *They [discoursed together; or] began, or commenced, or entered upon, discourse*. (M, Mḡb.) [See an ex. in a verse cited in the first paragraph of art. زَهْو.] — Also, تَفَاوَضُوا فِي الْأَمْرِ *They competed (فَاوَضَ بَعْضُهُمْ بَعْضًا) [every one doing like as the others did,] in the affair*. (S, O, K.)

فَوْضَةٌ a subst. from مُفَاوَضَةٌ (O, TA) [signifying, app., *Copartnership*: &c.].

قَوْمٌ فَوْضَى *A party, or company, of men who are equals, having no chief*: (S, O, Mḡb, K:) or separated, or in a state of dispersion; (Lth, O, K;) being pl. of فَاوَضَ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, فَوْضَى is applied to a number of ostriches: (S, O:) or having no commander, nor any to collect them together: (M:) or mixed, and having no commander over them. (A.) You say, النَّاسُ فَوْضَى فِي هَذَا *The people are equals in this; there is no distinction to be made between them*. (Mgh.) And جَاءَ الْقَوْمُ فَوْضَى *The party, or company, of men came mixed together*. (S.) And الْوَحْشُ فَوْضَى *The wild animals are in a state of separation, or dispersion*, (O, TA,) going to and fro. (TA.) أَمْوَالُهُمْ فَوْضَى بَيْنَهُمْ *Their possessions are property which they share among themselves; as also فَيُضَوْنَ*, and فَيُضَوْنَ. (S.) And مَتَاعُهُمْ فَوْضَى بَيْنَهُمْ, and فَوْضَى فَوْضَى *Their goods are common property among them*. (M.) And الْمَالُ فَوْضَى بَيْنَهُمْ *The property is promiscuous among them: whosoever desireth of them a thing taketh it*. (Mḡb.) And كَانَتْ خَيْبَرُ فَوْضَى (Mgh) *common property* (Mgh, Mḡb) among the Companions; not divided. (Mḡb.) — أَمْرُهُمْ فَوْضَى, and فَوْضَى بَيْنَهُمْ, (M,) or فَوْضَى فَوْضَى, (TA,) *Their case is mixed, or promiscuous: or is equal among them*: (Lth, M, TA:) or فَوْضَوْنَهُمْ, (AZ, O, K,) or فَوْضَوْنَهُمْ, (TA,) or both, (O, TA,) *Their case is mixed, or promiscuous*, (AZ, O, K,) every one of them making free use of that which belongs to another, (K,) one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order. (AZ, O.) [See a similar phrase voce مَشُورَةٌ.]

فَوْضَى: and } see فَوْضَى, last sentence.
فَوْضَوْنَهُمْ: }

تَبْقَاةُ *Remains of life*: (O, TA:) so in the saying, رَأَيْتُ التَّبْقَاةَ لِفُلَانٍ (O) or بَقَاةً (TA) [I saw the remains of life pertaining to, or in, such a one].

مُفَوَّضَةٌ *A woman who marries herself to her husband without a dowry*: (Mgh, Mḡb:) or who gives up, or renounces, the ordinance of the dowry: (Mḡb:) or, accord. to some, the word is مُفَوَّضَةٌ, (Mgh, Mḡb,) meaning *married by her guardian without the naming of the dowry*: (Mgh:) or meaning *having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it*: (Mḡb:) or meaning *married without the mention of a dowry, or on the condition of her having no dowry*. (KT.)

فوط

2. فَوَطَهُ, inf. n. تَفَوَّطَ, *He clad him, or attired him, with a فَوَطَةٌ*. (TA.)

فَوَطٌ sing. of فَوَاطٍ, which signifies *Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waist-wrappers*: (Lth, O, TA:) or *striped waist-wrappers*: (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus; sing. فَوَطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فَوَطَةٌ is a word of the language of Es-Sind, arabicized, from فَوَاطٍ, with a dammeḥ not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّةٌ: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فَوَطَةٌ is فَوَاطِيَّةٌ. (Har p. 294.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 195.] — It (the pl.) is also applied to *Short napkins, with striped extremities, woven at El-Maḥalleh El-Kubrā, in Egypt, which a man puts upon his knees to preserve himself therewith [from being soiled] at meals [and with which the hands are wiped after washing]*. (TA.)

فَوَاطِيٌّ *Blue, but not of a clear blueness*. (TA.)

فَوَاطِيَّةٌ dim. of فَوَطَةٌ, q. v.

فَوَاطٍ *A weaver, or seller, of فَوَاطٍ, pl. of فَوَطَةٌ*. (TA.)

فَوَاطٍ *A man clad, or attired, with a فَوَطَةٌ*. (TA.)

فوط

1. فَوَاطٍ, aor. يَفْطُ, inf. n. فَوَاطٍ and فَوَاطٍ: see فَيَطُ in art. فَيَطُ.

فوف

مَا فَاَفَ عَنِّي بِخَيْرٍ (T, M, O,) or مَا فَاَفَ عَنِّي بِخَيْرٍ (K,) inf. n. يَفُوفٌ (K,) aor. يَفُوفٌ (T, O, K,) [may be rendered *He did*

not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying "Not [even] this [will I give thee]," (T, O, K,) or "Not [even] the like of this." (M.)

فُوق: see the next paragraph, in two places.

فُوق The whiteness that is upon the nails of young persons; (S, M, O, K;) as also فُوق; (T, M, K;) the latter mentioned by Fr, but not known by IAr; (T;) or the former is the more common: (K:) n. un. with ة; (M, K;) meaning a portion thereof. (M.) — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date, (عَلَى حَبَّةِ الْقَلْبِ وَالتَّوَاتِ) beneath the flesh [or pulpy substance] of the date: (M, K:) or the white grain [i. e. the embryo, which resembles a white grain,] in the interior of the date-stone, from which the palm-tree grows forth [or germinates]: and it is said that فُوق signifies the integument [or pellicle] that is upon the date-stone: (S, O:) [i. e.] the thin integument that is upon the date-stone; also called the قَطْمِير. (T.) — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّي فُوقًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فُوقًا [He tasted not] aught. (T, K.) — And فُوق signifies also Any integument; (M, K;) and so فُوق. (K.) — And The bladder of an animal of the bovine kind; as also فُوق: (K:) mentioned by Sgh in the TS. (TA.) — Also A sort of the [garments called] بُرود of El-Yemen: (M, K:) thin, variegated, or figured, garments of El-Yemen: (IAr, T:) and one says also بُرْدٌ and ثَوْبِي, which is formed by substitution, and mentioned by Yaḥkoob, and أَقْوَابٌ بُرْدٌ meaning a بُرْدٌ having white stripes, (M,) and so بُرْدٌ مُقَوَّبٌ; (S, M, K;) or this last and بُرْدٌ أَقْوَابٌ signify a thin بُرْدٌ; (S, O, K, TA;) and in like manner one says حُلَّةٌ أَقْوَابٌ: (TA:) is pl. of فُوق: (S, O:) and accord. to Lth, the أَقْوَابٌ are of the [قَصَبٌ called] عُصَب [q. v.] of El-Yemen. (O.) — Also Flowers, or blossoms; syn. زَهْرٌ; [in the CK زَهْرٌ]; used in this sense by Ibn-Aḥmar; being likened by him to the garments called فُوق. (T, K, TA.) — And Portions of cotton: (O, K, and so in some copies of the S:) [perhaps meaning] a white thing [resembling cotton] which is in the عُصَب [q. v.]. (Ham p. 784.) — [And Freytag mentions its signifying The extreme portion of the penis; as on the authority of the K: but he seems to have confounded فُوق with فُوق.]

فُوق the subst. denoted by the verb فَاقَ: (M, TA:) [as such,] it is coupled by a poet with زَنْجِيرٌ [which is similar to it in meaning: see this last word]. (S, O, TA.) — Also n. un. of فُوق. (S, M, O, K.) See this latter word, in three places.

بُرْدٌ فُوقِي: see فُوق, latter half.

غُرْفَةٌ مَقُونَةٌ: see فُوق, latter half. — غُرْفَةٌ مَقُونَةٌ, the mention of which occurs in a trad. of Kaḥb, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.)

فوقل

بِالصَّخْرِ وَالْفَتْحِ (K, [there said to be الفوقل, app. indicating that it is الفوقل and الفوقل, but accord. to the CK and TK الفوقل, and thus only, as though it were said to be بِالصَّخْرِ فَالْفَتْحِ]) or شَجَرَةُ الْفُوقِلِ, (thus written in the O, [in the TT, as from the M, شجر الفوقل, thus, without the affix ة to the former word, and without any vowel-sign,]) accord. to AHn, (M,) or Abou-Ziyād, (O,) A palm-tree, [the arera catechu, or betel-nut palm,] like the cocoa-nut palm, that bears racemes upon which are the فُوقِل, resembling dates, (M, O, K,) of which some are black and some are red, not of the growth of the land of the Arabs: (O:) [in one of my copies of the S, the فُوقِل (thus the word is there written) is said to be a tree like the cocoa-nut: in the other copy it is not mentioned:] the فُوقِل is said by AHn to be the fruit of a certain palm-tree, hard as though it were wood: (M:) in the Tedhkireh of Dāwood it is said to be a fruit like the Syrian جَوْزٌ [or walnut], of an astringent quality, found upon trees resembling the cocoa-nut: (TA:) it is good for hot and gross humours, (K, TA,) prepared as a liniment; (TA;) and for inflammation of the eye, (K, TA,) as a dressing and collyrium; and has great efficacy for drying up the seminal fluid, and as a digestive. (TA.)

فوق

1. فَاقَهُ, (S, Mgh, O, Msh, K,) derived from فُوق as signifying the contr. of تَحْتُ, (Mgh,) aor. فُوقَ, (S, O,) inf. n. فُوقٌ (O, K) and فُوقًا (K) and فُوقَانُ (CK,) He (a man, S, O, Msh) was, or became, above them, or superior to them, or he excelled them, or surpassed them, (S, Mgh, O, Msh, K,) namely, his companions, (S, O, Msh, K,) or others, (Mgh,) in eminence, or dignity, or nobility; (S, O, K;) and he overcame them; (Msh, TA;) and did so in, or by, an argument or the like. (Msh.) And فَتَقْتُ فَلَانًا I became better than such a one, and higher, and more eminent or noble; as though above him in station. (TA.) And فَاتَتْ الْجَارِيَةَ بِالْجَمَالِ [The young woman excelled in beauty, or comeliness]. (Msh.) It is said in a trad. مَا حَبَّبَ إِلَيَّ الْجَمَالَ حَتَّى مَا أَحَبُّ أَنْ يَفُوقَنِي أَحَدٌ بِشِرَاكِ نَعْلٍ [Comeliness has been made lovely to me so that I love not that any one should excel me in the thong of a sandal].

(TA.) — فَاقَ (S, O, K,) aor. يَفُوقُ, (O,) inf. n. فُوقًا, (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hiccuped; a signification indicated by its being said that] فُوقًا means the reiterating of an overpowering [or involuntary] sobbing sound: (Msh, TA:) and فُوقًا [as a subst.] signifies also the wind [itself] that rises from the chest (S, O, K) of a man. (S, O.) — And, accord. to Az, (Msh,) فَاقَ, (Msh, TA,) aor. يَفُوقُ, (Msh,) inf. n. فُوقًا (Msh, TA) and فُوقٌ, (TA,) He was affected, or taken, with a panting, or breathing [shortly, or] uninterruptedly. (Msh, TA.) — And فَاقَ بِنَفْسِهِ (S, O, K,) aor. يَفُوقُ, (S, O,) inf. n. فُوقٌ [or فُوقٌ] (S, O, K) and فُوقًا, (K,) said of a man, (S,) His spirit was about to pass forth: (S, O, K:) or he gave up his spirit; (S, O, K;) as also فَاقَ [alone] aor. يَفُوقُ: (IAr, O and K in art. فَيَقُ:) or he died: (K:) or فُوقًا [is app. held by some to be a simple subst., and] accord. to IAr signifies death itself: (TA:) or it signifies, (S, O, Msh,) or signifies also, (K,) an affection [i. e. a gasping, or short catching of the breath,] incident to a man at the point of death: (S, O, Msh, K:) and one says [of the man], فَاقَ, aor. يَفُوقُ, inf. n. فُوقٌ [app. فُوقٌ]; the verb being of the class of طَلَبَ [of which the inf. n. most commonly used is طَلَبٌ; or, if the saying that the verb is of the class of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فُوق may be a mistranscription for فُوقٌ or فُوقٌ]. (Msh.) — فَاقَتْ, (O, K,) aor. تَفُوقُ, inf. n. فُوقًا, (TA,) She (a camel) had in her udder the فَيْقَةُ, or milk that had collected between two milkings; (O, K, TA;) and فَاقَتْ (S, O, K:) or the latter verb signifies she (a camel) attained to the time for her being milked; and the inf. n. is إِفَاقَةٌ and [quasi-inf. n.] فُوقًا: (IAr, TA:) or إِفَاقَةٌ in relation to the she-camel means her being driven, or led, back from the pasturing, and left until she rests, and recovers [her milk]: (Ish, TA:) and إِفَاقَةُ الْبَدْرَةِ signifies the returning of the milk. (Zeyd Ibn-Kethweh, TA.) [See also فُوقًا, below.] — فَوقٌ signifies A bending, or [thus in the TA as from the K, but in copies of the K "and,"] a breaking, (K, TA,) in the notch (فِي الْفُوقِ) (K,) or in one of the two cusps of the notch, (TA,) of an arrow: (K, TA:) or its verb, said of an arrow, is فَاقَ, aor. يَفَاقُ, inf. n. فَاقٌ and فُوقٌ, in which the و is then made movent with fet-h, [so that the word becomes فُوقٌ,] because this verb is of the class of فَعَّلَ, aor. يَفْعَلُ: (K, TA:) or one says of an arrow فُوقٌ [aor. يَفُوقُ] inf. n. فُوقٌ, meaning its notch broke; (Msh;) and انْفَاقٌ said of an arrow signifies thus; (S, Msh;) or its notch became much broken; (O, K, TA;) or became split, or cracked. (TA.) — And فَتَقْتُ الشَّيْءَ, (S, O, Msh, K,) inf. n. فُوقٌ, (Msh,) I broke the notch of the arrow. (S, O, Msh, K.) And فَاقَ الشَّيْءَ, aor. يَفُوقُ, He broke the thing. (TA.) —

فاق in the sense of افاق [from فاقَة] is not allowable. (S, O.)

2. فَوَّقَهُ, inf. n. تَفَوَّقْتُ, *He made him, or judged him, to excel, or to have excelled.* (TA.) = فَوَّقَ (S, O, K,) inf. n. as above, said of the pastor, (TA.) *He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K, TA. [See فَوَّقَاتٍ.]) — And [hence] one says, فَوَّقَنِي الْأَمَانِي وَارْضَعْنِي أَفَاوَيْقَ ! *He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty.* (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِي أُمَيَّةَ يَتَفَوَّقُونَنِي, meaning تَرَاثُ مُحَمَّدٍ, [Verily the sons of Umeiyeh] give to me by little and little of the property [constituting the heritage of Muhammad]. (TA.) — See also 10. = فَوَّقَ الشَّهْرَ, (inf. n. as above, Mṣb,) *He made to the arrow a فَوَّق [i. e. notch for the bow-string].* (S, O, Mṣb, K.) — And [hence,] فَوَّقَ الْبَرَاءَ *He slit the vulva of the woman.* (TA in art. سوس.) — See also the next paragraph, last sentence.

4. إِفَاقَةٌ, (O, K, TA,) some say, (O, TA,) signifies *A resting*; (O, K, TA;) from فَوَّقَاتٍ signifying *a resting between two milkings*; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — And أَفَاقَتْ said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half. (O, K, TA.) — And [hence, perhaps,] إِفَاقَ مِنْ (S, O, K, TA,) and مِنْ سَكْرِهِ (S, O,) and مِنْ غَشْيَتِهِ (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and إِفَاقَ; both signify the same; (S, O, K;) i. e. *He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]:* (O, K, TA:) or one says of the diseased, إِفَاقَ and إِفَاقَ meaning *he became convalescent; or recovered, but not completely, his health and strength*: and the subst. [or quasi-inf. n.] is فَوَّقَاتٍ: (TA:) and one says of the insane, or possessed, إِفَاقَ, inf. n. إِفَاقَةٌ, meaning *he recovered his intelligence*; and of the intoxicated, likewise, إِفَاقَ, originally إِفَاقَ مِنْ سَكْرِهِ, like as one says اسْتَيْقَظَ الإِسْتِفَاقَةَ: (Mṣb:) [and it is said that] مِنْ نَوْمِهِ as syn. with الإِفَاقَةَ is derived from فَوَّقَ meaning the contr. of تَحْتُ, like as مَرَضِهِ مِنْ تَعَلَّى and تَعَلَّى مِنْ مَرَضِهِ are from العُلُوِّ and النُّوْلُ: (Har p. 132:) but accord. to 'Alee Ibn-'Eesā, إِفَاقَ signifies *he sought, or desired, the إِفَاقَةَ.* (Ham p. 541.) — And [hence,] إِفَاقَ الزَّمَانِ *The time became abundant in herbage after barrenness or drought.* (O, K, TA.) = أَفَقْتُ الشَّهْرَ, (inf. n. إِفَاقَةٌ, Mṣb,) *I put the فَوَّق [or notch] of the arrow upon the bow-string,* (S, O, Mṣb, K,) *to shoot with it*; (S, O, Mṣb;) as also أَوَلَّقْتَهُ: but أَوَلَّقْتَهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Bk. I.

Yoo, one says أَفَوَّقْتَهُ also: (O:) and, accord. to the A, الشَّهْرَ فَوَّقَ signifies [in like manner] *he put the bow-string into the notch of the arrow on the occasion of shooting.* (TA.)

5. تَفَوَّقَ عَلَى قَوْمِهِ *He exalted himself above his people, or party.* (O, K, TA.) = تَفَوَّقَ said of a young unweaned camel, *He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time.* (S, O, K.) — And تَفَوَّقَهَا *He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time*; (O, K;) as also اسْتَغْفَاها. (K.) [But see this latter below.] — Hence the trad. respecting Abou-Moosā, that he was discoursing with Ma'adh, of reciting the Kur-ān, and said, أَمَّا أَنَا فَاتَفَوَّقْتُ تَفَوَّقَ النَّفُوجِ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning *I do not recite my set portion at once, but piecemeal, in my night and my day.* (S, O, TA.) — One says also تَفَوَّقَ يَتَجَرَّعُهُ i. e. *He drank his wine, or beverage, part after part.* (TA.) Sb has mentioned that تَفَوَّقَ and يَتَفَوَّقُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.)

7. اِنْفَاقَ *It (a thing) broke, or became broken; quasi-pass. of فَاقَ الشَّيْءَ meaning كَسَرَهُ.* (TA.) — See also 1, near the end. — Said of a camel, *He became lean, or emaciated*: — and *He perished, or died.* (O, K.)

8. اِفْتَاقَ *He was, or became, poor, or in want, or need*: (S, O, Mṣb, K:) فَاقَ in this sense is not allowable. (S, O.) = And *He died with much فَوَّق [which may here mean either hiccupping (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath].* (O, K.)

10: see 4, in four places. = اسْتَغْفَاها: see 5. [It signifies as there explained: or it signifies, or signifies also,] *He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect*; and so فَوَّقَهَا, inf. n. تَفَوَّقْتُ. (TA.) One says, اسْتَغْفَى النَّاقَةَ *Milk not thou the she-camel before the time.* (O, K.) — And مَا يَسْتَفِيقُ مِنَ الشَّرَابِ *He does not abstain [from drinking wine]:* (O, K, TA:) or *he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always.* (TA.)

فَاقَ A [large bowl such as is termed] جَفَنَةٌ, filled with food. (Lth, T, O, K.) = And *Cooked olive-oil.* (O, K, TA.) So in the saying of Shem-makh, (O, TA,) describing the hair of a woman, (TA.)

• قَامَتْ ثَرِيكَ أَثِيثَ الثَّبَتِ مُسَدِّلًا
• مِثْلَ الْأَسَاوِدِ قَدْ مِسْحَنَ بِالْقَابِ

[She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of

growth, let down, like the black serpents that have been anointed with cooled olive-oil]: or, as some say, meaning الْإِفْطَاقَ, meaning *fresh olive-oil* [from اِنْفَاقَ, a Pers. word signifying “olive-oil”]: or, as AA relates it, the poet said, قَدْ شُدَّخُنَ بِالْقَابِ [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) = And The desert; syn. صَحْرًا: (O, K, TA:) so says AA: and on one occasion he says that الْفَاقَ means *a certain land*: (O: a meaning also mentioned in the K:) or *a certain wide land.* (TA.) = It is also expl. as signifying بَنَ [i. e. Oil of ben]: and also *A comb*: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) = And accord. to the K, it signifies *Tall, and incongruous in make*; and so فَوَّقَ and فَوَّقَ and فَوَّقَ and فَوَّقَ: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) = Also, accord. to the K, *A certain aquatic bird, long in the neck*: but this, likewise, is correctly with two káfs. (TA.)

فَوَّقَ is the contr. of تَحْتُ; (S, Mgh, O, Mṣb, K;) [primarily signifying *The location that is above, or over*;] and is an adv. n. (Mgh, Mṣb, K) of place; (Mgh, Mṣb;) and a simple noun, indecl., [with damimeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K.) [For the words يَكُونُ أَسْمًا وَظَرْفًا مَبْنِيًا, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has يَكُونُ أَسْمًا مَبْنِيًا. One says, زَيْدٌ فَوْقَ السُّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Mṣb.) And الْعِمَامَةُ فَوْقَ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ الْمَاءِ *It floated upon the water.* (S &c. in art. طفو.) Ks has mentioned the saying, أَفَوْقَ تَنَامُ أَمْ أَسْفَلَ [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-h, as suppressing the noun to which فَوَّقَ is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صِفَةٌ [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عَبْدُ اللَّهِ فَوْقَ زَيْدٍ [Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فَوَّقَهُ رَأْسَهُ [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ السَّمَاءُ كَخَشَفٍ مِنْ فَوْقِهِمْ [And the roof fell on them from above them], the utility of the phrase مَنْ فَوْقِهِمْ is hardly apparent,

because *عليهم* sometimes serves in its stead: but IJ says that *من فوقهم* may here have a useful office; for *على* is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, *قَدْ بَرَزْنَا عَشْرًا* [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said *فخر عليهم السقف* without the adding *من فوقهم*, it might be supposed to be like the saying *قَدْ خَرِبَتْ عَلَيْهِمْ دَارُهُمْ* [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says *من فوقهم*, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.)

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ [When they came to you from above you and from below you], in the *Qur* [xxxiii. 10], relates to Benoo-Kureydah, who came to them from above them; and to Kureysh and Ghatafan, who came from the district of Mekkeh, from below them. (TA.)

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ, in the *Qur* [ii. 208], means † [But those who have been careful of their religious duties] shall be above them in station [on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, *فَوْقُ*, and] *أَخَذَهُ مِنْ فَوْقٍ*, [meaning † He overcame him, or overpowered him, and in like manner *من فوقه*, as expl. in the *Ham* p. 128, i. e. *قَهَرَهُ*, namely, his adversary; and so a hawk, his prey, or quarry. (M and K in an expl. of *عليه* in art. *دل*.) And [in a similar manner] *فَوْقُ* is metaphorically used as denoting excess, (Mgh, Msh,) and excellence: (Msh:) thus one says, *العشرة فوق التسعة* (Mgh, Msh) i. e. † Ten is above nine; meaning *ten exceeds nine*: (Msh:) and *هَذَا فَوْقُ ذَلِكَ* (Mgh, Msh) i. e. † [This is above, or superior to, that;] meaning *this is more excellent than that*; (Msh:) and hence, (Mgh, Msh,) in the *Qur* [ii. 24], (S, O,) *بَعُوضَةٌ فَمَا فَوْقَهَا* i. e. † [A gnat and] what exceeds it (Mgh, Msh) in smallness, or in largeness; (Mgh, Msh, K;) *what is smaller than it*, (AO, S, O,) or *what is larger than it*, by the latter being meant the fly [mentioned in the *Qur* xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says "Such a one is small" *وَفَوْقُ ذَلِكَ* i. e. † And smaller than that: (AO, O:) hence also, in the *Qur* [iv. 12], (Mgh, Msh) *فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ* [And if they are women,] exceeding two. (Msh.)

فَوْقُ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Msh, K;) as also *فَوْقَةٌ*: (Msh, K:) the former is masc., and also, like the latter, fem.: (IAmb, Msh:) and *الفوقان* signifies *زَنْتَانِ* [or two cusps of the *فَوْقُ*, between which is put the bow-string]; (O, K;) thus these are termed by the tribe of Hudheyli; but a poet who has used the dual form is said by AO to have meant

thereby a single *فَوْقُ*: (O:) the pl. [of mult.] is *فُوقٌ* and [of pauc.] *أَفْوَاقٌ*; (S, O, Msh, K;) or, accord. to ISK, these are pls. of *فَوْقَةٌ*; (TA;) and *فُوقًا* also is a pl., formed by transposition; [see an ex. in a verse cited voce *عَرْقُوبٌ*;] (K, TA;) one says *فُوقَةٌ* and *فُوقًا* [for *فَوْقَةٌ* and *فُوقٌ*]. (TA.) *سَهْمٌ ذُو فُوقٍ* means *An arrow rendered complete by its having a فَوْقُ*: — and hence *ذَا فُوقٍ* occurring in a trad. [as meaning † A complete share; for *سَهْمٌ* signifies "a share" as well as "an arrow"]. (A'Obeid, O.) And *أَعْلَاهُمْ فُوقًا*, meaning † He, or they, of them, having the largest share of religion, is a metaphorical phrase, from the *فَوْقُ* of the arrow. (TA.) — And they say, *فُوقِي تَبْلِكَ*, [or, app., *فُوقِي تَبْلِكَ*, for *فُوقِي* is a coll. n., meaning "arrows," or "Arabian arrows,"] meaning † Betake thyself to thy affair, and that which concerns thee. (TA.) — And *فُوقًا وَاحِدًا*, (O, K,) or *فُوقًا*, (TA,) meaning *رَشَقًا* [i. e. † We shot in one direction; or we shot one bout, in one direction]. (O, K, TA.) — [Hence, app.,] one says, *كَانَ فُلَانٌ لِأَوَّلِ فُوقٍ*, meaning † Such a one was [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — And [hence, perhaps,] *فُوقٌ* signifies also † A mode, or manner, of speech: (A, O, K:) pl. *فُوقٌ*. (TA.) One says to a man when he enters upon a mode, or manner, of speech, *خَذْ فِي فُوقٍ أَحْسَنَ* [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — And † The first way. (AA, O, K, TA.) — [Hence, app.,] they say, *إَرْجِعْ إِنْ شِئْتَ فِي فُوقٍ* † Return thou, if thou wilt, to the state of close, or loving, communion in which we were. (Ibn-'Abbád, Z, O, TA.) — And the Arabs say, in imprecating, *لَا رَجَعَ فُلَانٌ إِلَيَّ* i. e. † May such a one die: so says AA; and he cites the following verse of El-'Uleykim El-Kiudee,

• مَا بَالُ عَرَسِي شَرِئَتْ بِرَيْقَهَا
• ثُمَّ لَا يَرْجِعُ لَهَا مِنْ فُوقِهَا

meaning † [What is the case of my wife that she is choked by her spittle? Then, or afterward,] may it (her spittle) not return to its channel [i. e. her throat, the way whence it came; so that she may be suffocated]. (O.) — And one says (O, K) of a man when he has gone away, (O,) *مَا آوَدَّ عَلَى فُوقِهِ*, meaning † He went away and he did not return [to the place whence he departed]. (O, K.) — *فُوقٌ* also signifies, (O, K,) accord. to Ibn-'Abbád, (O, TA,) † The vulva of a woman: (O, K, TA:) but Ag says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] *فُوقُ الرَّجَمِ* signifies † the rima of the vulva, by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) — [And app. † The front edge of the lobe of the ear: see 1 in art. *خَوْر*, where it is mentioned in such a manner as seems to preclude the supposition of its being a mistranscription for *فُوف*.] — And (as Ibn-'Abbád says, O) † The place of opening (Mgh, O, TA, in the K, erroneously, *مُفْرَج*, and *جُوبَة*, O, K, TA) of the mouth: or (as some

say, O) the extremity of the tongue. (O, K, TA.) — And † The uppermost part of the penis, (En-Nadr, O, K, TA,) or of the glans thereof. (TA.) — And, accord. to the K, A certain bird; meaning a certain aquatic bird: but this is correctly [فُوقٌ] with two káfs. (TA.) — See also *فَاقٌ*, last sentence but one.

فَيْقَةٌ [originally *فُوقٌ*]: see *فَيْقَةٌ*. — Also, as mentioned in this art. and in art. *فَيْقٌ*, in the K: see *فَاقٌ*, last sentence but one.

مُفَيْقٌ and *فَيْقٌ*: see *مُفَيْقٌ*.

فَاقَةٌ Poverty, (S, O, K,) want, or need. (S, O, Msh, K.) One says, *هُوَ ذُو فَاقَةٍ* He is one who is in [poverty or] want or need. (Msh.) [See 8.] It has no [unaugmented] verb. (TA.)

فُوقَةٌ: see *فُوقٌ*, first sentence. — And see also *فَاقٌ*, last sentence but one.

فَاقَةٌ: see *فَاقٌ* [of which, as a part. n., it is a pl.].

فَيْقَةٌ: see what next follows.

فَيْقَةٌ (S, O, &c.,) originally *فُوقَةٌ* (TA,) the و having become ي because of the kesreh before it, (S, O, TA,) The milk that collects (S, O, K) in the udder (K) between two milkings: (S, O, K:) and *إِبْنُ السَّرَاحِ* [or this is a mistake for *إِبْنُ السَّرَاحِ* has mentioned *فَيْقَةٌ* with fet-h; but ISd says, "I know not how that is:" (TA:) pl. *فَيْقٌ*, (S, O, K,) [or rather this is a coll. gen. n. and *فَاقَةٌ* is its n. un.,] and *فَيْقٌ* (IB, K) and *فَيْقَاتٌ* (K) and *أَفْوَاقٌ*, [a pl. of pauc.,] (S, O, K,) or this may be pl. of the pl. *فَيْقٌ*, (IB, TA,) and *أَفْوَاقٌ*, (S, O, K,) which is a pl. pl. (O, K) [or pl. of *أَفْوَاقٌ*]. [See also *عَرَاكَةٌ*.] — See also above, conj. 2, an ex. of *أَفْوَاقٌ* in a tropical sense. — *أَفْوَاقٌ* also signifies † The water that has collected in the clouds and then falls in rain, (S, O, K, TA,) time after time. (S, K, TA.) — Also, i. e. *أَفْوَاقٌ*, † The greater part of the night: (Lh, O, K, TA:) so in the saying, *خَرَجْنَا بَعْدَ أَفْوَاقٍ مِنَ اللَّيْلِ* [We went forth] after the greater part of the night had passed: (Lh, O:) or, accord. to Th, after portions (أَفْطَاع) of the night. (TA.) — *فَيْقَةُ الضُّحَى* means † The period of the [early portion of the forenoon called the] ضُحَى when the sun has become high: (Ibn-'Abbád, O, K, TA:) or, accord. to Z, the first part of the ضُحَى. (TA.)

فُوقَانِي [Of, or relating to, the location that is above, or over; superior; upper:] rel. n. of *فُوقٌ*, like as *تَحْتَانِي* is of *تَحْتٌ*: † and ن being very often added in the rel. n. (TA in art. *تَحْتٌ*.) — And [hence, but more commonly *فُوقَانِيَّةٌ*] A garment worn by a man over that which is next the body; [an upper-coat; generally long, reaching to the heels, ample in width, and with long sleeves: it seems to have been formerly peculiar to men of the learned professions:] of the dial. of Mekkeh: post-classical. (TA. [See Dozy's Dict. des Mots des Vêtements chez les Arabes, p. 343.]

فَوَاقٍ The returning supply of milk after sucking or milking. (TA.) — See also the next paragraph, in three places.

فَوَاقٍ: see 1, former half, in two places: — and see 1 again, latter half: — and 4, in two places. — Also † The time between two milkings; (S, O, Mgh, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and **فَوَاقٍ** signifies the same: (S, O, Mgh, K;) or, (Mgh, TA,) accord. to IF, (Mgh,) the **فَوَاق** of the she-camel is the returning of the milk into the udder after the milking: (Mgh, TA:) or **فَوَاقٍ** signifies the time between the opening of one's hand and the grasping with it the udder (K, TA) of the camel: or when the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is **أَفَوَاقٌ** and **أَفَاقَةٌ**; (O, K;) and Fr says that **فَوَاق** has for its pl. **أَفَاقَةٌ**, originally **أَفَوَاقٌ**, the kesreh of the **و** being transferred to the **ف**, and the **و** being then changed into **ي** because of the kesreh before it; and **أَفَوَاقٌ** has for its pl. **أَفَوَاقَاتٍ**. (TA.) One says, **مَا أَقَامَ عِنْدَهُ إِلَّا فَوَاقًا** [He did not remain at his abode save as long as the time between two milkings]. (S, O, TA.) And it is said in a trad., **الْعِيَادَةُ قَدْرُ فَوَاقٍ النَّافَةِ** [The period of the visiting of a sick person is the space of time between the two milkings of the she-camel]. (S.) And in a trad. of 'Alee occurs the saying, **قَالَ لَهُ الْأَسِيرُ أَنْظِرْنِي فَوَاقًا** i. e. + [The captive said to him,] Grant thou me a delay, or respite, as long as the time between two milkings [of a she-camel]. (TA.) **مَا لَهَا مِنْ فَوَاقٍ** and **فَوَاقٍ** in the Kur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Asim, and the former that of the rest, (O,) means + [There shall not appertain to it] any postponement, or delay, and resting: (S;) or, accord. to AO, the latter is the meaning of the former reading; and the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bd,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bd;) from **أَفَاقٍ** "he (a sick man) returned to a healthy, or sound, state"; and the **فَوَاق** of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the **فَوَاق**] the milk returns to the udder; (Bd;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) **قَسَمَ غَنَائِمَ خَيْبَرٍ عَنْ فَوَاقٍ**, (Mgh,) or **قَسَمَ فَوَاقٍ**, (O, TA) and **فَوَاقٍ**, (TA,) means + He divided the spoils [of Kheyber, or on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) **فَوَاقٍ** meaning **عَنْ فَوَاقٍ** with a dividing proceeding from quickness: (Mgh, O:*) or, as some say, the meaning is, making some of them

[i. e. of those who composed his army] to be more highly distinguished (**أَفَوَاقٌ**) than others (O, TA*) in the proportion of their spoils and of the trial undergone by them. (TA.) — See also **فَاقٌ**, last sentence but one.

فَاقٌ, mentioned in this art. in the K: see **فَاقٌ**, last sentence but one.

فَاقٌ Superior, excellent, or surpassing: (Mgh, Mgh:*) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, **هُوَ فَاقٌ فِي الْعِلْمِ** [He is superior, excellent, or surpassing, in knowledge], and **فَاقٌ فِي الْفَنَى** [in wealth, &c.]. (Mgh.) And **جَارِيَةٌ فَاقَةٌ** [A young woman excelling in beauty, or comeliness]. (Mgh.) And **فَوَاقٌ** [an irreg. pl. of **فَاقٌ**, like as **خَوَاقٌ** is of **خَاقٌ**,] for by rule these pls. should be **فَاقَةٌ** and **خَاقَةٌ**,] signifies *Elegant scholars, and orators.* (IAqr, O, K.) — Also The place of junction of the neck with the head: (S, O, K:) therefore when this is high, the neck is long. (S, O.)

أَفَوَاقٌ: see **فَوَاقٍ**, last sentence but one. — Also An arrow of which the **فَوَاق** [or notch] is broken: (S, O, Mgh, K, TA:) [and] an arrow having no notch: (L voce **أَفَوَاقٌ**;) pl. **فَوَاقٍ** [perhaps a mistranscription for the regular form of pl., i. e. **فَوَاقٍ**; or it may be that the **و** is with fet-h to distinguish it from **فَوَاقٍ** signifying "a notch" of an arrow]: but IAqr explains this as signifying arrows of which the heads have fallen. (TA.) One says, **رَجَعَ فَلَانٌ بِأَفَوَاقٍ نَاصِلٍ** + Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And **رَدَدْتُهُ بِأَفَوَاقٍ نَاصِلٍ** + [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And **مَا بَلَلْتُ مِنْ فَلَانٍ بِأَفَوَاقٍ نَاصِلٍ**, expl. in the first paragraph of art. **بَل**. — **مَحَالَةٌ فَوَاقٌ** [A large sheave of a pulley] of which every **بِن** [or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged **مَحَالَةٌ**,] has two cusps (**فَوَاقَان**), (O, K,) like the **فَوَاقَان** [of the notch] of the arrow. (O.) [The strangeness of this explanation induces me to think that **فَوَاقٌ** is here a mistranscription for **فَوَاقٌ**, (see **مَحَالَةٌ فَوَاقٌ**, in art. **فَوَه**), and that the explanation is partly conjectural.] — And **كَمَرَةٌ فَوَاقٌ** A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed **خَوَاقٌ**. (O.)

مُفَاقٌ A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K:) pl. **مَفَاقِي** (S, O, K) and **مَفَاقِي**, (Akh, TA,) and **مَفَاقِي** also is pl. of **مُفَاقٌ** signifying as expl. above, mentioned by AA in the third vol. of his "Nawādir," and said by IB to be, accord. to analogy, pl. of **فَوَاقٍ**, and to be originally **فَوَاقٍ**; but accord. to one relation of a verse

in which it occurs, it is **فَاقِي**, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is *syn. with* **مُفَاقِي** [i. e. One who poetizes admirably, or wonderfully.]. (Abou-Tnāb, K. [But its verb is mentioned in the O and K in art. **فَاقِي**].)

مَفَوَقٌ Food, and beverage, that is taken by little and little. (IAqr, O, K, TA. [See its verb.]) — Applied to an arrow, [Having a notch made for the bow-string. (See 2.) — And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] — whence the saying, **لَا زِلْتُ فِي الْخَيْرِ مَفَوَقًا وَسَهْمًا فِي الْكَرَمِ مَفَوَقًا** + [Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity]. (A, TA.)

مُسْتَفِيقٌ A man who sleeps much: (O, K, TA:) mentioned by IAqr; but this is strange.

فول

فُولٌ [Beans; or the bean; *faba sativa* of Jus-sieu; *vicia faba* of Linnæus; i. e.] i. q. **بَاقِلِي** [q. v.]: (T, IF, S, Mgh:) or i. q. **حَبَّص** [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. **فَبَل**; but in the older of my copies, before that art.]:) or a certain grain, or seed, (**حَبَّ**) like the **حَبَّص**: but with the people of Syria [and of Egypt], i. q. **بَاقِلِي**: or (as some say, M) specially the dry [thereof]: n. un. with **ة**: (M, K:) mentioned by Sb. (M.)

فُولٌ A seller of **فُول**. (TA.)

فولاد

فُولَادٌ: see art. **فَلَد**.

نوم

2. **فَوَمْتُ الْخُبْزَ** I made bread, or the bread. (IJ, M.) [And] **فَوَمُوا لَنَا** Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.)

نُومٌ, a word occurring in the Kur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as **نُومٌ** [which generally means *Garlic*; but is said to have also the meaning here next following]; (T, S, M, Mgh, K;) said to be a dial. var. of the latter word, but app. [if meaning "garlic"] formed, as IJ says, by the substitution of **ف** for **ث**; (M;) and Abd-Allah [Ibn-Mes'ood] read [in the Kur ubi suprā] **وَنُومَهَا** [instead of **وَقُومَهَا**]: (Fr, T, S:) it is also expl. as signifying *wheat*; (T, S, M, Mgh, K;) which is said by Lh to be a meaning of **نُومٌ** and **فُومٌ**; and if Ibn-Mes'ood read the word as **نُوم**, the meaning is **نُوم**, i. e. "wheat;" (T;) accord. to Fr, it is an old word, signifying thus, (T, S,*) and also *bread*; (T, S, K;) Zj says that there is no difference of state-

ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the other grains, beside wheat, whereof bread is made [which last meaning is also mentioned in the K]; (T;) and IJ holds that it is rightly expl. as having the first of these three meanings (i. e. "wheat") and the last of them: (M:) another meaning assigned to it is **جَبَض** [i. e. *cicer aris-tinum*; or *chick-peas*]; (S, K;) which is of the dial. of Syria: (S;) and it signifies also *عُذَّة* [app. meaning *head of a plant, such as that of an onion, or of a garlic: or a great gobbet of food*: (K: [for *أَوْ لُقْمَةً عَظِيمَةً* in the CK, I read *لُقْمَةً* as in other copies of the K:])] in the dial. of Azd-es-Sarāh, it is applied to *ears of corn*; and **فُومَة** is its n. un.; (M;) this latter signifying an *ear of corn*, (S, K, TA,) as expl. by IDrd: (TA:) **فُوم** has **فُومَان** [of the measure **فُعْلَان** for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the dammeh in **فُوم** is different from the dammeh in **فُومَان**. (M, TA.)

فُومَة: see the next preceding paragraph, near the end. — Also *A thing that one carries between his two fingers*. (K.)

فُومَا **قَطَعُوا الشَّاةَ فُومًا فُومًا** (M, K, °) means [They cut the sheep, or goat,] into a number of pieces; (M;) like **فُومًا**. (K.)

فُومِي, altered from **فُومِي**, *A seller of فُوم* [app. in any of its senses, but accord. to the TA as meaning *wheat, or chick-peas*]: (S, K:) [or] a *seller of fruit*: (MA:) accord. to Az, (TA,) **الْفُومِي** means **السُّكَّرِي**, (Mgh, TA,) who is called by the vulgar **الْبَيْتَاع** [generally signifying the *seller, or vender*; perhaps here meaning the *seller of sugar*, though I do not anywhere find **السُّكَّرِي** thus explained]; (Mgh;) but he says, "I do not think it genuine Arabic." (TA.)

فوه

1. **فَاهَ بِهِ** (S, Mṣb, K,) aor. **يَفُوهُ** (S, Mṣb) and **يَفُوهُ** also, (ISd, TA,) inf. n. **فُوهَة**, (MA,) [and inf. n. of unity **فُوهَة**, (see Har p. 434,)] *He uttered it, or pronounced it*, (S, Mṣb, K,) namely, a saying; (S;) as also **تَفُوه**. (S, K.) One says, **فَاهَ بِكَلِمَةٍ**, and **مَا تَفُوهَتْ**, i. e. *I opened not my mouth with a word, or sentence*. (S.) **فَاهَ لِسَانًا**, a phrase used by El-Hareere, the Arabs did not say: they only said, **فَاهَ الرَّجُلُ بِكَلِمَةٍ** [The man opened his mouth with such a thing, i. e., with such a saying, &c.]. (Har p. 191.) And **هَذَا أَمْرٌ مَا**, inf. n. **فُوهَة** [or **فُوهَة**?], is a saying mentioned by Fr, as meaning *This is a thing, or an affair, which I mentioned not, or have not mentioned*. (TA.) — See also 2. **فُوه**, aor. **يَفُوهُ**, [inf. n. **فُوهَة**,] *He (a man) had what is termed فُوهَة*, (S, TA,) which means *width of the mouth*, (S, K, TA,) and largeness thereof: (TA:) or

protrusion and length of the upper central incisors: (S, TA:) or *length of all the teeth*; length of the upper central incisors being termed **رَوْن**: (IB, TA:) or *protrusion of the teeth from the lips, with length thereof*. (K, TA.)

2. **أَفُوهَ** *He (i. e. God) made him to be أَفُوهَ* [or *wide in the mouth, &c.*]. (S, K.) — **شَدَّ مَا قُوهَتْ** [this accord. to the TA, but an explanation of **قُوهَتْ** seems to show that the right reading is **قُوهَتْ**, in the pass. form,] and **تَفُوهَتْ**, and **فُوهَتْ**, means **شَدَّ مَا أَكَلْتَ** [app. *Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food*: see **شَدَّ**: and see also 10]. (TA.)

3. **فَاهَاة**, (K, TA,) inf. n. **مُفَاهَاة**; (TA;) and **فَاهَاة**, [formed from the former by transposition,] (K, TA,) inf. n. **مُفَاهَاة**; (TA;) *He talked, or discoursed, with him*: [see also 6:] and *he contended with him for superiority in glory, or excellence*. (K, TA.)

5. **تَفُوهَ** *He spoke*. (KL.) See also 1, first and second sentences. — And see 2. **تَفُوهَ السَّكَّانَ** *He entered the فُوهَة of the place*; (K, TA;) i. e., *the mouth thereof*; likened to the **فُوم** [properly thus called] as being the *first place of ingress to the interior thereof*. (TA.)

6. **تَفَاهَوْا** *They talked* [app. *one to another*: see 3]. (K.)

10. **اسْتَفَاهَ** and **اسْتَفَاهَاة**, (S, K,) inf. n. **اسْتَفَاهَاة**, (K,) the latter mentioned by Lh, (TA,) *He (a man, S) ate, (S, K,) or drank, (K,) vehemently, after scantiness, (S, K,) or after weakness*; (so in a copy of the S;) but seldom used in relation to drinking: or you say, **اسْتَفَاهَ فِي الطَّعَامِ**, meaning *he ate much of the food*: so says IAar, not particularizing the act as being after scarcity or not. (TA.) [See also 2.] — And *He quenched his thirst by drinking*. (K.)

فَاهَ: see what next follows: and see the next paragraph again, in the latter half: — and the same word, and **فَاهَ**, (the latter in two places,) see voce **فَاهُوهَة**.

فَاهَ and **فَاهَ** and **فَاهَ** (K, TA) and, accord. to the copies of the K, **فُوهَة**, [or, as in the CK, **فُوهَة**,] but correctly **فُوهَة**, (TA,) and **فُوم**, all signify the same [i. e. *The mouth*]: (K, TA:) the pl. is **أَفُوهَاءَ**, (S, K, TA,) pl. of **فُوهَة**, (S, TA,) and as such its case is plain; as pl. of **فَاهَ**, it is like **أَرْوَاحَ** as pl. of **رِيحَ**; as pl. of **فَاهَ**, it is allowable as having **و** for its original medial radical; but as pl. of **فُوهَة**, it is anomalous: (TA:) and another pl. is **أَفُوهَاءَ**, (K, TA,) said by some to be pl. of **فُوم** or **فُوم**, with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. **فُوم**; but some disallow this pl.; and accord. to some, (TA,) it has no sing. (K, TA) agreeable with rule, (TA,) for **فُوم** is originally **فُوهَة**, (K, TA,) with the **و** movent

by fet-h, or **فُوهَة**, as in some copies of the S,] with the **و** quiescent, on the authority of IJ; (TA;) the **و** is elided, and the **و** becomes a movent final, therefore it must be changed into **ل**, because of the fet-hah preceding it, so the word becomes **ل**; but a noun may not be of two letters whereof one is [the **ن** of] the tenween, (K, TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the **ل**, (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is **م**, for they are both labials, and in the **م** is a sort of humming sound (**هُوِي**, in the CK **هُوِي**) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the **و**: (K, TA:) [several similar disquisitions, added in the TA, respecting the change from **فوه** to **فم**, I omit, regarding them as needless: what is said on this subject in the S, in art. **فم**, I have mentioned in that art.:] in the present art., J says that the **م** is a substitute for the **و**, not for the **و**, of **فوه**; but this is a mistake: (IB, TA:) the dual of **فُوم** is **فُومَانِ** and **فُومَانِ** (IAar, S, Mṣb, K) and **فُومَانِ**, the second and third of which are anomalous: (IAar, K:) of the second, which occurs in a verse of El-Farezdak, [and respecting which see the first paragraph of art. **فم**,] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase **هَذَا فُوهُهُ**, they deemed the combination of the two **و**s difficult in respect of utterance; therefore they suppressed the [radical] **و** thereof [in this case, and then in other, similar, cases], and said, **هَذَا فُوهُ**, and **فُومُ زَيْدٍ**, and **وَأَيْتُ فَا** and **مَرَرْتُ بِفِي زَيْدٍ**: and when prefixing it to [the pronoun denoting] thyself, thou sayest, **هَذَا فُوهِي**; and this thou dost nlike in using it in the nom. case and in the accus. and in the gen., because the **و** [of **فُوه**] is changed into **ي** and is then incorporated [into the pronominal **ي**]: (S, and the like is said in the Mṣb:) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, **ل** occurs at the end of a verse of El-Ajjāj, without an affix, in this case for **فَاهَا**. (S.) — In the saying **كَلَّمْتُهُ فَاهَ إِلَى فِي**, meaning *I spoke to him, his mouth being near to my mouth*, **فَاهَ** is in the accus. case as a denotative of state: (S, TA: °) or by reason of the derivative [مَكَلَّمْتُهُ] meant to be understood: or, as Sb says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say **كَلَّمْتُهُ فَاهَ** [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning **وَهَذِهِ حَالُهُ** [this being his state], (Sb, TA,) i. e. **فُوهُ إِلَى فِي** [his mouth was near to my mouth], the clause [following **كَلَّمْتُهُ**] occupying the place of a denotative of state. (TA.) — The saying **فَاهَا لِفَيْكِ**, (Meyd, K, TA,) which is a prov., (Meyd, TA,) means *May God make the mouth of misfortune to cleave to thy mouth*; (Meyd, K, ° TA;) [but lit. signifies, only, *her, or its, mouth*

to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, **فَاهَا** is without tenween, meaning **فَا الدَّاهِيَةِ**, as is shown by the saying,

- وَدَاهِيَةٍ مِنْ دَوَاهِي الْمَنُو
- نِي يَرْفَعُهَا النَّاسُ لَا فَا لَهَا

[Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeid says that its primary meaning is, *may God make the ground to be in thy mouth*; that it is like the sayings **بِفَيْكِ الْحَجَرُ** and **بِفَيْكِ الْإِثْلُبُ** (S, Meyd;) and [hence] it means *disappointment* [cleave] to thee: (S, Meyd;) a man of Belhujeym, (S, Meyd,) cited by A'Obeid, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says,

- فَتَلْتُ لَهُ فَاهًا بِفَيْكِ فَإِنَّا
- قُلُوصُ أَمْرِي قَارِيكَ مَا أَنْتَ حَادِرَةٌ

[And I said to him, *فَاهَا لِفَيْكِ*, for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest]; (S, Meyd; but in the S, as IB has observed, **فَاهَا** is erroneously put for **فَانَّهَا**; i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by **قَارِيكَ**] he means **يَقْرِيكَ**, from **قَرَى**: (S:) it is also said that **فَاهَا** is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant *the dust be in thy mouth*: (Meyd;) Sh is related to have said, I heard IAr say **لِفَيْكِ فَاهَا**, with tenween, meaning *may God make thy mouth to cleave to the ground*; [or rather, *ground to thy mouth*; lit., simply, *a mouth to thy mouth*;] and some say **فَاهَا لِفَيْكِ**, without tenween, as an imprecation meaning *may God break thy teeth* [i. e. thy teeth, to which **فَاهَا** often metonymically applied, as is also **فَوَه**]. (TA.) — One says also, **سَقَى فُلَانٌ إِبِلَهُ عَلَى أَقْوَاهِهَا**, meaning *Such a one drew for his camels the water when they came to it, while they were drinking*; not having stored it for them in the drinking-trough: and **جَرَفَ فُلَانٌ إِبِلَهُ عَلَى أَقْوَاهِهَا**, *Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]*: so says Aq: and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) — **لَوْ وَجَدْتُ** **فَوْهًا**, meaning *أَدْنَى طَرِيقِي (K, TA,) has [with other, similar, phrases] been explained in art. **كَرْش** [q. v.]. (TA.) — **مَوْهًا** [Mouth of a horse that is suffering indigestion in consequence of his having eaten barley and so made it to stink] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-Keys cited in the TA in art. حمر as in Ahlwardt's "Divans of the Six Ancient Arabic Poets," p. 125; and differently in De*

Slane's "Diwan d'Amro-kaïs," p. 36 of the Arabic text.]) — And **فَوْهٌ** [Mouth of a large field-rat] and **فَوْ دَبَا** [Mouth of a sort of small wingless locust, or perhaps correctly **فَوْ دَبَا** mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — One says also, **لَا فَضَّ فَوْهٌ**, meaning *May his teeth, or front teeth, not be broken*. (K, TA.) And **سَقَطَ فَوْهٌ** + *His teeth fell out*. (TA in art. **فَض** [q. v.]) — And **مَاتَ لِفَيْهِ** i. e. **لَوْجِيهِ** [meaning *He died upon his face*; prone: like **سَقَطَ لَوْجِيهِ** + *He fell upon his face*: the **ل** in both being used in the sense of **عَلَى**; as it is in the phrase **خَرُّوا لَا دَقَانِيَهُم** (expl. in art. **خَر**), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using **ل** in the sense of **عَلَى**], **لِفَيْهِ**, one of their forms of imprecation, meaning *May God cause him to die: or prostrate him [upon his face; as also **لَوْجِيهِ**]*. (TA.) — [See also **فَوَهَةٌ** as syn. with **فَوْه**; like which it has **أَقْوَاهُ** for a pl.] — **فَوْهٌ** also, having for its pl. **أَقْوَاهُ** and pl. pl. **أَقْوَاهِي** (S, Mgh, Māb, K,) [which last is of very frequent occurrence,] signifies *Perfume, or an odoriferous substance*: (Mgh, Māb;) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (**يُعَانَجُ**); like as **تَوَابِلُ** signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh;) or **تَوَابِلُ** [or seeds used in cooking] with which food is compounded or prepared (**يُعَانَجُ**) are also called **أَقْوَاهُ الطَّيِّبِ**: (Māb;) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or **الأَقْوَاهُ**, the pl. mentioned above, signifies [the seeds called] **التَّوَابِلُ**: and also *what diffuse fragrance* [I read **نَوَافِحُ**, as in my MS. copy of the K, pl. of **نَافِحٌ**, q. v., instead of **نَوَافِحُ** (with **جِيم**), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] of perfumes, or odoriferous substances: (K;) and the sorts, or species, of flowers; (K, TA;) thus says AHn; and in one place he says that **الانفواح** signifies *what are prepared for perfume, of sweet-smelling flowers*; and sometimes they are of herbs, or leguminous plants: (TA;) and also *sorts, or species, of a thing* [app. of any kind]: (K;) and one says, **أَقْوَاهُ الْبُقُولِ**, and **هُوَ مِنْ أَقْوَاهِ الطَّيِّبِ**, meaning *It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants*: (Mgh;) but **فَوْهٌ** is not applied to anything that is termed **عَقَارٌ**. (AHeyth, TA in art. **عقر**.)

فَوْهٌ: see 1, last sentence. — Also The quality of a **مَحَالَةٌ** [or large sheave of a pulley] such as is termed **فَوْهًا**, fem. of **أَفْوَهٌ**, q. v. (TA.)

فَوْهٌ: see its syn. **فَوْهٌ**.

فَوْهَةٌ: see **فَوْهَةٌ**, in five places.

فَوْهٌ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the **نَسَا** [app. as meaning sciatica or the sciatic nerve] and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the [leprosy termed] **بَرَصٌ**: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the **فَوْهٌ** [which see in art. **فَو**, i. e. *madder*]. (TA.) — See also **فَوْهَةٌ**.

مَفْوَهٌ, originally **فَيْوَهٌ**: see **مَفْوَهٌ**.

فَوْهٌ: see its syn. **فَوْهٌ**. — [Hence] it signifies also *The فَم [i. e. mouth] of a place; likened to the فَم [properly so called] as being the first place of ingress, or entrance, to the interior*: (TA:) [and so too as being the place of egress, or exit, from the interior:] it is of a river, or rivulet, (Lth, S, Māb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Māb, K, TA;) signifying the **فَم** [or mouth]; as also **فَوْهَةٌ** (K, TA,) without teshdeed; mentioned by IAr: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Māb, TA;) the *foremost part* thereof: or, as some say, the *place of its pouring into the* **كَفَامَةٌ** [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its **رَأْسٌ** [or head, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its **رَأْسٌ** as being its *foremost part*]: (TA:) and of a street, it is the *place of egress, or exit*; (Māb;) the *foremost part* thereof: (TA:) and of a road, it is the **فَم** [or mouth], which is the *upper part* thereof (اعلاه): (Māb: [thus in my copy; but I think that **اعلاه** is a mistranscription, in my copy, for **أَوَّلُهُ**, and that the correct meaning is therefore the *foremost part* thereof, agreeably with what is said above in relation to a road and to a river or rivulet:]) but accord. to some, **فَوْهَةٌ**, without teshdeed, is not allowable; and one should say, **فَوْهِي** [probably, I think, a mistranscription for **فَوْهِي**, with the **و** quiescent, both meaning *He sat at the mouth of the road*]; not **فَوْهِي**, without teshdeed: (TA:) and **فَوْهَةٌ** signifies also *the first, or foremost, part, of a thing*; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, **طَلَعَ عَلَيْنَا فَوْهَةٌ إِبِلِكَ**, i. e. *The first, or foremost, portion of thy camels [came to us, or came forth upon us]*; like the phrase **فَوْهَةُ الطَّرِيقِ**: (TA:) the pl. of **فَوْهَةٌ** is **أَقْوَاهُ** (K, S, Māb, TA,) which is anomalous, (S, Māb, TA,) and (TA) **فَوْهَاتٌ** [in the **فَوْهَاتُ**] and **فَوْهَاتٌ**. (K, TA.) [Hence] one says, **أَقْوَاهُ الْبَلَدِ وَخَرَجُوا**, in the copies of the K **مِنْ أَرْجُلِهِ**, which is wrong, (TA,) i. e. *They entered into the foremost parts of the country, or town,*

and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَقْوَاهُ as here used is فُوهَةٌ. (TA.) — It signifies also *A say, or saying, or speech*; (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, *إِنَّ رَدَّ الْفُوهَةِ لَشَدِيدٌ* (S, TA) *Verily the retracting of that which has been said is difficult*: (Har p. 434:) and [hence] one says also, *هُوَ يَخَافُ فُوهَةَ النَّاسِ* [He fears the say, or speech, of men]. (TA.) — And The Muslims' rending one another's reputation by evil speech, or by backbiting; (K, TA;) as also *فُوهَةٌ*. (TA.) — *إِنَّهُ لَذُو فُوهَةٍ* means *Verily he is strong in speech, and free, or unconstrained, in tongue*. (TA.) — And one says, *مَا أَشَدَّ فُوهَةَ بَعِيرِكَ فِي هَذَا الْكَلَامِ*, meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, *فُوهَةَ فَرَسِكَ* [the vehement eating of thy horse]: whence their saying *أَقْوَاهَا* [which may be well rendered as it has been in art. *جس*, q. v.], meaning *Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition*. (TA.) — And *Milk, as long as there remains in it the taste of sweetness*; (K, TA;) as also *فُوهَةٌ*; and sometimes correctly said with *ق*, i. e. [فُوهَةٌ], without tesheed. (TA.)

فَاوُوهٌ A man who reveals, or discloses, everything that is in his mind; as also *فَاهٌ* (Fr, S, TA, [hut omitted in one of my copies of the S,]) and *فَاهٌ*: (Fr, TA:) and *بِجُوعِهِ فَاهٌ* one who reveals his hunger; originally *فَاهٌ*, like as they said *هَائِرٌ* and *هَارٌ*. (TA.)

أَفْوَهٌ Having what is termed *فَوْهٌ*, meaning as expl. in the last sentence of the first paragraph [i. e. *width of the mouth, &c.*]; fem. *فُوهَاءٌ* (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) *فُوهَاءٌ شُوهَاءٌ*, applied to a woman, means *Wide-mouthed, ugly*: and, applied to a mare, *wide-mouthed, long-headed*: or *sharp in spirit*. (TA.) — [Hence,] *بُشْرٌ فُوهَاءٌ* A wide-mouthed well. (K.) — And *طَعْنَةٌ فُوهَاءٌ* A wide wound made by piercing. (K.) — And *مَحَالَةٌ فُوهَاءٌ* [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long. (S, TA.) [See also *مَحَالَةٌ فُوهَاءٌ*, in art. *فوق*.]

مُفَوَّةٌ and *فَيْهٌ* (S, K,) the latter originally *فَيْهَةٌ* (S,) *Eloquent*; (S, K, TA;) and so *فَيْهَةٌ* applied to a woman; (S, TA;) *able in speech*; *an able speaker*: or *فَيْهٌ* signifies *good in speech*; *a good speaker*: (TA:) or both signify *good and eloquent in speech*; as though taken from *الفَوْه* meaning “width of the mouth:” (IAgr, TA:) or *having an inordinate desire, or appetite, for food*; *a vehement eater*; (K, TA;) applied to a man and to other than man: (TA:) and the latter (*فَيْهٌ*), *having an inordinate and insatiable desire, or appetite, for food*: (TA:) and this also

signifies a man who eats much; syn. *أَكُولٌ*; (S, K;) and so does *مُسْتَفِيَةٌ*: (K [in some copies of which, *كُوفِي* is strangely put in the place of *كُول* in the explanation here given]:) or *مُسْتَفِيَةٌ* signifies a man eating vehemently after scantiness, (S,) or after weakness: (thus in a copy of the S:) and *مُفَوَّةٌ* is also expl. as meaning a man who eats vehemently. (T.A.) And one says *مُفَوَّةٌ مَنْطِقٌ* (K, TA) meaning [Very] eloquent in speech: (TA:) and *مَنْطِقٌ مُفَوَّةٌ* (K, TA) *Good, or excellent, speech, or diction*. (TA.) — *شَرَابٌ مُفَوَّةٌ* means [Beverage, or wine,] perfumed (K, TA) with [the odoriferous substances called] *أَفَاوِيهٌ* [pl. of *فَوْهٌ*, q. v.]. (TA.) — And *ثَوْبٌ مُفَوَّةٌ* (Lth, K) and *مُفَوِّي* (K) *A garment, or piece of cloth, dyed with فَوْهٌ [or فُوهٌ, i. e. madder]*. (Lth, K.)

مُسْتَفِيَةٌ: see the next preceding paragraph, in two places.

فى

فى is a particle governing the gen. case [and used in the manners and senses expl. in what here follows]. (T, S, M, Mughnee, K.) — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Msb, Mughnee, K, TA,) either in relation to place or in relation to time; (Mughnee, K, TA;) properly and tropically. (Msb, Mughnee, TA.) *غَلِبَتِ الْرُومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ* [The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1—3], is an ex. of its relation to place and to time. (Mughnee.) And *وَلَتَكُنَّ فِي الْقِصَاصِ حَيَوةٌ* [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. *رحى*) in the Kur ii. 175,] is an ex. of its being used tropically, (Mughnee.) *أَدْخَلْتُ الْخَاتَمَ فِي أَصْبَعِي* is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is *I inserted my finger into the signet-ring*]. (Mughnee.) [Using it properly,] you say, *الْمَاءُ فِي الْإِنَاءِ* [The water is in the vessel]: (S:) and *هُوَ فِي الْجِرَابِ* [It is in the wallet,] and *فِي الْكَيْسِ* [He is in the belly of his mother]: and *هُوَ فِي بَطْنِ أُمِّهِ* [He is in the shackle for the neck]: (M:) and *زَيْدٌ فِي الدَّارِ* [Zeyd is in the house], (S, M, Msb,) or *within the house*, and *in the midst of it*, for *الدَّارِ*, means *دَاخِلَهَا*, and *وَسَطَهَا*: (T:) and [using it tropically, you say,] *الشَّكُّ فِي الْخَبَرِ* [Doubt, or uncertainty, is in the information]. (S.) The saying *فِيهِ عَيْبٌ* [In him is a fault, or blemish], if relating to a real عَيْب, is proper; and if relating to an ideal عَيْب, tropical: the former *فى* is such as the ampu-

tation of the hand of the thief, and the redundancy of a hand; and the latter, such as the running-away of a slave. (Msb.) [When relating to time, it may in some cases be rendered *In, or during*; as in the phrase *فِي أَيَّامٍ مَعْدُودَاتٍ* in the Kur ii. 139, i. e. *In, or during, certain numbered days*. *إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ*, in the Kur xxxvi. 55, may be rendered *Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy*. The phrase *كَذَا فِيهِ مَا فِيهِ*, lit. *As to his saying thus, in it is what is in it*, is used as a polite expression of objection, or contradiction; like *فِيهِ تَأْمَلُ*, q. v. In many instances, *فى* may be rendered *Of, or concerning, or in respect of*; as in *قَالَ فِيهِ كَذَا* *He said of, or concerning, him, or it, thus*; for *فِي ذِكْرِهِ* *He said in mentioning him, or it, thus*; or *فِي وَصْفِهِ* *in describing him, or it*; or the like: hence, for ex., one says *كَتَبَ كِتَابًا فِي عِلْمِ اللَّغَةِ* *He wrote a book of, or concerning, the science of lexicology*: and hence, in the Kur ii. 133, *أَتَحْجُوتُنَا فِي اللَّهِ* *Do ye argue with us concerning, or in respect of, God?* — It also denotes concomitance, (Mughnee, K,) and (K) in this case (Mughnee) it is syn. with *مَعَ*. (Msb, Mughnee, K.) Thus in the phrase, *قَالَ ادْخُلُوا فِي أُمَمٍ* [He shall say, Enter ye with peoples]. (Msb, Mughnee, TA,) in the Kur [vii. 36]: (Msb, TA:) or, as some say, the meaning is, *فِي جَمَاعَةِ أُمَمٍ* [in the company of peoples]. (Mughnee.) Thus, too, in the phrase, in the Kur [xlv. 15], *فِي أَصْحَابِ الْجَنَّةِ* [With the inmates of Paradise]. (Msb, TA.) [Or in these and similar instances, *فى* may be rendered, more agreeably with the primary signification, as meaning *Among*.] In the K, the meaning as denoting concomitance and that which is identical with *مَعَ* are made distinct: and it has been said that *بِ* denotes the continuance of concomitance and *مَعَ* denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase *طُولٌ فِي اسْتِرْخَاءٍ* *Length together with laxness*: (occurring in the K voce *طَنَبٌ*;) and *سَوَادٌ فِي حُمْرَةٍ* *Blackness blending with redness*: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase *طُولُهُ عِشْرُونَ ذِرَاعًا فِي ثَلَاثِ أَذْرُعٍ عَرْضًا* *Its length is twenty cubits with (or as we say by) three cubits in breadth*: in which case the number of square cubits is expressed by the phrase *ثَلَاثٌ فِي عِشْرُونَ* as though meaning *Twenty as a multiplicand with three as its multiplier*; i. e. *twenty multiplied by three*: see *ضَرَبَ* as signifying “he multiplied.”] — It also denotes the assigning of a cause. (Msb, Mughnee, K.) Thus in the phrase *فِي أَنْبَعِينَ شَاةً* i. e. *On account, or because, of completing [the possession of] forty sheep or goats, [the giving of]*

a sheep or goat [for the poor-rate] is incumbent [on the possessor: or this may be rendered, in the case of the possession of forty, a sheep or goat is to be given]. (Mgh.) And thus in the saying, [in the Kur xii. 32,] **قَدْ لَبِثْتُ أَتَدْرِي لَبِثْتُ فِيهِ** [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., **إِنَّ أَمْرًا دَخَلَتْ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا** [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase **أَتَلَفْتُ فِي كَذَا** He paid in advance, or beforehand, for, or on account of, such a thing.] — It also denotes superiority; (Mughnee, K, TA;) i. e. (TA) it is used in the sense of **عَلَى**. (T, S, M, Mgh, TA.) Thus in the saying, in the Kur [xx. 74], **وَلَا صَلَبْتَكُمْ فِي** [And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Mgh, Mughnee, TA.) And so in the verse of Antarah cited voce **سَرَحَ**. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, **نَزَلْتُ فِي أَبِيكَ**, meaning **عَلَيْهِ** [i. e. I alighted, or descended and stopped, &c., at the abode of thy father]. (S.) — It is also *syn. with* **بِ**. (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyl,

- وَتَرَكَبُ يَوْمَ الرُّوْعِ فِيهَا فَوَارِسُ
- بَصِيرُونَ فِي طَعْنِ الْأَبَاهِرِ وَالْكَلَى

(S, Mughnee, TA,) meaning, **بِطَعْنِ الْأَبَاهِرِ وَالْكَلَى** [i. e. And horsemen skilful in piercing the aortas and the kidneys ride in the day of fear therein]. (S, TA.) And thus in a verse cited by Fr, **أَرْغَبُ** is made trans. by **فِي** and **عَنْ** instead of **بِ** and **عَنْ**. (T, TA.) [Thus, also, **لَيْسَ فِي شَيْءٍ** is sometimes used for **لَيْسَ بِشَيْءٍ**, meaning *It is nought; or not of any account or weight; &c.*: see more in art. **شَيْءٌ**.] — It is also *syn. with* **إِلَى**. (Mughnee, K.) Thus in the Kur [xiv. 10], **فَرَدُّوا** [And they put their hands to their mouths]. (Mughnee, TA.) — It is also *syn. with* **مِنْ**. (M, Mughnee, K, TA.) Thus in the Kur [xxvii. 12], **فِي تِسْعِ آيَاتٍ** [Of, or among, nine signs]. (M, TA.) And in the saying, **خَذَلِي** [Take thou for me ten of the camels; of, or among, them let there be two stallions]. (M, TA.) [Thus too in the saying **هُوَ فِي أَصْلِي قَوْمِهِ** He is of, or among, the purest in race, &c., of his people: and the like thereof.] — It also denotes comparison; and this is when it occurs between a preceding [mention of a] thing excelled and a following [mention of a] thing excelling: as in the saying, [in the Kur ix. 38,] **فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ** [But the enjoyment of the present life, in comparison with that which is to come, is no other than little]. (Mughnee, K.) — It is also used for compensation; and this is when it is redundant as a compensation for another [فِي] which is sup-

pressed: as in the saying, **ضَرَبْتُ فِيمَنْ رَغِبْتُ** for **ضَرَبْتُ مَنْ رَغِبْتُ فِيهِ** [I beat, or struck, him whom thou desiredst]: (Mughnee, K:) but this is allowed by Ibn-Málik alone. (Mughnee.) — And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Fárissee allows in a case of necessity in verse; citing as an ex.,

- أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا
- تَخَالُ فِي سَوَادِهِ يَرْتَدُّجَا

[I am Aboo-Sa'ad; when the night becomes dark, thou imagining its blackness to be black leather]. (Mughnee.) And it is thus used in the saying, in the Kur [xi. 43], **وَقَالَ ارْكَبُوا فِيهَا** [for **ارْكَبُوا**], i. e. And he said, *Embark ye therein*, the like of which occurs also in xviii. 70 and xxix. 63], (Mughnee, K,) accord. to some. (Mughnee.) = **فِي** as a prefixed noun in the gen. case, *syn. with* **فِي**, and **فِي** as *syn. with* **فِي**, see voce **فَو**, in art. **فَو**.

فَيَّ is a word expressive of wonder: they say, **يَا فَيَّ مَا لِي أَفْعَلُ كَذَا** [O my wonder! What has happened to me that I do thus?]: or it is expressive of regret on account of a thing that is passing away [so that this exclamation may be rendered *Oh! What has happened to me &c.*]: Ks says that it is not to be written with **ف** [though it is so written in several of the lexicons in art. **فَيَّ**, i. e. **فَيَّ**]; and that it means **يَا عَجَبِي** [as first expl. above]: and in like manner one says, **يَا فَيَّ مَا أَصْحَابُكَ** [O my wonder! What are thy companions? i. e. what manner of men are thy companions? **مَا** here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that **مَا** in this case occupies the place of a noun in the nom. case. (M, TA.) Ks is also related to have said that some of the Arabs express wonder by **فَيَّ** and **هَيَّ** and **شَيَّ**; and some add **مَا**, saying **يَا فَيَّ مَا** and **يَا هَيَّ مَا** and **يَا شَيَّ مَا**, meaning *How good, or beautiful, is this!* the K is faulty here; mentioning only **يَا فَيَّ مَا**, and explaining it as denoting wonder. (TA.)

فَيَّ: see **تَفَيَّ**, in art. **فَيَّ**.

فأ

1. **فَأَ**, aor. **يَفِي**, inf. n. **فَيَّ**. (S, O, Mgh) and **فَيَّوُ**, (O,) He (a man, Mgh) returned; (S, O, Mgh;) and so **فَأَدَ**, and **فَأَسَفَ**. (M, TA:) **فَيَّ**, as also **فَيَّ** and **فَيَّ**, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and **فَأَدَ** and **فَأَسَفَ** all signify **رَجُوعٌ**. (K:) or, accord. to some, **فَأَ** signifies particularly *he returned to a good state or condition*. (MF, TA.) One says, **فَأَ مِنْ غَضَبِهِ** He returned [to a good state, or recovered, from his anger]: (M, TA:) and **فَأَ سَرِيعَ الْغَيِّ** [Such a one is quick in respect of the returning &c. from his anger]: (S, M, O:) and

فَأَ, **لَحَسَنَ الْفَيْتَةِ** (S, O,) or **فَأَ**, **لَسَرِيعَ الْفَيْتَةِ** (M,) i. e. [Verily he is quick, or good, in respect of] the returning [to a good state, or from his anger, or in respect of the manner of returning &c.]: (S, M, O:) and **فَأَ سَرِيعَ الْغَضَبِ** **سَرِيعَ الْفَيْتَةِ** [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And **فَأَ إِلَى الْأَمْرِ**, and **فَأَ** [i. e. **فَأَ إِلَى الْأَمْرِ**], inf. n. **فَيَّ**: **فَأَ** and **فَيَّوُ**, He returned [to the affair, or to the command, i. e. to that which was commanded]. (M, TA.) **فَأَ** **تَفَيَّ إِلَى أَمْرِ اللَّهِ** in the Kur xlix. 9, means *Until it* [referring to a party (طَائِفَةٌ) before mentioned] *return to the ordinance of God, or to that which God has commanded*: (Bd:) or *until it return* (T, Mgh) *to obedience*, (T,) or *to that which is right*. (Mgh.) And **فَأَ إِلَى الْأَمْرِ**, inf. n. **فَيَّ**, signifies also *He reconsidered the affair, or case*. (TA.) — **فَأَ** **الْمَوْلَى** (M, Mgh, K) **فَيَّ**, (TA,) or **فَيَّ**, (Mgh,) means *The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her*. (M, Mgh, K. [See Kur ii. 226.]) But MF observes that this usage of **فَأَ** to signify *He expiated an oath* belongs to the conventional language of the law. (TA.) In the case of a man who has sworn that he will abstain from conjugal intercourse with his wife, a period of four months is appointed to him in the Kur-án; and if he have such intercourse with her in the four months, it is said of him, **قَدْ قَاءَ**, meaning *He has returned* [or *reverted*] from his oath, to the doing that which he swore that he would not do, and is bound to expiate his oath: if he have not had such intercourse with her until the end of the four months from the day of his swearing, then, Ibn-Abbás and a number of the Companions pass upon her a single sentence of divorce, making the [said sentence of] divorce to have effect at the end of the months; but many of the Companions and others say that in this case he must return, and expiate his oath, or he must divorce. (T, TA.) And [hence] one says **فَأَ عَلَى أَمْرَاتِهِ فَيْتَةً** *He has the right of returning to his wife*: (Mgh, TA:) and **فَأَ يَمْلِكُ** *He possesses the right of returning to her; namely, a wife whom he has divorced*. (A, TA.) — **فَأَ** **الْفَيَّ عَلَى ذِي الرَّحِمِ** — meaning *The being favourably inclined, or affectionate, to the relation; and returning to hind treatment of him*. (TA.) — **فَأَ** said of the shade, (M, Mgh,) aor. **يَفِي**, (Mgh,) inf. n. **فَيَّ**, (M, Mgh, K,) *It shifted, or removed*; (M, K;) or [rather] *it returned from the side of the west to the side of the east*: (Mgh:) and **فَأَ الظِّلُّ** *The shades became changed in their manner of being*; (S, O;) or [rather] *they returned [towards the east] after midday*. (T, TA. [See the Kur-án xvi. 50.]) — **فَأَ** **تَفَيَّاتٍ** **فَأَ** **الشَّجَرَةِ** and **تَفَيَّاتٍ** (M;) and **فَأَ** **تَفَيَّاتٍ**, inf. n. **تَفَيَّ**. (S, O, TA;) *The tree had much shade*. (M, TA.) **فَأَ** **الْحَدِيدَةِ** *The iron implement became blunt after its being sharp*. (T, TA.)

or province, or town, has been conquered, and become a *فِي* to the Muslims. (IKt, O, TA.) It is in a trad. of some of those who have gone before, *لَا يُؤَمَّرُ مَفَاً عَلَى مَفِيٍّ*, meaning *An emancipated slave shall not be made governor over an Arabian*; (K, TA;) or, as in the Nh [and O] and L, *لَا يَكُنْ* [shall by no means rule]; (TA;) as though it were said, none of the people of the Sawád (which was conquered by force and became a *فِي* to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.)

مَفِيٍّ A person who makes a thing [or a country or the like] to be a *فِي*. (TA.) See also *مَفَاً*.

مَفِيَّةٌ } see the paragraph here following.
مَفِيَّةٌ

مَفِيَّةٌ A place of *فِي*, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also *مَفِيَّةٌ*; (K;) and, as AAF says, on the authority of Th, *مَفِيَّةٌ*; (M, L, TA;) and so *مَفِيَّةٌ*, like *مَسْبُوعَةٌ* [in measure]: (L, TA;) accord. to Lth, (TA,) *مَفِيَّةٌ* is syn. with *مَقْنُونَةٌ*, (S, TA,) which signifies a place on which the sun does not come: so says Az; and he adds that it is probably correct, but that he had not heard it on any other authority than of Lth. (TA.)

مَفِيَّةٌ i. q. *مَعْتُوهٌ* [Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; &c.]: so called from his keeping long [or much] in the shade. (M, TA.)

مَفِيَّةٌ: see *مَفِيَّةٌ*.

فج

1. *فَجَتْ*, aor. *تَفِجُ*, She (a camel) kicked with her hind legs, backwards. (TA.)

4. *فَاج*, mentioned in the O and L and Msb in this art.: see art. *فوج*.

فَج A foot-messenger; a courier who journeys on foot: (S;) or a Sultan's foot-messenger: (L, Msb;) or one who journeys with letters: (L;) or a quick courier who carries tidings, or communications, from one town, or country, to another: (Nh, TA;) originally Pers., (S, O,) arabicized, (S, O, K,) from *فَيْك*: (O, K;) pl. *فُجُوج*. (S, TA.) It is also expl. as meaning *One going, or journeying, alone*: thus in a verse of Adeeb Ibn-Zeyd, in which it is opposed to *زُرْفَانَةٌ* meaning "a company [of men]." (TA.) And [the pl.] *فُجُوج*, (O, K,) as used in a verse of Adeeb Ibn-Zeyd, (O,) means *Men who enter the prison and go forth from it, keeping guard*. (O, L, K: in some copies of the K, and keep guard.) — And *A company [of men]*; (Msb;) syn. with *فُجُوج*: (O and K in art. *فوج*;) and sometimes applied to a single person: pl. [of pauc.] *أَفْجَاج* and [of mult.] *فُجُوج*. (Msb.) — Also *A low, or depressed, place, such as is termed وَفْدٌ*, of the earth, or ground. (AA, O, Bk. I.)

فَج = And *A state of dispersion*; as also *فَج*. (TA. [See 4 in art. *فوج*.])

فَج: see what next precedes.

فَجَاةٌ A she-camel that kicks with her hind legs [much or often], backwards. (TA. [See 1.])

فَاجٌ A wide [expanded and even tract such as is termed] *بَسَاط*, of land. (AA, O in art. *فوج*.)

فَاجَةٌ A wide tract between two elevated portions, (S, O, K, all in art. *فوج*;) of rugged ground, or of sand: (S, O;) or what has the form of a valley between two mountains, or between two rugged tracts containing stones and sand and earth, like a *خَلِيف* [q. v.], but wider: thus expl. by Ish: pl. *فَوَاجٍ*. (TA in art. *فوج*.)

فج

1. *فَجَحَ*, aor. *يَفِجُ*, inf. n. *فَجَحٌ* and *فَجَحَانٌ*: see art. *فوج*. — *فَجَحَ الدَّمُ*, inf. n. *فَجَحٌ* (L, Msb) and *فَجَحَانٌ* (L,) *It poured out, or forth*: (L;) or it flowed; as also *فَاجَ*, inf. n. *فَاجَةٌ*: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Msb.) — And *فَاجَتْ* *فَجَحٌ*, aor. *تَفِجُ*, inf. n. *فَجَحٌ*, (S, A, Msb, K,) *The wound upon the head spirted forth blood*; (S, Msb, K;) or poured forth much blood. (A.) — And *فَاجَ الحَرُّ*, aor. *يَفِجُ*, inf. n. *فَجَحٌ*; and aor. *يَفُوجُ*, inf. n. *فُوجٌ*; + *The heat rose, or diffused itself, and raged vehemently*. (L.) It is said in a trad., *شِدَّةُ الْفَيْظِ مِنْ فَجَحِ جَهَنَّمَ* [The intenseness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.) And one says, *الْحُمَّى مِنْ فَجَحِ جَهَنَّمَ* [The fever is from the vehemence of the heat of Hell]. (A.) — And *فَاجَتْ الْقِدْرُ*, (S, K,) aor. *تَفِجُ*, (S, TA) and *تَفُوجُ*, (TA,) + *The cooking-pot boiled*; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) — And *فَاجَتْ النَّارُ* + *The fire spread*. (Msb.) And [hence, app.] *فَاجَتْ الْغَارَةُ*, aor. *تَفِجُ*, i. e. [The troop of horsemen making an attack, or incursion, upon a people] spread themselves. (S, TA.) See *فَاج*. — And *فَاجَ*, (L, Msb, TA,) aor. *يَفَاجُ*, (L, TA,) [inf. n., app. *فَجَحٌ*, which signifies "width" accord. to the S and K, and is agreeable with general analogy in this case, as the aor. of the verb is originally *يَفِجُ*, though it seems to be implied in the Msb that the aor. is not *يَفَاجُ*, but *يَفِجُ*.] *It* (a sea, S, L, K, TA, and a place, L, or a valley, Msb) *was, or became, wide*. (S, L, Msb, K, TA.)

2. *لَوْ مَلَكَتِ الدُّنْيَا لَفَجَحْتُ فِي يَوْمٍ وَاحِدٍ* means [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day. (A, TA.)

4. *فَاجَ* He poured forth, spilled, or shed, blood. (S, Msb, K.) See also 1, first sentence. — *فَاجَ الْقِدْرُ* + *He made the cooking-pot to boil*. (S, K.) — *أَبْرَدُ* q. *أَبْرَدُ*, (K,) i. e. + *Stay thou until the mid-day heat shall have become assuaged, and the air be cool*: (M, L, TA:) [as also *فَاجَ*:] the medial radical letter is both *و* and *ي*. (M.)

فُجُوجٌ and *فُجُوجٌ* Abundance of herbage of the [rain, or season, called] *رَبِيعٌ*, with ample extent of land: (K:) [accord. to the TK, both are inf. ns., of which the verb is *فَاجَ*, and the agent is *الرَّبِيعُ*: but this, I think, is rendered doubtful by what here follows:] *فُجُوجٌ* occurs in a verse [as some relate it]; but accord. to the relation of IAqr, it is *فُجُوجٌ*, with *ت*, [and with fet-ḥ to the *ف*,] and this, which signifies "rain," is said by Az to be the right reading: the pl. [of *فُجُوجٌ*] is *فُجُوجٌ*. (TA.)

فَاجَ: see *فَاجَ*.

فَاجَ, like *قَطَامٌ*, [indeed,] (T, S, L, K,) of the fem. gender, (L,) a name for *The غَارَةُ*, (T, S, L, K,) meaning *troop of horsemen making a hostile attack, or incursion, upon a people*. (T, L.) *فَجِجِي*, (S, A, K, &c., [in the CK, erroneously, *فَجِجِي*]) said by the people of the Time of Ignorance, (S,) when they impelled horses making a hostile attack, or incursion, and they spread out, (L,) means *Spread out, O attacking troop of horsemen*: (S, A, K:) or *spread out upon them, or against them, and disperse yourselves, &c.* (Sh, L.)

فُجُوجٌ: see *فُجُوجٌ*.

فَاجَ: see *فَاجَ*, in two places. — Also *Profuse in bounty*: (S, A:) so in the saying, *إِنَّهُ لَنَجَوَادٌ فَجَاجٌ* [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.) — And *نَاقَةٌ فَجَاجَةٌ* [A she-camel that yields much milk, (A, K,) and has a large udder. (K.)]

أَفْجَاجٌ A sea, (S, L, K,) and a valley, (Msb,) and any place, (L,) wide, or extensive; (S, L, Msb, K;) as also *فَاجَ*: (S, L, K:) *فَاجَ* occurs in the story of Umm-Zarā, accord. to A'Obeyd, applied to a *بَيْتٌ* [i. e. house, or tent]; but accord. to others, it is *فَاجَ*, without tesheed: (L:) [the fem. of *أَفْجَاجٌ*: and pl. *فُجُوجٌ*] one says *دَارُ فُجَاجٍ* A wide, or an ample, house or abode: (S, K:) and in like manner *وَفْجَةٌ* [a meadow, &c.]. (L, Msb.) — And *فَاجَ* signifies also *A sort of thin cooked food, such as is supped, or sipped, (حَسَاً) seasoned with seeds such as are used in cookery*. (S, K.)

فج

1. *فَجَحَ*, aor. *يَفِجُ*, inf. n. *فَجَحٌ* and

فَيَخَانُ: see 1 in art. فوخ. Accord. to Kr and the K, فَيَخَانُ signifies *A spreading, or becoming diffused*; like فَيَخُ: (TA:) but ISd expresses doubt of the correctness of this: (L, TA:) it is [said to be] an inf. n. in this sense. (TK.) — See also 4.

2. فَيَخ العَجِين *He made the dough like the سَكْرَجَة* [or فَيَخَة (q. v.) in form]. (TA.)

4. افاخ, (L,) inf. n. اِفاخَة, (L, K,) *He (a man, L) emitted wind from the anus, with a sound*; (L, K;) as also فَاخَ: (L:) or *he voided excrement with an emission of wind*. (L, K.) [See also art. فوخ.] — افاخ, said of a man, signifies also سَقَطَ فِي يَدِهِ [i. e. *He repented of what he had done*; &c.]. (K.) — And افاخ مِنْ فَلَانٍ *He (a man, TA) turned away from, avoided, shunned, and left, such a one*; syn. صَدَّ عَنْهُ. (K.)

فَيَخَة *A state of dilatation of the place of exit of the urine*. (IAar, K.) — And *A tangled, luxuriant, or dense, and abundant, state of herbage*. (K.) — And *Vehemence, or intenseness, of heat*. (K, TA.) — And *A [kind of] small saucer, or cup, such as is called سَكْرَجَة* [q. v.]: (K:) pl. فَيَخَات. (O and K voce سُفَارِجَ.)

فيد

1. فَادَتْ لَهُ فَائِدَة, (T, S, A, O, L, Msh, K,) aor. تَفِيدُ, (S, A, O, &c.) inf. n. فَيَدُ, (Msh,) [*Profit, or advantage, or the like, (see فَائِدَة)*] accrued to him; (T, S, A, O, L, Msh, K;) or came to him. (IKtt, TA.) — And فاد, aor. يَفِيدُ, (T, S, M, O, L, K,) inf. n. فَيَدُ, (M, O, L,) said of property, *It continued, or belonged or appertained*, syn. ثَبَتَ, (T, S, M, O, L, K,) *to him*; (T, S, M, O, L;) as also فاد, aor. يَفِيدُ, (M in art. فود,) inf. n. فَوْدُ: (K in that art.) or *went away, passed away, or departed*. (K.) [But this last meaning, which I find only in the K, in relation to فاد, in this art. and in art. فود, may be taken from what next follows, and relate to property as applied to cattle.] — And فاد, aor. as above, (T, M, L, K, and S &c. in art. فود,) and so the inf. n., (IAar, T, L, and K in art. فود,) *He (a man, M, TA) died*; (T, M, L, K, and S &c. in art. فود;) as also فاد, aor. يَفِيدُ, (S and K &c. in art. فود,) inf. n. فَوْدُ; (K &c. in that art.) and so فَاذ and فَاظ; (TA;) i. q. فَات. (A.) One says, مَا فَادَ حَتَّى بَلَغَ [i. e. *He did not die until his means of subsistence became exhausted*]. (A.) — And فاد, aor. as above, (S, M, O, L, K,) and so the inf. n., (S, O, L,) *He walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*; (S, M, O, L, K;) as also تَفِيدُ. (T, S, M, L, K.) — And, (M, L, K,) accord. to some, (M, L,) *He was cautious of a thing, and turned aside from it*. (M, L, K.) [See also 2.] — فاد said of saffron, and of the plant called وَرْس, *It became pulverized, or reduced to powder by its being bruised*

or brayed. (IKtt, TA.) — فادَة, aor. يَفِيدُ, (S, L, K,) inf. n. فَيَدُ, (L,) *He mixed it, (namely, saffron, K,) or moistened it with water &c.*; syn. دَاخَ: (S, L, K;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]; (TA;) as also فادَة, aor. يَفِيدُ, (T, M, L, &c., in art. فود,) inf. n. فَوْدُ: (K in that art.) and *he bruised, or brayed, it, (namely, saffron, and the plant called وَرْس) and then wetted it with water*: (L in art. فود:) and فادَتْهُ she (a woman) rubbed it (namely perfume) in water, in order that it might dissolve. (M, L.) — فاد المَلَّةَ عَنْ الخَبْزَةِ, inf. n. فَيَدُ; and فادها; *He removed the hot ashes from the cake of bread*; syn. أزالها. (TK.) [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الفَيْدُ أَنْ تَفِيدَ بِيَدِكَ المَلَّةَ عَنْ الخَبْزَةِ.]

2. فَيَد مِنْ قَرْنِهِ (Th, M, L) *He turned away from, or avoided, his adversary*: (Th, L:) or *he fled from him*. (M.) [See a similar meaning of فاد, above.] — And فَيَد, (T, O, K,) inf. n. تَفِيدُ, (L, K,) *He augured evil from the cry of the [bird called] قَيَاد*. (T, O, L, K.)

4. افاده *He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another*: (AZ, Ks, T, S, M, L:) and افاده مَالًا inf. n. افَادَة, *He gave him property*. (Mgh, Msh.) It belongs to this art. and to art. فود. فود in art. فود. — [And *He, or it, profited, advantaged, or benefited, him*; فَائِدَة being understood. Hence,] one says, إِنَّ أَتَدْتَنِي حَرْقًا [If thou teach me a word, thou givest me what is worth a thousand dirhems]. (A in art. صغد.) — [Hence, also, افاد said of a word, and a phrase, *It had, or performed, a useful office, as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed. And hence, It imported, or conveyed, a meaning; and particularly, when said of a phrase, a complete meaning, &c. that a pause might be well made after uttering it*; فَائِدَة being understood.] — See also 10. — And see 1, last signification. — Also, افاده, inf. n. as above, *He killed him; destroyed him; slaughtered him; namely, a man, and a beast*. (T, L, and K in art. فود.)

5. تَفِيدُ, as intrans. : see 1, latter half. — تَفِيدَة: see 10.

6. هُمَا يَتَفَايَدَانِ بِالْمَالِ بَيْنَهُمَا *They two give, of the property, each to the other; or profit, or benefit, each other therewith*: (ISh, T, O, K:) you should not say يَتَفَارِدَانِ: (K:) and هُمَا يَتَفَايَدَانِ الْعِلْمَ *They two impart knowledge, each to the other*: (K in art. فود [q. v.]:) or, in the opinion of MF, both of these verbs are allowable. (TA.)

10. استفادَهُ (T, S, M, &c.) *He gained it, acquired it, or got it, for himself, namely, property [&c.]*; (T, M, Mgh, Msh, and L and K in art. فود;) and افاده is syn. therewith, (S, M, A, Mgh, O, L, Msh, K,) as used by some, (Msh,) having two

contr. significations, (K,) though disallowed by others, (Msh,) or it is more chaste than the former; (Mgh;) and تَفِيدَة signifies the same. (M, and K in art. فود.) — [And *He derived it, learned it, or inferred it*. — And استفاد منه *He gained, or derived, profit, advantage, or benefit, from him, or it*; فَائِدَة being understood.]

قَيَدُ Saffron: (IAar, TA voce مَلَابَ:) or the leaves of saffron: (L:) or saffron mixed, or moistened with water &c. (S, O, L, K.) — And The hair upon a horse's lip. (T, S, O, K.)

[قَيَدُ expl. by Golius as signifying (on the authority of Meyd) *Vir pusillanimus pavidusque*, is app. a mistake for قَيَدُ.]

قَيَاد (T, S, M, A, O, L, K) and قَيَادَة, (T, S, O, L, K,) in which latter the ة is added to render the epithet intensive, (T, L,) *A man who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side*. (T, S, M, A, O, L, K.) One says, فُلَانٌ يَمْشِي عَلَى الْأَرْضِ قَيَادًا مَبَادًا [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) — Hence, القَيَاد is said to signify *The lion*. (O.) — And *The male of the بَوْم* [or owl]: (T, S, M, O, K:) or i. q. الصَّدَى [which is also said to signify the male of the بَوْم: for other explanations see صَدَى]. (S, O.) — And قَيَادَة, (M,) or this and قَيَاد, (T, S, O, K,) *One who collects together what he can, and cuts it*. (Lth, T, S, M, O, K.)

قَيَادَة: see the next preceding paragraph, in two places.

فَائِدَة a subst. from فاد المَالُ (M, L, and K in art. فود,) in the sense of; ثَبَتَ (M, L;) or an act. part. n. from فَادَتْ لَهُ فَائِدَة; (Msh;) *Profit, advantage, benefit, or good, which God bestows upon a man, and which he [the latter, consequently] gains, or acquires, and which he produces*: (T, L:) *an accession which accrues to a man*: (Msh:) *what one gains, or acquires, of knowledge*, (S, A, O, L, Msh, K,) and *polite accomplishments*, (Msh,) and *property*: (S, A, O, L, K:) *what one has recently acquired, of property, of gold or silver, or a slave, or the like*: (AZ, Msh;) and [simply] *profit, advantage, benefit, or utility*: and *good*: and *knowledge*: and *wealth, or property*: (KL:) pl. فَوَائِدُ: (T, O, L, Msh, K:) it belongs to this art. and to art. فود: (TA:) some improperly derive it from الْفَوَادُ. (MF.) — [Hence, *Utility as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed, of a word or phrase. And hence, A meaning, or an import, of a word or phrase; and particularly a complete meaning of a phrase, such that a pause may be well made after the uttering thereof*.]

مَفِيدُ [Perfume, &c.] mixed, or moistened with water &c.: (S, O, L;) as also مَفُودُ. (As, T in art. فود.)

رَجُلٌ مِتْلَانٌ مِفَادٌ *A destructive man; as also* (Ibn-'Abbād and O and K in art. فود.)

فيروزج

فِيرُوزَج [an arabicized word from the Pers. *پيروزه* or *پيروزه* The turquoise;] a well-known kind of stone. (TA.) — And A certain sort of dye [probably of the colour of the stone so called]. (TA.)

فيض

1. فَاَشَ (O, K,) aor. يَفِيضُ, inf. n. فَيْضٌ (O, TA,) He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَشَ; like as you say *يَذْمُرُ*, aor. يَذْمُرُ; and *يَذْمُرُ*, aor. يَذْمُرُ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and فَايشَ [signifies the same; or] he gloried, or boasted, vainly, and praised himself for that which was not in him. (AHeyth, in L, art. *طرمذ*.) [See also 5.] فَاَشَ الْاَتَانُ, aor. as above, (IDrd, O, K,) and so the inf. n., (IDrd, O,) He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from *الْفَيْضَةُ*. (O, K.)

3. فَايشُهُ (TA,) inf. n. فَيَايشُ (S, O, K) and مُفَايشُهُ (O, K,) He vied, or contended, with him in glorying, or boasting, or in glory, or excellence. (S, O, K, TA.) — Also, (TK,) inf. n. مُفَايشُهُ, (Ibn-'Abbād, O, K,) He threatened him much in fight, and then was pronounced a liar. (Ibn-'Abbād, O, K, TK.) — See also 1.

5. تَفَيْشَ الشَّيْءَ He arrogated the thing falsely; (Ibn-'Abbād, O, K, TA;) without merit. (Ibn-'Abbād, O, TA.) — تَفَيْشَ عَنِ الشَّيْءِ He turned back from the thing (Ibn-'Abbād, O, K) through weakness and impotence; (TA;) like *انفَشَ*. (TA.)

فَيْشٌ and فَيْشَةٌ The head [or glans] of the penis: (S, O, K;) or a swollen penis: (TA;) or the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like as *تَمَرٌ* is of *تَمْرَةٍ*: (O;) and فَيْشَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative: (TA;) or فَيْشٌ signifies a weak فَيْشَةٌ. (Lth, TA.)

فَيْشَةٌ: see فَيْشٌ, in two places. — Also The uppermost part of the head. (TA.)

فَيَايشَ: see فَيْشُوشَةٌ. — [See also 3.]

فَيُوشَ: see the next paragraph, in two places.

فَيَايشَ A man who glories, or boasts, and magnifies himself, imagining [in himself] what he does not possess; (K;) vainly boastful, without merit; (TA;) who contends for superiority in that which he does not possess; (K;) and [in like manner] فَيُوشَ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for

that which is not in him: (AHeyth, in L, art. *طرمذ*;) and the latter is said to signify a cowardly and weak man. (TA.) — Also, A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-'Abbād, O, K,) who vies with others in glory. (TA.)

فَاَشُوشَ A weak and lax man. (TA.)

فَيْشُوشَةٌ Weakness and laziness; (O, K;) and so فَيَايشَ. (TA.)

فَيْشَةٌ: see فَيْشٌ.

فيض

1. يَفِيضُ فِي الْاَرْضِ, aor. يَفِيضُ (S, O, K,) inf. n. فَيْضٌ (TA,) He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Keys,

• مَنَابِتُهُ مِثْلُ السُّدُوسِ وَلَوْنُهُ
• كَشُوكِ السَّيَالِ فَهُوَ عَذْبٌ يَفِيضُ

respecting which As said, I know not what is [the meaning of] يَفِيضُ, this word is said to be from *فَاضَ* signifying as expl. above: (S, O;) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but *فَاضَ* signifies also it shone, or glistened; syn. *بَرَقَ*; (TA;) and some say that *يَفِيضُ* in this verse means *يَبْرِقُ*; (O, TA;) and the pronoun in *مَنَابِتُهُ* relates to the front teeth; (O, TA;) by *يَفِيضُ* being meant the lustre (مَاءٌ) thereof: (O;) [accordingly, the verse may be rendered, The places of growth thereof, i. e. their gums, were like the (garment called) *سُدُوسٌ*, and their colour was like the thorns of the *سَيَالِ* (q. v.), so that they were sweet and glistening: (see the context in "the Divans of the six ancient Arabic poets," edited by Prof. Ablwardt:) or, as some relate the verse, the last word is *يَفِيضُ*, (IB, O, TA,) from *أَفَاضَ* مَا *أَفَاضَ* بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative state, the meaning being *بِأَنَّ فِي حَالِ كَلَامِهِ* [i. e. sweet when [displayed in] speaking]; rather, *clearly uttering*; but it will be seen below that *يَفِيضُ*, as well as *يَفِيضُ*, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — مَا اسْتَطَعْتُ أَنْ أَفِيضَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also *مَفِيضٌ*; and see 4.] — And *وَاللَّهِ مَا فِضْتُ*, like as one says *مَا وَاللَّهِ مَا فِضْتُ*, [perhaps meaning *By God I did not quit my place; as well as I did not cease*:] (S, O, K:) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, *مَا فِضْتُ أَفَعَلْتُ* I did not cease (مَا *بَرَحْتُ*) doing [such a thing]: (M;) and *بَرَحَ*, likewise, signifies *استغاص*. (IB, TA.)

4. — مَا اسْتَطَعْتُ أَنْ أَفِيضَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also *مَفِيضٌ*; and see 4.]

— And *وَاللَّهِ مَا فِضْتُ*, like as one says *مَا وَاللَّهِ مَا فِضْتُ*, [perhaps meaning *By God I did not quit my place; as well as I did not cease*:] (S, O, K:) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, *مَا فِضْتُ أَفَعَلْتُ* I did not cease (مَا *بَرَحْتُ*) doing [such a thing]: (M;) and *بَرَحَ*, likewise, signifies *استغاص*. (IB, TA.)

3: see 3 in art. فَوْضَ.

4. *أَفَاضَ الضَّبُّ عَنْ يَدِهِ* [The lizard called *ضَبٌّ* escaped, or slipped, from his hand, is expl. as

meaning] *his fingers became unclosed* (انْفَرَجَتْ) from [the grasp of] the *ضَبٌّ*, so that it escaped from him. (M, TA.) And one says, *قَبَضْتُ عَلَيْهِ فَلَمْ يَفِيضْ* I grasped him and he did not escape, or get loose. (AHeyth, TA.) And *قَبَضْتُ عَلَى ذَنْبِ الضَّبِّ فَأَفَاضَ مِنْ يَدِي حَتَّى خَلَصَ ذَنْبُهُ* [I grasped the tail of the *ضَبٌّ* and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA: [but in the O, مِنْ is omitted before *يَدِي*; not intentionally, for the verb before مِنْ is there mase., as above:]) this is when thy fingers become unclosed (تَفَرَّجَ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed *التَّفَاوُضُ*. (TA.) [It is also said that] *أَفَاضَتْ أَفَاضَتْ* signifies The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]) — And *الْإِفَاضَةُ* signifies The being clear, or perspicuous; syn. *الْبَيَانُ*; (O, K;) like *فَوْضَ*, expl. in art. *فَوْضَ*; and the being fluent. (O.) [And also The making speech clear, or perspicuous.] One says, *أَفَاضَ فُلَانٌ لُغَةً* Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.) And *أَفَاضَ لِسَانَهُ بِالْكَلَامِ* His tongue made speech, or the speech, clear, or perspicuous; and so *يَفِيضُ*, aor. يَفِيضُ; (M;) and *فَيْضٌ*, (TA,) inf. n. فَيَايشُ (S, O, K) and *فَيَايشُهُ* (O, K,) He did not make it clear, or perspicuous (K, TA.) And *مَا أَفَاضَ بِكَلِمَةٍ* He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaqūb, S, O, TA.) See also 4 in art. *فَوْضَ*; and see 1 in the present art. [And it is said that *أَفَاضَ بِكَلِمَةٍ* signifies the same. Or, accord. to Mtr, if he be correctly cited in Har p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with *ض*, and not so with *ص*: but this I greatly doubt.] — One says also, *أَفَاضَ بَوْلُهُ* He ejected his urine: (O, K:) or *أَفَاضَ بِهِ*. (El-Zhoore, in Har ubi suprā.)

6. *التَّفَاوُضُ* is said to be the original and regular form of *التَّفَاوُضُ*, which signifies The speaking, talking, or discoursing, each to another, or each with another: the *ي* being changed into *و* because of the dammeh. (M in this art. and in art. *فَوْضَ*, and TA.) — See also another explanation in art. *فَوْضَ*: and see 4 in the present art.

10: see 1, last sentence.

مَا عَنْهُ مَفِيضٌ There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. *مَحِيدٌ* [which may be meant either as a n. of place or as an inf. n.]: (As, S, O, K:) or *مَعْدِلٌ*. (IAar, M.)

فيض

1. فَاَضَ (S, M, Mgh, &c.,) aor. يَفِيضُ, inf. n. فَيْضٌ (S, M, O, Mgh, K) and فَيْشُوشَةٌ (S, O, K)

and فَيُؤُس (M, O, K) and فَيُؤُسَة (M, K) and فَيُؤُسَان (M, O, K), *It (water) overflowed; poured out, or forth, from fulness*: (Mgh:) *it (water, S, O, K, or a torrent, Mgh) became abundant, (S, O, Mgh, K) and flowed from [over] the brink of the valley, (Mgh,) or so as to flow over the side of the valley, (S, O,) or so as to flow like a valley; (K:)* and فَيُؤُس signifies the same: (Mgh, TA:) *it (water) became abundant*: (TA:) [contr. of غَاض, aor. يَغِيض:] *it (water, and that of the eyes, and the like, M, or anything fluid, Mgh) ran, or flowed*: (M, Mgh:) *or it poured out, or forth; or poured out, or forth, vehemently; gushed out, or forth*: (M:) *and it (water, and blood,) fell in drops. (Mgh.)* — *It (a vessel) became full*: (Mgh:) [or it overflowed: for you say,] *فَاضَ النَّهْرُ بِمَائِهِ* *The river overflowed with its water*: and *فَاضَ الْإِنَاءُ بِمَا فِيهِ* *The vessel overflowed with what was in it*: (Mgh:) and a poet says,

• شَكُوتٌ وَمَا الشُّكُوتُ لِيُنِيلِي عَادَةً •
• وَلَكِنْ تَقِيضُ الْكَأْسُ عِنْدَ امْتِلَائِهَا •

[*I complained: and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full*]. (A.) You say also, *فَاضَتْ عَيْنُهُ*, aor. as above, inf. n. *فَيُض*, *The eye flowed [with tears]*. (TA.) And *فَاضَ عَرَقًا*, said of a man, [*He sweated*]; *sweat appeared upon his body, on an occasion of grief. (IK!)* — *It (a thing) was, or became, much, abundant, many, or numerous. (O, K.)* You say, *فَاضَ اللَّتَامُ* + *The mean became many*: (S, O:) opposed to *غَاضَ*, q. v. (S and A in art. *غَض*.) And *فَاضَ الْخَيْرُ* † *Good, or wealth, &c., became abundant, (A, Mgh,) among them. (A.)* — Aor. as above, (S,) inf. n. *فَيُض*, (TA,) † *It (a piece of news, or a story,) spread abroad*: (S, M, K;) as also † *استفاض*: (S, M, A, Mgh, K, TA;) *it spread abroad among the people, (Mgh and TA in explanation of the latter verb,) like water. (TA.)* † The latter is also said of a place, meaning † *It became wide, or ample. (A.)* And you say, *فَاضَ عَلَيْهِ الدَّرْعُ* † [*The coat of mail spread over him; or covered him*]. (A.) — Aor. as above, inf. n. *فَيُض* and *فَيُؤُس*, † *He (a man, S, O, K) died*: (S, M, O, K:) and, (S, M, O, K,) in like manner, (S, O,) *فَاضَتْ نَفْسُهُ*, (S, M, A, Mgh, O, Mgh, K,) aor. as above, (M,) inf. n. *فَيُض*, (M, Mgh,) † *his soul departed, or went forth*: (S, M, A, Mgh, O, Mgh, K;) of the dial. of Temcem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but Aq says that one should not say, *فَاضَ الرَّجُلُ*, nor *فَاضَتْ نَفْسُهُ*, for *فَاض* is only said of tears and of water: (S, O:) to which is added in the O, but one says, *فَاطَ*, with ط, [as is also said in the Mgh,] as meaning “he died,” and not *فَاض*, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is *فَاطَ*, with ط, without the mention of the *نفس*; and some do not allow any other: (Mgh:) but in the L we find as follows: IAqr says, *فَاضَ الرَّجُلُ* and *فَاطَ*, meaning “the

man died:” and Abu-l-Hasan says, *فَاضَتْ نَفْسُهُ*, the verb relating to the *نفس*; and *فَاضَ الرَّجُلُ* and *فَاطَ*: but Aq says, I heard AA say that one should not say, *فَاضَتْ نَفْسُهُ*, but *فَاطَ*, meaning “he died;” and not *فَاض*, with ض, decidedly: IB, however, says that what IDrd has cited from Aq is different from that which J has ascribed to him; for IDrd cites the words of Aq thus: the Arabs say, *فَاطَ الرَّجُلُ*, meaning “the man died;” but when they speak of the *نفس*, they say *فَاضَتْ نَفْسُهُ*, with ض; and he quotes the ex.

• فَفَقِثَتْ عَيْنٌ وَفَاسَتْ نَفْسٌ •

[*And an eye was put out, and a soul departed*]: and he [IB] adds that this is what is commonly known to be the opinion of Aq: but J has committed an error; for Aq quotes from AA that one should not say, *فَاضَتْ نَفْسُهُ*, but *فَاطَ*, meaning “he died;” not *فَاض*, decidedly: and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that *فَاضَتْ نَفْسُهُ* is of the dial. of Kays; and *فَاضَتْ*, of the dial. of Temcem: and AHát says, I heard AZ say that Benoo-Dabbeh alone say, *فَاضَتْ نَفْسُهُ*: in like manner also El-Mázinec says, on the authority of AZ, that all the Arabs say, *فَاضَتْ نَفْسُهُ*, except Benoo-Dabbeh, who say, *فَاضَتْ نَفْسُهُ*, with ض. (TA.) [See also art. *فَيُض*. It is further said, that] *الْفَيْضُ* signifies *Death*: (A, K;) as occurring in a trad. respecting Ed-Dejjál, where it is said, *ثُمَّ يَكُونُ عَلَى أَثَرِ ذَلِكَ الْفَيْضُ*, [Then shall be, after that, death]: (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted *الْفَيْضُ*, in this case, to signify “death;” but I have not heard it from any other; unless it be from *فَاضَتْ نَفْسُهُ* signifying *His slaver collecting upon his lips at the departure of his soul [flowed]*. (TA.) — You say also *فَاضَ صَدْرُهُ مِنَ الْغَيْظِ* † [*His bosom overflowed with wrath, or rage*]. (A, TA.) And *فَاضَ صَدْرُهُ بِالْأَسْرِ* † *His bosom disclosed, or revealed, the secret*: (S, O, K;) *his bosom could not conceal the secret*: (M;) *his bosom was full with the secret, and disclosed it, not being able to conceal it. (TA.)* — And *فَيُضَر* is used as meaning † *God's suggesting* (بِقَاءِ) [of a thing]: what the Devil suggests (يُنْقِيهِ) is termed *الْوَسْوَسَةُ*. (Kull p. 277.) — *فَاضَ الْبَعِيرُ بِجَرَّتِهِ*: see 4, latter half.

4. *افاض*: see 1, first sentence. = *He filled a vessel so that it overflowed*: (S, M, O, K:) or [simply] *he filled a vessel, (M, Mgh,) accord. to Lh*; but the former, [says ISd,] in my opinion, is the correct signification. (M.) — *He made water, and tears, and the like, to run, or flow; or to pour out, or forth; or to pour out, or forth, vehemently; to gush out, or forth*: (M:) *he poured [water &c.] out, or forth*: (A, TA:) *or he poured water out, or forth, copiously. (Mgh.)* You say, *عَلَى جَسَدِهِ*, (S, O, K,) or *عَلَى جَسَدِهِ*, (Mgh,) *He poured the water (S, O, Mgh, K) upon himself, (S, O, K,) or upon his body. (Mgh.)* And *افاض دُمُوعَهُ*, (S,) or *دُمُوعَهُ*, (Mgh,) *He poured forth his tears. (Mgh.)* And *افاضَتِ الْعَيْنُ الدَّمَ*

[*The eye poured forth tears*]. (TA.) — *افاضَ اللَّهُ الْخَيْرَ* † *God made good, or wealth, &c., to abound*. (Mgh.) — *افاضَ عَلَيْهِ الدَّرْعُ* † *He put on him the coat of mail*: like as you say *صَبَّهَا* [lit. he poured it]. (A, TA.) — *افاضوا مِنْ عَرَاقٍ* † *They pushed on, pressed on, or went quickly, syn. دَفَعُوا*, (S, Mgh, O, Mgh, K,) or *افاضوا*, (M, A,) *with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Mgh, K,) to Minè, (S, M, O,) exclaiming بَيْتِكَ*: (M:) *or they returned, and dispersed themselves, from 'Arafát*: (O, K:) *or they hastened from 'Arafát to another place*: (K:) the last rendering is taken from Ibn-'Arafah; and agreeably with all of these renderings, the phrase in the Kur [ii. 194], *فَإِذَا أَفَضْتُمْ مِنْ عَرَاقٍ* and [in like manner,] you say, *افاضوا مِنْ مَنَى إِلَى* † *They returned from Minè to Mekkeh; on the day of the sacrifice*: (Mgh:) *افاضة* signifies † *the advancing, and pushing on, or pressing on, in journeying, or pace, (A, TA,) and the like, (A,) with multitude, and is only after a state of separation and congregation*: (TA:) *it is from the same word as signifying the “pouring out, or forth;” (A, O, TA;) or from افاض الماء signifying “he poured the water out, or forth, copiously.” (Mgh:) and the original expression is افاض نفسه, or راحلته; but they omit the objective complement, and hence the verb resembles one that is intrans.:* (O, TA:) *or افاضة signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs*: and *افاض*, *he (a rider) made his camel to exert himself beyond measure, to go a quick run, between the utmost rate and what is less than that; افاضة denoting the half [of the full rate] of the run of camels having riders upon them; and being only applied when they have riders upon them*: (Khálid Ibn-Jaimbeh:) and every *دَفْعَةٌ* [or act of pushing on, or pressing on,] is termed *افاضة*. (S, Mgh, K.) Hence, *طَوَافُ الْافاضَةِ*, signifying *The circuiting [around the Ka'bah] on the return from Minè to Mekkeh*: (Mgh, TA;) on the day of the sacrifice: (TA:) *or the circuiting of visitation. (Mgh.)* — *افاضوا فِي الْحَدِيثِ* † *They pushed on, or pressed on, in discourse; syn. افاضوا*: (Lh, S, M, A, O:) *they entered thereinto; launched forth, or out, thereinto*: (Lh, M, O;) *they were large, or copious, or profuse, therein*: (O, TA:) *or they dilated therein*: (M:) *or they began, commenced, or entered upon, discourse*: (Mgh;) as also *استفاضوه* (M, Mgh,) accord. to some; (Mgh;) but this latter is disallowed by most; (M;) or by the skilful. (Mgh.) You say also, *افاض فِي عَمَلٍ* + *He entered into an action, or employment; and pushed on, or pressed on, therein*: (Bd in x. 62:) *or he began it, commenced it, or entered upon it. (Jel, ibid.)* — *افاض بالشيء*, *He impelled, or thrust, with the thing*: (M:) *he cast, or threw, the thing. (M, TA.)* — *افاض الْبَعِيرُ*, (Lh, S, M, A, O,) and (S, O) *افاض* alone, (S, O, K,) and *فَاضَ بِجَرَّتِهِ* (TA,) † *The camel propelled his cud* (Lh, S, M, A, K) *from his inside,*

(Lh, M, A,) or *from his stomach*, (S, K,) and *expelled it*, or *ejected it*: (S:) or *cast it forth in a scattered and copious state*: or it means [he made to be heard] *the sound of his cud*, and of *his chewing*. (M.) — ما افاض بكلمة † *He did not make clear, or distinct, or perspicuous, a word, or sentence*. (Msb, TA.) [And ما افاض بكلمة signifies the same.] — افاض بالقِدَاجِ, (S, M, A, O, K,) and عَلَى الْقِدَاجِ, meaning بِالْقِدَاجِ, for prepositions stand in the places of other prepositions, (S, O,) and افاض القِدَاجِ, (O, K,) † i. q. ضَرَبَ بِالْقِدَاجِ [which has two significations: *He turned about, or shuffled, the gaming-arrows*: and *he played with the gaming-arrows*]: (S, M, A, O, K:) and أَجَالًا [which has the former of the above significations]: or *he dealt them forth*. (TA.) Abou-Dhu-eyb says, describing a [wild] he-ass and his she-asses,

• فَكَانَ هُنَّ رِبَابَةً وَكَأَنَّهُ •
• يَسْرُ يُفِيضُ عَلَى الْقِدَاجِ وَيَصْدَعُ •

(S, TA): [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] *dealing out the arrows, and deciding, and making known what he produced*: (TA:) or, accord. to Kh, and *speaking with his loudest voice*, saying “The arrow of such a one has won,” or “This is the arrow of such a one:” or, accord. to some, *distributing, or dispensing*, by means of the arrows: (TA in art. صَدَعُ) بِالْقِدَاجِ عَلَى الْقِدَاجِ is meant (S voce صَدَعُ). One relation of this verse substitutes يُفِيضُ for يَخْضُ. (TA.) Az says that افاض [a mistranscription for اِنْفَاضٌ] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ افْضَا مِنْ مَالِكَ, [app. a mistake for افِيضَ مِنْ مَالِكَ], i. e. † *Then put thou, or throw thou, it, and mix it, among thy property*. (TA.) — افِيضَتْ She (a woman) became wide in the belly: [as though spread out:] or *she became large in the belly, and flabby in flesh*. (M.) = افاض He made the مَسْلَكَانَ [i. e. *ragina and rectum*] of the woman to become one, on the occasion of devirgination; (M;) i. q. اِنْفَاضًا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.)

5. تَفِيضُ It flowed. (Har p. 610. [But this I do not find elsewhere.])

10. اِنْفَاضُ He asked for the pouring out (اِنْفَاضٌ) of water, (K, TA,) &c. (TA.) = Said of a piece of news: and of a place: see 1, in the first half of the paragraph. You say also, استفاض الوَادِي شَجَرًا † *The valley became wide, and abundant in trees*. (S, O, K, TA.) = استفاضوا [It seems to be indicated in the S and O that it signifies *They spread abroad the story among the people*; as used by some: see مُسْتَفِيزٌ.]

فِيضٌ A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْيَاضٌ and [of mult.] فَيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفَيضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (As, S, K:) or this last is called فَيضُ البَصْرَةِ, because of its greatness. (M.) You say also اَرْضٌ ذَاتُ فَيُوضٍ Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — A horse † that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also سَكَبٌ. (Eth-Thaalebee, in TA, art. سَكَبُ.) — A man † bountiful, or munificent; as also فَنَاضٌ, (A,) and فَيَاضٌ: (S, O:) or, as also † the last, a man abounding [or profuse] in beneficence or bounty. (M.) — Much, or abundant, water. (M.) — † Much, or abundance: as in the saying, اَعْطَاهُ غِيضًا مِنْ فَيضٍ † He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — † A large gift: [and simply a gift, favour, or grace:] pl. فَيُوضٌ. (KL.) — [See also 1, last sentence but one. Hence بِطَرِيقِ الفَيضِ meaning † *By way, or means, of instinct; instinctively*.] — † Death: [us being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.) — ذَهَبْنَا فِي فَيضٍ † We went with the corpse and bier of such a one. (M.)

مُفَاضٌ: see فَاَضَةٌ.

أَمْرُهُمْ فَيَضَى بَيْنَهُمْ: i. q. فَوْضَى, q. v. (TA in art. فَوْضُ.)

فَيَضُوضًا, and فَيَضِيضًا, and فَيُوضِيضًا, and فَيُوضِيضًا, i. q. فَوْضَى, q. v. in art. فَوْضُ. (AZ, K.)

مُفَاضٌ: see فَيُوضٌ.

أَمْرُهُمْ فَيُوضِيضًا: see فَيُوضِيضًا.

فَيَاضٌ A river containing much water: (S:) or that flows much. (Ham p. 375.) — Applied to a man: see فَيُضٌ, in two places.

فَانِضٌ A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — Applied to a man: see فَيُضٌ.

حَدِيثٌ مُفَاضٌ pass. part. n. of 4 [q. v.]. — مُفَاضٌ فِيهِ † Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also مُسْتَفِيزٌ.] — دِرْعٌ مُفَاضَةٌ † A wide, or an ample, coat of mail; (S, M, A, O, K;) as also فَاَضَةٌ (IJ, M) and فَيُوضٌ. (M.) [In the CK, this word is erroneously written مُفَاوضَةٌ, as applied to a coat of mail and to a woman.] مُفَاضٌ applied to a man, † *Wide in the*

belly: fem. with ة: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:) or, as some say, the latter signifies a woman having her مَسْلَكَانَ [i. e. *vagina and rectum*] united; as though formed by transposition from مُفَاضَةٌ: (M:) and, accord. to some, مُفَاضٌ signifies having a fulness. (TA.) It is said of the Prophet كَانَ مُفَاضُ البَطْنِ, meaning † *He had the belly even with the breast*: (O, K:) or he had a fulness in the lower part of the belly. (TA.)

مُسْتَفَاضٌ: see the next paragraph.

اِنْفَاضٌ One who asks for the pouring out (اِنْفَاضٌ) of water &c. (S, O.) = A story, or a piece of news, † spread abroad (S, M, A, O, Msb, K) among the people, (S, O, Msb,) like water; (TA:) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Msb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Abou-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فِيهِ. (M.)

فيظ

1. فَيَظٌ, aor. يَفِيظُ, inf. n. فَيِظٌ (ISk, T, S, M, K) and فَيِظَانٌ (S, M, K) and فَيِظَانٌ (Lh, TA) and فَيِظُوطَةٌ (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) فَيَظٌ, aor. يَفِيظُ, inf. n. فَيِظٌ (ISk, T, S, M, K) and فَيِظُوطٌ (S, K, TA; but in the CK, فَيِظُوطٌ, and there said to be with damm;) or, accord. to IJ, only the inf. n., فَيِظُوطٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيِظُهُ and فَيِظُوطُهُ, [in the CK, فَيِظُوطُهُ], The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاطَتْ نَفْسُهُ His soul departed, or went forth; Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيظُ, (M,) inf. n. فَيِظُوطٌ (Lth, T, M) and فَاطَتْ (Lth, T;) and [accord. to some,] فَاطَتْ نَفْسُهُ, inf. n. فَيِظُوطٌ: (M:) or, when the نفس is mentioned, you say, فَاطَتْ, with ض: (K:) As says, I heard Abou-Amr Ibn-El-'Alà say that one should not say فَاطَتْ نَفْسُهُ, (T, S, M, K) but فَاطَتْ, (S, M,) meaning “he died;” and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. فَيِضُ, q. v.] AO says that فَاطَتْ نَفْسُهُ is of the dial. of Keys; and فَاضَتْ, of the dial. of Temecm: Fr says that the people of El-Hijáz and Teiyi say the former; and Kudá'ah and Temecm and Keys say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and El-Mázineer relates the like on the authority of AZ.

(TA.) — You say also, **فَاطَ نَفْسَهُ**, (Ks, S, M, K,) aor. **يَغِطُ**, (Ks, T,) *He vomited forth his soul*: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.)

4. **اِطَاةُ** *He (God) caused him to die.* (K, TA.) And you say also, **ضَرَبْتُهُ حَتَّى أَفْطَتُ نَفْسَهُ** [*I beat him, or smote him, until I made his soul to depart, or go forth*]. (S.) And **لَأَفِطَنَّ نَفْسَكَ** [*I will assuredly cause thy soul to depart, or go forth*]. (M.) And **اِطَاةُ اللَّهِ نَفْسَهُ** [*God caused him to vomit forth his soul*]. (Ks, T, S, M.)

تَفِطُوا أَنْفُسَهُمْ *They constrained themselves to vomit forth their souls.* (S, TA.) [But in one copy of the S, I find **يُفِضُوا أَنْفُسَهُمْ**, expl. as meaning *They cause to vomit forth their souls*; which suggests that the right reading may perhaps be **يُفِطُوا**: or it may be **يُفِطُوا**, from **فَاطَ نَفْسَهُ**.]

فيل

فَيْفٌ *A place that is even, level, or flat*: (S, O, K:) or, (K,) accord. to Lth, (T, O,) *a waterless desert*, (T, M, O, K,) *such as is even, level, or flat, and wide, or spacious*; (T, O;) and **فَيْفَاةٌ** and **فَيْفَا** (M, K) and **فَيْفَى** (K) also signify [thus, or] *a waterless desert*: (M, K:) and, (K,) accord. to El-Mu-arrij, (T, O,) **فَيْفٌ** signifies a portion of the earth that is *a place whereof the winds are variable*; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] *any road between two mountains*: (T, TA:) its pl. is **أَفْيَافٌ** [a pl. of pauc.] and **فُيُوفٌ** [a pl. of mult.]. (T, S, M, O, K.)

فَيْفَى: see the preceding paragraph.

فُوزٌ: see **فَيْفٌ**: and see also **مَفَازَةٌ**, in art. **فَوْزٌ**.

فَيْفَا is syn. with **فَيْفٌ**, q. v.: therefore its *l* is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) *a smooth [desert such as is termed] صَحْرَاءُ*: (S, M, O:) its pl. is **فَيْفَافٌ**. (S, M, O, K.) [In the CK, this pl. is written **فَيْفَافٌ**, as though it were a pl. of **فَيْفٌ**.]

فيل

1. **فَوْقٌ**, aor. **يَفِيقُ**: see **بَنَفِيسَةٍ**, in art. **فَوْقٌ**.

4. **أَفَيْقٌ**, said of a poet, i. q. **أَفَلَقٌ**: (K:) or an imitative sequent thereto. (Aboo-Turab, O.)

فَيْقٌ:
فَيْقٌ and **فَيْقٌ**:
فَيْقَةٌ and **فَيْقَةٌ**: see art. **فَوْقٌ**.
فَيْقَاتٌ:
مُفَيْقٌ:

فيل

1. **فَالٌ** *أور. يَفِيلُ*, (S, M, O, K,) inf. n. **فُيُولَةٌ**, (S,) thus in some copies of the K and in

the A, (TA,) or **فُيُولَةٌ**, (M, O,) thus in other copies of the K, (TA,) and **فَيْلَةٌ**, thus in the O, but in the copies of the K **فَيْلَةٌ**, (TA,) *His judgment, or opinion, was weak*, (S, M, O, K,) and *erroneous*; (M, K;) as also **فَيْلٌ**; (M, Z, K, TA;) and [in like manner] **فَيْلٌ فِي رَأْيِهِ** [not **فَيْلٌ**] *he was incorrect in his judgment, or opinion*; and **فَالٌ رَأْيُهُ** occurs in a trad. as meaning **رَأْيُهُ**: (TA:) [and **فَالٌ** alone, said of a man, signifies the same as **فَالٌ رَأْيُهُ**, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple subst.:] and one says, **فِي رَأْيِهِ فَيْلَةٌ**, (T, M, K, TA,) the last word like **سَحَابَةٌ**, (TA, [in the CK, erroneously, **فَيْلَةٌ**, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) = And **فَالٌ** signifies also *He (a man) magnified himself, and became like the elephant (الفيل)*: or *he showed a morose aspect*: (TA:) [or it may so signify: IAAr cites the following verse:

• **مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادُوا الْغَنَى**
 • **تَوَلَّوْا وَقَالُوا لِلصَّدِيقِ وَفَحِمُوا**

which may mean [Of mankind are folks who, when they find riches, turn the back, and] *magnify themselves and become like the elephant [to the friend, and aggrandize themselves]*: or *show a morose aspect to the friend* [&c.]; for the elephant is morose in aspect. (M.)

2. **تَفَيْلٌ**, (S, M, K,) inf. n. **رَأْيُهُ**, *He declared [or esteemed] his judgment, or opinion, to be weak*, (S,) or *bad*, and *erroneous*. (M, K.) Umeiyeh Ibn-Abec-'Aidh says,

• **فَلَوْ غَيْرَهَا مِنْ وَلَدِ كَعْبِ بْنِ كَاهِلٍ**
 • **مَدَحْتَ بِقَوْلٍ صَادِقٍ لَمْ تَفَيْلِ**

meaning **لَمْ يُفَيْلِ رَأْيَكَ** (Skr, M) i. e. [But hadst thou praised other than her, of the children of Kaab Ibn-Kahil, with a true saying,] *thy judgment, or opinion, would not have been declared weak*. (Skr.) — See also 1, in two places.

3. **فَيْالٌ**, [inf. n. **مُفَايَلَةٌ** and **فَيْالٌ**, (see **الْفَيْالُ** below,)] *He played [at the game called الفَيْالُ: see its part. n. below]*. (O.)

5. **تَفِيلٌ**: see 1. — Also *He (a man, K, [or a camel, as is indicated in the O,]) became fat*, (O, K,) *as though he were a فيل [or an elephant]*. (O.) [See also 10.] — And, said of youth, or young manhood, (**الشَّبابُ**), *It increased*, (Lth, T, M, O, K,) and *became in its prime and fulness*. (Lth, T, O.) — And, said of herbage, *It became tall, and full-grown; or became of its full height, and blossomed*. (Th, M, K.)

10. **اسْتَفِيلَ** *He (a camel) became like the فيل [or elephant]* (M, K, TA) in *bigness*: (TA:) mentioned by IJ among the class of **اسْتَحْوَذَ** and the like: part. n. **مُسْتَفِيلٌ**. (M.) [See also 5.]

فَالٌ: see **فَيْلٌ**, latter half: = and the paragraph commencing with **فَائِلُ الرَّأْيِ**, near its end: = and see also **فَالٌ**, in art. **فَالٌ**.

فَيْلٌ: see the paragraph here following.

فَيْلٌ [The elephant; Pers. **پیل**;] *a certain animal*, (TA,) *well known*: pl. [of pauc.] **أَفْيَالٌ** and [of mult.] **فُيُولٌ** and **فَيْلَةٌ**; (S, M, O, Mgb, K;) not **أَفَيْلَةٌ**: (ISk, S, O, Mgb:) accord. to Sb, **فَيْلٌ** may be originally of the measure **فُعْلٌ**, (S, M, O,) pronounced with *kesr* because of the *ي*, like as they said **أَبْيَضُ** and **بَيْضُ**; but Akh says, this is not the case in the sing., but only in the pl.: (S, O:) fem. with *ة*. (M, K.) — Hence, **لَيْلَةٌ مِثْلُ لَوْنِ الْفَيْلِ** [lit. *A night like the colour of the elephant*;] meaning *a night that is black*, (M, TA,) *and dust-coloured*; (M;) *in which one knows not the right course to pursue*: the colours of the **فَيْلٌ** being of this kind. (M, TA.) — [Hence, also, **دَاءُ الْفَيْلِ**, *The disease called by us the tumid Barbadoes leg*; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed **جُذَامٌ** (q. v.). — And [hence, likewise, used as an epithet,] **فَيْلٌ** signifies also *Heavy* [or *dull*]; and *low*, *ignoble*, or *mean*. (K, TA.) — And one says **فَيْلُ الرَّأْيِ**, meaning *A man weak in respect of judgment, or opinion*; (T, S, M, O, K;) and so **فَيْلَةٌ**; (M, K;) and **فَائِلَةٌ**; (T, M, O, K;) and **فَيْلَةٌ**, (ISk, T, S, M, O, K,) of the measure **فُعْلٌ**; (O;) and **فَالَةٌ**, (T, M, O, K,) and **فَالٌ** alone, (S, K,) meaning *weak in respect of judgment, or opinion*; (T, S, M, O, K;) *erring in insight*: (S:) pl. [of the first] **أَفْيَالٌ**: (S, M, O, K:) but AO says, the **فَائِلُ** is *one who, inspecting, forms an opinion and errs*; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be **فَائِلٌ**. (TA.)

الْفَيْالُ and **الْفَيْالُ**, (Lth, T, M, O, K,) the former a subst. and the latter an inf. n. [of 3], (Lth, T, O,) and **الْمُفَايَلَةُ** [which is likewise an inf. n. of 3], (M, K,) *A certain game*, (Lth, T, M, O, K,) *well known*, (O,) *of the children*, (T,) *or of the youths, or young men, of the Arabs* (M, K) *of the desert*, (M,) *with earth, or dust*: (Lth, T, M, O:) *a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him فَالٌ رَأْيَكَ (T, M, K:) ISk termed it **الْمَيْالُ**, with *ه*; (O;) and it has been mentioned before in art.*

فَال (T, O, K:) accord. to some, (TA,) this game is called الطَّبْنُ and الشَّدْرُ. (T, TA. [But see the former of these two words.])

فَيَانَةُ } see the first paragraph.
فَيُونَةُ }

فَيْلُ اللَّحْمِ A man having much flesh: (T, O, K:) some pronounce it with , (T, O,) saying فَيْال (T,) or فَيْل (O;) both mentioned before [in art. فَيْل]. (TA.) — فَيْلُ الرَّأْيِ: see فَيْل, latter half.

فَيْال The attendant, or master, (S, M, O, Māb, K,) or the keeper, or driver, (MA, KL,) of the فَيْل [or elephant], (S, MA, O, Māb, KL,) or of the فَيْلَة. (So in the M and K.)

فَيْالُ الرَّأْيِ: see فَيْل, latter half, in two places.

— الفَيْالُ [as a subst.] signifies *The flesh that is upon the خُرْبَة*, (S, O,) or خُرْبُ (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وَرْك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean *the flesh that is upon the sacro-ischiatic foramen*; though خُرْبَةُ الْوَرِك and خُرْبُ الْوَرِك are said in the TA, in art. خُرْب, to mean “the hole where the head of the thigh-bone is inserted;”] so says A’Obeyd: (S, O:) or, (S, M, O, K,) as some say, so adds A’Obeyd, (S, O,) a certain vein (T, S, M, O, K) in the خُرْبَة of the وَرْك, descending into the leg, (T,) or in the thigh: (S, O:) As says, in “the Book of the Horse,” in the وَرْك is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is the فَيْال, and there is no bone between the said نُقْرَة and the belly, but only skin and flesh; (T, S, O;) and he cites the saying of El-Aqshà,

• قَدْ نَخَضِبُ الْعِزْرِي مَكُونٍ فَيْالِهِ •
• وَقَدْ يَشِيْطُ عَلَى أَرْمَاحِنَا الْبَطْلُ •

[Of] we stain the ridge of the spear-head in what is concealed in the interior of his فَيْال, and of] the man of valour dies by means of our spears; مَكُونٌ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but As said مَكُونٌ in the place of فَيْ; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَيْالَانِ (T, M,) or the فَيْالَتَانِ (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs, (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aqshà cited above, saying that the

epithet مَكُونٌ would not have been used if the فَيْال were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فَيْال were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Kays which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَان [dual of صَلَا], from the region of the lower portions of the حَجَبَتَانِ to the عَجَب, bordering upon the عَضْعُص on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K:) [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts; as they are variously explained:] الفَيْالُ is a dial. var. of الفَيْالُ; (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the قَوَارَة of the وَرْك [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفَيْال is a dial. var. of الفَيْال seems to be founded only upon what here follows:] Imra-el-Kays says, [describing a horse,]

• لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الْفَيْالِ •
(S, M; or عَلَى الْفَيْالِي, as in the O and TA;) [i. e. *He has edges of the haunch-bones projecting above, or beyond, the فَيْال*; for] he means فَيْالُ, having altered the latter word by transposition. (T, S, O, TA.)

فَيْالَة: see its dual in the next preceding paragraph, near the middle.

أَقِيلُ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَقِيلُ مِنَ الرَّأْيِ الدَّبْرِيِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.)

مُفَايِلُ [in the S and O in art. فَيْال, with , i. e. الفَيْالُ,] Playing at the game called الفَيْال. (M, O.)

الْمُفَايِلَة expl. as a subst.: see الفَيْال.

مَفْيُولَة [a quasi-pl. n. (like مَشْيُوحَاء &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فَيْل [or elephant]. (O, K.)

مُسْتَفِيلُ part. n. of 10, q. v. (M.)

فَيْن

1. فَيْنُ, aor. يَفِينُ (K,) inf. n. فَيْنُ (TA,) *He, or it, came.* (K.)

وَقْتُ مِنَ الزَّمَانِ A time; syn. وَقْتُ, or سَاعَة. (S, K.) You say, لَقِيْتُهُ الْفَيْنَةَ بَعْدَ الْفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words الْفَيْنَةَ and لَقِيْتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةُ thus فَيْنَة is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَة &c.]: (AZ, M:) and you say, إِنِّي لَا تَبِي فَلَانًا, i. e. [Verily I come to such a one] time after time; not continually repairing to him: (AZ, T:) and, accord. to ISK, مَا أَتَاهُ إِلَّا الْفَيْنَةُ, i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَيْتَة.]

فَيْتَانُ Having beautiful and long hair: (K:) or so فَيْتَانُ الشَّعْرِ; applied to a man: (S:) فَيْتَانُ [is also applied as an epithet to hair; and] has been mentioned in art. فَن q. v.: (K:) if it be from فَنْنُ, meaning “a branch,” it is [of the measure فَيْعَال, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْتَة, meaning “a time,” [which seems to be hardly reasonable,] it is [of the measure فَعْلَان, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — One says also هَيْلُ فَيْتَانُ, meaning *Wide, extensive, shade.* (TA.)

أَفْيُونُ, also written أَفْيُونُ and أَفْيُونُ, held by some to belong to this art. and by others to belong to art. أَفْن, has been mentioned in page 70.

فِيه

1. فَاهُ, aor. يَفِيْهُ: see فَاهُ, aor. يَفُوْهُ, in art. فَو.

فَيْح

فَيْح A wine-measure: (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) — And A strainer (O, K, TA) for wine. (TA.) — And (sometimes, S, O) a name for Wine: (S, K:) or clear wine: (O, TA:) or an epithet applied to wine [app. signifying clear]: (TA:) or wine such as is مُخْتَلَق [app. a mistranscription for مُخَلَّت, a word now used as signifying aromatized]; like قَنْدِيدُ [q. v.] and أَمْرُ زَنْبَقِي. (IAmb, TA.)